A COMMENTARIE OF M. DOCTOR MARTIN LVTHER VPON THE EPISTLE of S. Paule to the Galathians, first collected and gathered word by word out of his preaching, and now out of Latine faithfully translated into English for the vnlearned.

VVHEREIN IS SET FOORTH MOST EXCELLENTLY the glorious riches of Gods grace and power of the Gospell, with the difference betwene the Law and the Gospell, and strength of faith declared: to the ioyfull comfort and confirmation of all true Christian beleuers, especially such as inwardly being afflicted and grieued in conscience, doe hunger and thirst for iustification in Christ Iesu. For whose cause most chiefly this booke is translated and printed, and dedicated to the same.

My power is made perfect through weakenes. 2.Cor.12.9.

Diligently reuised, corrected, and newly imprinted againe by Thomas Vautroullier dwelling within the Blacke friers by Ludgate.

CVM PRIVILEGIO.

1580.

To the Reader.

THIS booke being brought vnto me to peruſe & to conſider of, I thought it my part, not only to allow of it to the print, but alſo to commend it to the Reader, as a treatiſe moſt comfortable to all afflicted conſciences exerciſed in the Schoole of Chriſt. The Author felt what he ſpake, and had experience of what he wrote, and therefore able more liuely to expreſſe both the aſſaultes and the ſaluing, the order of the battell, and the meane of the victory. Satan is the enemy, the victorie is by only faith in Chriſt, as Iohn recordeth. If Chriſt iuſtifie, who can condemne, ſayth S. Paule. This moſt neceſſarie doctrine the author hath moſt ſubſtantially cleared in this his cõmentary. Which being written in the Latine tongue, certaine godly learned men haue moſt ſincerely tranſlated into our language, to the great benefit of all ſuch as with hũbled harts wil diligently read the ſame. Some began it according to ſuch ſkill as they had. Others godly affected, not ſuffering ſo good a matter in handling to be marred, put to their helping hands for the better framing & furthering of ſo worthy a worke. They refuſe to be named, ſeeking neither their owne gaine nor glory, but thinking it their happines, if by any meanes they may relieue afflicted mindes and doe good to the Church of Chriſt, yeelding all glory vnto God, to whom all glory is due. Aprilis. 28. 1575.

Edwinus London.

TO ALL AFFLICTED CONSCIENCES WHICH GRONE FOR SALVATION AND WRESTLE VNDER THE crosse for the kingdom of Christ, grace, peace and victorie in the Lord Iesu our Sauiour.

IN few words to declare what is to be sayd for the cõmendation of this worke, although in fewe wordes all can not be expressed that may be sayd, yet briefly to signifie that may suffice, this much we thought good to certifie thee, godly reader: that amongest many other godly englishe bookes in these our dayes printed and translated, thou shalt finde but few, wherein either thy time shal seeme better bestowed, or thy labour better recompensed to the profit of thy soule, or wherein thou mayest see the spirite and veine of S. Paule more liuely represented to thee, then in the diligent reading of this present cõmentary vpon the Epistle of S. Paule to the Galathians. In which, as in a mirrour or glasse, or rather as S. Stephen in the heauens being opened, thou mayest see and behold the admirable glorie of the Lord and all the richesse of heauẽ, thy saluation freely & only by faith in Christ, his loue & grace toward thee so opened, thy victorie and conquest in him so proued, the wrath of God so pacified, his lawe satisfied, the full kingdom of life set open, death, hell and hell gates, be they neuer so strong, with all the power of sinne, flesh and the world vanquished, thy conscience discharged, all feares and terrours remoued, thy spirituall man so refreshed and set at libertie, that either thy heart must be heauier then lead, or the reading hereof wil lift thee vp aboue thy selfe, and geue thee to know that of Christ Iesu, that thy selfe shalt say thou neuer kneweste before, thogh before thou knewest him right well.

Such spirituall comfort, such heauenly doctrine, such experience & practise of conscience herein is contained, such triumphing ouer Sathan and all his power infernall, such contempt of the lawe compared with the Gospell, such an holie pride and exaltation of the beleeuinge

mā (whom here he maketh a perſon diuine, the Sonne of God, the heire of the whole earth, conquerour of the world, of ſinne, of death and the deuil) with ſuch phraſes and ſpeeches of high contemplation, of Chriſt, of grace, of iuſtification & of faith (which faith, ſaith he, tranſfigureth a man into Chriſt, & coupleth him more nere vnto Chriſt thē the huſband is coupled to his wife, and maketh a man more then a man), with ſuch other mightie voices, full of ſpirituall glory and maieſty, as the like hath not bene vſed lightly of any writer ſince the Apoſtles time, neither durſt he euer haue vſed the ſame him ſelfe, had not great experience and exerciſe of conſcience by inward conflictes and profound agonies framed him thereunto, and miniſtred to him both this knowledge of ſpirite and boldnes of ſpeech.

And this commonly is the working & proceeding of Gods vocation, euer to worke thinges by the contrarie: of infidelitie to make faith, of pouertie to make riches, in miſerie to ſhew mercie, to turne ſorrow to ſolace, mourning to mirth, from afflictions to aduaunce to glory, from hel to bring to heauen, from death to life, from darkenes to light, from thraldome to libertie, in wildernes to geue waters, the barren to make frutefull, of thinges that be not to make thinges to be, briefely to make all things of nought. Thus began God firſt to worke, thus he proceeded, thus he continueth, and ſo will vnto the worldes end. The firſt ſeede of promiſe next to Eue, was geuen to Sara: yet in what caſe was Eue before ſhe had the promiſe? And in what barrenes and deſpaire was Sara before ſhe enioyed her welbeloued Iſaac? The like is to be ſayd of the two mothers of two moſt excellent children Samuel & Iohn Baptiſte, and yet what griefes and ſorrowes paſt ouer their hartes, being both paſt all hope in nature, before the goodnes of God did worke? Howe long did Iacob the Patriarke ſerue in miſerable thraldome for his Rachel? in what excellent glorye was Ioſeph exalted? yet what ſuffred he before of his brethren, and how long impriſonment? In what and howe longe ſeruitude were the ſonnes of Iſraell before Moſes was ſent vnto them? and afterward in what diſtreſſe were they compaſſed on euery ſide when the ſea was forced to geue them place? After that againe, what an excellent lande was promiſed and geuen vnto them, flowing with milke and honie? but howe were they ſcourged before in the deſert, and yet had not they the lande, but their children? To ouerpaſſe many thinges here by the way, what an excellent worke was it of God to ſet vp Dauid in his kingdom? Alſo vvhat excellēt promiſes vvere geuen to his throne? Yet hovve hardly eſcaped he vvith life?

Sam. 1.
Eſay. 41.
1. Cor. 1.

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howe did the Lord mortifie and frame him to his hand before he placed him in quiet? Infinite it were to recite all. Briefly, in all the works of God this is vsuall to be seene, that he worketh euermore most excellent thinges by instrumentes most humble, and which seeme most furdest of. VVhich of all the Apostles did euer thinke, when Christ was so humbled and crucified vpon the tree, that they should euer see him againe? although he foretold them of his rising before: in so much that Thomas did scarsely beleue when he with his eyes sawe him. VVhat man would euer haue thought that Paule in the raging heate of his persecuting spirite would haue turned from a persecuter to such a professor? from such infidelitie to such a faith? in so much that Ananias would scarsely beleue the Lord when he tolde him. Such is the omnipotencie of the Lord our God, euer working lightly by the contrarie, especially when he hath any excellent thing to worke to his owne glorie.

After like sorte may we esteeme also of Martine Luther, who being first a frear, in what blindenesse, superstition and darkenesse, in what dreames and dregges of Monkish idolatrie he was drowned, his history declareth, witnes recordeth, and this booke also partly doth specifie. VVhose religion was al in popish ceremonies, his zeale without knowledge, vnderstanding no other iustification but in workes of the lawe and merites of his owne making, onely beleuing the historie (as many doe) of Christes death and resurrection, but not knowing the power and strength thereof. After he had thus continued a longe space, more pharisaicall and zealous in these monkish wayes then the common sorte of that order, at length it so pleased almightie God to beginne with this man: first to touch his conscience with some remorse and feeling of sinne, his minde with feares and misdoutes, whereby he was driuen to seeke further: So that by searching, seeking, conferring, and by reading of S. Paule, some sparckles of better knowledge beganne by litle and litle to appeare, which after in time grewe vp to greater encrease. But here it happened to him as commonly it doth to all good Christians: The more that the true knowledge of Christ in him encreased, the more Sathan the enemie stirred with his fierie dartes, with doubtes and obiections, with false terrours and subtill assaultes, seeking by all meanes possible how to oppresse the inward soule which would faine take his rest in Christ. In these spirituall conflictes and inward wrastlinges, howe grieuously he was incumbred, fighting against incredulitie, errour and desperation, maruelous it is to consider

In ſo much, that three dayes and three nightes together he lay vppon his bedde without meate, drinke or any ſleepe, like a dead man (as ſome of him doe write) labouring in ſoule and ſpirite vppon a certaine place of S. Paule in the third chapiter to the Romaines which was: Ad oſtendendam iuſtitiam ſuam: *that is,* to ſhewe his iuſtice, *thinking Chriſt to be ſent to no other ende but to ſhewe forth Gods iuſtice as an executor of the lawe, till at length, being aunſwered and ſatisfied by the Lord touching the right meaning of thoſe words, ſignifying the iuſtice of God to be executed vppon his Sonne to ſaue vs from the ſtroke thereof, he immediatly vppon the ſame ſtarted vp from his bedde, ſo confirmed in faith, as nothing afterward could appall him: Beſides other manifolde and greeuous tentations (which I ſpeake not of) of all ſortes and kindes, except only of auarice, with the which vice onely he was neuer once tempted nor touched, as of him is written by them that were conuerſant with him.*

In this meane while, during theſe conflictes and exerciſes of M. Luther, which notwithſtanding did him no hurt, but rater turned to his more furtherance in ſpirituall knowledge, Pope Leo the x. ſent a Iubiley with his pardons abroade through all Chriſtian realmes and dominions, whereby he gathered together innumerable riches & treaſure. The collectors whereof promiſed to euery one that would put ten ſhillinges in the boxe, licence to eate whitemeate and fleſh in lent, and power to deliuer what ſoule he would out of purgatory, and moreouer full pardon from all his ſinnes, were they neuer ſo haynous. But if it were but one iote leſſe then tenne ſhillings, they preached that it would profite him nothing. The abomination whereof was ſo horrible, that when no other man durſt ſpeake, yet Luther coulde not of conſcience holde his peace, but drawing out certaine articles, deſired gentlie to diſpute the matter, writing withall a moſt humble admonition to the Pope, ſubmitting him ſelfe in moſt lowly wiſe to his cenſure and iudgement. But the Pope thinking great ſcorne to be controlled of ſuch a frear, tooke the matter ſo hoate, that he with all his Cardinalls, with all the rabble of Monkes and Frears, Biſhops and Archbiſhops, Colleges and vniuerſities, Kinges and Princes, with the Emperour alſo him ſelfe, were all vppon him. If the omnipotent prouidence of the Lorde from aboue had not ſuſtained him, what was it for one poore frear to haue endured all theſe ſharpe aſſaultes of Sathan, all the violence of the whole worlde, hauing no leſſe then the ſunne, the moone and ſeuen ſtarres (as they ſay) againſt him? being hated of men, impugned

pugned of deuils, reiected of nations, by ſolemne authority condemned, diſtreſſed with infirmities, and with all maner of tentations tried and proued. And yet for all theſe tentations ſuch was his life, that (as Eraſmus writing to Cardinall VVolſey affirmeth) none of all his enemies could euer charge him with any note of iuſt reprehenſion. Againe, ſuch were his allegations out of the ſcripture, that Roffenſis writing to Eraſmus, confeſſeth him ſelfe to be aſtonied at them.

And thus much by way of preface touching the conflicts and exerciſes of this man. VVhich we thought good to inſinuate to the Chriſtian reader for ſundrie purpoſes: Firſt to note the mercifull clemencie of Chriſt our Sauiour in calling ſo ſuperſtitious and idolatrous a frear ſo graciouſly to ſuch a light of his Goſpell, his grace in iuſtifying him, his might in preſeruing him, his helpe in conforting him, his glorie in proſpering him, one againſt ſo many, and ſo proſpering him, that the whole kingdome of the Pope had no power either to withſtande him, or to maintaine it ſelfe: Secondly for this reſpect alſo and purpoſe, that the reader cõſidering the maruelous working of the Lord in this man, may the better credite the doctrine which he teacheth. And though his doctrine as touching a litle circumſtance of the ſacrament can not be throughly defended, yet neither is that any great maruell in him, who being occupied in weightier pointes of religion had no leiſure to trauell in the ſearching out of this matter, neither ought it to be any preiudice to all the reſt which he taught ſo ſoũdly of the weightier principles and groundes of Chriſtes Goſpell and our iuſtification onely by faith in Chriſt. And yet in the ſame matter of the ſacrament, notwithſtanding that he altereth ſomewhat from Zuinglius, ſticking to nere to the letter: yet he ioyneth not ſo with the Papiſt, that he leaueth there any tranſubſtãtiation or idolatrie. VVherefore the matter being no greater then ſo, nor directly againſt any article of our crede, let not vs be ſo nice, for one litle wart to caſt away the whole body. It were doubtleſſe to be wiſhed, that in good teachers and preachers of Chriſt, there were no defect or imperfection. But he that can abide nothinge with his blemiſh, let him, if he can, name any Doctor or writer (the ſcripture onely except) greeke or latin, old or new, either beyond the Alpes or on this ſide the Alpes, or him ſelfe alſo what ſoeuer he be, which hath not erred in ſome ſentence or in ſome expoſition of holie ſcripture. But if he can not ſo doe, then let him learne by him ſelfe to beare with other, to take the beſt and leaue the worſt (although there is no ſuch matter in this booke to be feared, foraſmuch as we hauing a

Hereof read more in the Apologie of the church of England, and in the booke of monuments fol. 992. Col. 2.

respect to the simple haue purposely spoundged out and omitted such stumbling places being but few, which might offend) and to geue God thankes for any thing that is good, and namely for this which he hath geuen to vs by Luther, in opening to vs his grace, mercie and good wil in his Sonne so excellently through the preaching of this man: who if he had not taught the difference betwene the lawe and the Gospell, and set out to vs our iustification, victorie and libertie by faith onely in Christ so plainely, so plentifully and so assuredly as he hath done, who euer durst haue bene so bolde to open his mouth in such wordes, or so confidently to stand in this doctrine of faith & grace? For if there haue bene since the time of Luther, and be yet some, which openly defende that works be necessary to saluation, where he before so mightely hath taught the contrarie: what then would these haue done if Luther had not bene? who also did forewarne vs of the same, propheſying that after his time this doctrine of iustification would be almost extinguished in the Church, as in certaine places experience beginneth partely to proue.

VVherefore, so much as the Lord shall geue vs grace, let vs holde constantly the comfortable doctrine of faith and iustification, and not lose that the Lord so freely hath geuen, calling vppon the Lord with all obedience and diligence, to geue vs grace with S. Paule, not to refuse the grace which he bestoweth vppon vs, nor to be offended with this ioyfull doctrine, as many be. And therefore as our duty was for our part to set it abroade, so our counsell is no lesse to euery studious reader thereof, to pray for grace rightly to vnderstand that he readeth. For else, vnlesse the speciall grace of Christ doe helpe, hard it is to flesh and blood to comprehend this mysticall doctrine of faith onely. So straunge it is to carnall reason, so darke to the world, so many enemies it hath, that except the spirite of God from aboue doe reueale it, learning can not reach it, wisedome is offended, nature is astonied, deuilles doe not knowe it, men doe persecute it. Briefly, as there is no way to life so easie, so is there none so hard: Easie to whom it is geuen from aboue: hard to the carnall sense not yet enspired. The ignoraunce whereof is the roote of all errours, sectes and diuisions, not onely in all christendome, but also in the whole worlde. The Iewe thinketh to be saued by his Moses law, the Turke by his Alcoran, the philosopher by his moral vertues. Besides these, commeth an other sorte of people, not so ill as the Iewe, nor so heathen as the philosopher, but hauing some parte of both, which refuse not vtterly the nome of Christ, but with Christ

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doe ioyne partly the law of Moiſes partly the morall and naturall diſcipline of philoſophy, and partly their owne ceremonies and traditions, to make a perfect way to heauen. And theſe here in this commentary are called Papiſtes, of the Pope their author, being diuided within themſelues more then into an hundreth diuers ſectes, orders and profeſſions of Cardinalls, Frears, Munkes, Nunnes, Prieſtes, Heremites, and other votaries. All which ſeeme to ſpringe vp of no other cauſe but onely vpon ignoraunce of this doctrine. And no maruell: For take away this doctrine of iuſtification by faith onely in Chriſt, and leaue a man, to his owne inuentions, what ende will there be of new deuiſes? Such a perilous thing is it to erre in the firſt foundation: whereuppon the higher ye build, the greater is the fall. And yet ſuch builders are not without their proppes to hold vp their workemanſhip of workes againſt this doctrine of iuſtifying faith, pretending for their defence the teſtimony of S. Iames, where he ſeemeth to attribute iuſtification to workes and not to faith onely.

Touching which matter of iuſtification, for as much as in the ſequele of this treatiſe the author hath diſcourſed vpon the ſame at large, it ſhall not be much needefull to vſe many wordes at this preſent. This briefly may ſuffice by way of preface, in a word or two to aduertiſe the Chriſtian reader, who ſo taketh in hand with profite & iudgement to reade this booke, that in him two things are ſpecially to be required: Firſt to reade it wholy together, and not by peeces and partes here and there, but to take it in order as it lyeth, conferring one place with an other, whereby to vnderſtand the better the right meaning of the writer, how and in what ſenſe he excludeth good workes, and how not: how he neglecteth the law, and how he magnifieth the law. For, as in caſe of iuſtifying before God, the free promiſe of the Goſpell admitteth no condition, but faith onely in Chriſt Ieſu: ſo in caſe of duetifull obedience, Luther here excludeth no good workes, but rather exhorteth thereunto, and that in many places. Thus times and caſes diſcretely muſt be diſtincted.

The ſecond thing to be required is, that in reading hereof, he that ſeeketh to take fruite hereby, doe bring ſuch a minde with him to the reading, as the author him ſelfe did to the preaching thereof: that is, he had neede to haue his ſenſes exerciſed ſomewhat in ſuch ſpirituall conflictes, and to be well humbled before with the feare of God and inward repentance, or elſe he ſhall hardly conceaue the excellent ſweetenes either of this writer or any other. For albeit moſt true it is, that no

greater comfort to the ſoule of man can be found in any booke next to the holy Scripture, then in this commentary of M. Luther: ſo this comfort hath litle place, but onely where the conſcience being in heauines hath neede of the phiſicions hand. The other, who feele them ſelues whole and are not touched in ſoule with any ſorrow, as they litle care for theſe bookes, ſo haue they litle vnderſtanding of this doctrine when they reade it. And this is the cauſe in my minde, why the Pope and his Papiſtes haue ſo litle feeling and liking of Luthers doctrine, and all becauſe they commonly are neuer greatly vexed in ſpirite with any deepe affliction, but rather deride them that be beaten downe with ſuch conflictes and tentations of Sathan, as they did by Luther, whom becauſe God ſuffered to be tryed and exerciſed with the buffets of the enemie, they ſay therefore that he learned his diuinitie of the Deuill. But how he learned his diuinitie, let vs heare what he him ſelfe in this booke, fol. 208. pag. 1. lin. 26. confeſſeth ſaying. If we were not outwardly exerciſed with force and ſubteltie by tyrannes and Sectaries, and inwardly with terrours and the fiery dartes of the deuill, Paule ſhould be as obſcure and vnknowen vnto vs, as he was in tymes paſt to the whole world, and yet is to the Papiſtes, the Anabaptiſtes and other our aduerſaries. Therefore the gift of the interpretation of the Scriptures and our ſtudies, togither with our inward & ourward tentations, open vnto vs the meaning of Paule and the ſenſe of all the holy Scriptures.

But let theſe ignorant Papiſtes who ſo euer they be, taſt a litle the ſame or like as Luther did, and then ſee what they will ſay. Experience giueth demonſtration. For how many of them doe we ſee, for all their auricular confeſſion, which puffeth them vp in falſe ſecuritie, but at length, when they lye at the poynt of death, where death on the one ſide and Gods iuſtice on the other ſide is before their eyes, for the moſt part either they deſpaire, or els leauing all other helpes, they onely ſticke to faith and the blood of Chriſt Ieſus, and in very deede many of them are glad to die Lutherans how ſo euer they hated Luther before. And what ſhall we ſay then of this doctrine of Luther? If the Papiſts them ſelues be glad to dye in it, why are they vnwilling to liue in it? And if it be true at one time, how can alteratio of time make that falſe which is once true?

And therefore where theſe men ſo ſtoutly withſtand this doctrine of iuſtification by faith onely, they are much deceaued. And where they alleage S. Iames for them, that is ſoone aunſwered if we rightly diſ-

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cerne the meaning of S. Iames and of S. Paule: Of whom the one ſpeaketh of mans righteouſnes or iuſtification onely before men, which is a demonſtration of a true faith or a true beleuer before man, rather thē the working of true iuſtification before God. And ſō is it true which S. Iames ſayth, how that faith without workes doth not iuſtifie: whoſe purpoſe is, not to ſhew vs what maketh a iuſt man before God, but onely to declare the neceſſary coniunction of good workes in him that by faith is iuſtified. The other ſpeaketh of righteouſnes or iuſtification, not before men, but onely before God: meaning not to exclude good workes from true faith, that they ſhould not be done: but to teach vs wherein the true ſtay & hope of our ſaluation ought to be fixed, that is, in faith onely. And ſō is it true likewiſe that S. Paule ſayth, that faith onely without workes doth iuſtifie.

The which propoſition of S. Paule the better to vnderſtand and to ioyne it with S. Iames, here is to be noted for the ſatisfying of the cauilling aduerſarye, that the propoſition is to be taken full and whole, as S. Paule doth meane it, ſō that with the right ſubiect we ioyne the right predication, as the Scholemen terme it: that is, ſō that faith of Chriſt in iuſtifying, euer haue relation to the true penitent and lamenting ſinner. And ſō is the article moſt true, that faith onely without workes doth iuſtifie. But whome doth it iuſtifie? the worldling? the licentious ruffen? the voluptuous Epicure? the carnall Goſpeller? Paule meaneth no ſuch thing, but onely the mourning and labouring ſoule, the grieued conſcience, the repenting heart, the mending ſinner. And in him the propoſition is true, according to the doctrine of S. Paule: Credenti in eum qui iuſtificat impium, fides eius imputatur ad iuſtitiam: *that is,* to him that beleeueth in him which iuſtifieth the vngodly, his faith is counted for righteouſnes. Rom. 4. *Contrariwiſe, let fayth haue relation to the obſtinate and willfull rebell, who contrary to conſcience continueth and deliteth in ſinne, and in him it is true likewiſe that S. Iames ſayth:* & non ex fide tantum, Iac. 2. *that is,* and not by faith onely, *meaning thereby that faith auaileth not to iuſtification but onely in ſuch perſons as haue a good will and purpoſe to amend their liues: Not that repentance and turning from iniquitie doth ſaue them: but that faith in Chriſt worketh iuſtification in none but onely in ſuch as hartely repent and are willing to amend. So that:* Credite Euangelio, beleue the Goſpell, *hath euer,* Mar. 1. agite pœnitentiam, repent and amende, *going with all. Not that* Mat. 3. *repentance ſaueth any malefactor from the lawe, but onely ſheweth*

the perſon whom faith in Chriſt onely doth ſaue and iuſtifie.

But of this enough, and more then greatly needed, eſpecially ſeeing the booke it ſelfe here following will ſatisfie the reader at large in all ſuch doubtes to this matter appertaining. And thus ceaſing to trouble thee, gentle reader, with any longer preface, as we commend this good worke to thy godly ſtudies: ſo we commend both thee and thy ſtudies to the grace of Chriſt Ieſu the Sonne of God, hartely wiſhing and craſing of his Maieſtie, that thou mayeſt take no leſſe profite and conſolation by reading hereof, then our purpoſe was to doe thee good in ſetting the ſame forth to thy comfort and edification, which the Lorde graunt. Amen, Amen.

The

The Preface of Martin Luther vpon the Epistle to the Galathians.

MY selfe can scarcely beleue that I was so plentiful in wordes when I did publikely expound this Epistle of S. Paule to the *Galathians*, as this booke sheweth me to haue bene. Notwithstanding, I perceaue all the cogitations which I finde in this treatise by so great diligence of the brethren gathered together, to be myne: so that I must needes confesse either all or perhaps more, to haue bene vttered by me in this publike treatise. For in my heart this one article raigneth, euen the faith of Christ. From whome, by whome, and vnto whome all my diuine studies day and night haue recourse to and fro continually. And yet I perceaue that I could not reach any thing neare vnto the height, bredth, & depth of such high and inestimable wisedome: onely certaine bare and poore beginnings, and as it were fragments do appeare. Wherefore I am ashamed that my so barren and simple commentaries should be set forth vpon so worthy an Apostle, and elect vessel of God. But when I consider againe the infinite and horrible prophanation and abomination which alwayes hath raged in the Church of God, and yet at this daye ceaseth not to rage against this onely and grounded rocke, which we holde to be the article of our iustification (that is to say, how, not by our selues, neither by our works, which are lesse then our selues, but by an other helpe, euen the sonne of God Iesus Christ, we are redeemed from sinne, death, the deuill, and made partakers of eternall life:) I am compelled to cast of all shame, and to be bold aboue measure.

This rocke did Sathan shake in paradise, when he perswaded our first parentes that by their owne wisedome and power they should be like vnto God: forsaking true faith in God, who had giuen them life, & promised the continuance thereof. By and by after, this lyer and murtherer, which will be alwayes like vnto him self, stirred vp the brother to the murthering of his brother, & for none other cause, but for that his godly brother by Faith had offered vp *Gen. 3.2.* *Gen. 4.*

a more excellent sacrifice, & he offering vp his owne workes without faith, had not pleased God. After this, against the same Faith followed a most intollerable persecution of Sathan by the sonnes of Caine, vntill God was euen constrained at once by the floode to purge the whole world, and to defend Noe the Preacher of righteousnes. This notwithstanding Sathan continued his seede in Cham, the third sonne of Noe. But who is able to recken vp all examples? After these things the whole world waxed madde against this faith, finding out an infinite number of idolls and straunge religions, whereby euery one (as S. Paule sayth) walked his owne way, trusting by their workes, some to pacifie or please a God, some a Goddesse, some Gods, some Goddesses: that is to say, without the helpe of Christ, and by their owne works, to redeeme themselues from all calamities and from their sinnes, as all the examples and monuments of all nations doe sufficiently witnesse.

Gen. 6. 2. Pet. 2. 5. Genes. 10. 6. &c.

But these are nothing in comparison of that people and congregation of God, Israell: which not onely had the sure promise of the fathers, and afterward the law of God giuen vnto them from God him selfe by his Angells, aboue all other: but alwayes and in all thinges were also certified by the wordes, by the miracles, and by the examples of the Prophetes. Notwithstanding euen amonge them also Sathan (that is to say, the madde and outragious opinion of their owne righteousnes) did so preuaile, that afterwardes they killed all the Prophets, yea euen Christ him selfe the sonne of God their promised Messias, for that they had taught that men are accepted and receaued into the fauour of God by grace onely and not by their owne righteousnes. And this is the summe of the doctrine of the deuill and of the world from the beginning: We will not seeme to doe euill, but yet whatsoeuer we doe, that must God allow, and all his Prophets must consent to it, which if they refuse to doe, they shall dye the death. Abell shall dye, but Caine shall florish. Let this be our law (say they) and euen so it cometh to passe.

But in the Church of the Gentiles, the matter is and hath bene so vehemently handled, that the fury of the Iewish sinagogue may well seeme to haue ben but a sport. For they (as S. Paule saith) did not know Christ their anoynted, & therefore they crucified the Lord of glory. But the Church of ỳ Gentiles hath receaued & confessed Christ to be the sonne of God, being made our righteousnes, and this doth she publikely record, read & teach. And yet notwithstanding this confession, they that would be accounted the church,

The church of the Gentiles.

doe kill and perſecute, and continually rage againſt thoſe which beleue and teach and in their deedes declare nothing els, but that Chriſt is the ſelfe ſame thing that they them ſelues (though with fayned wordes and hypocriticall deedes) are conſtrained mauger their heads, to allow and confeſſe. For vnder the name of Chriſt at this day they raigne. And if they could without the name of Chriſt hold that ſeate and kingdom, no doubt but they would expreſſe him to be ſuch a one openly as in their harts they eſteeme him ſecretly. But they eſteeme him a great deale leſſe then the Iewes do, which at the leaſt thinke him to be Thola, that is to ſay, a theefe worthely hanged on the croſſe. But theſe men account him as a fable, & take him as a fained God amonge the Gentiles, as it may plainly appeare at Rome in the Popes Court, & almoſt throughout all *Italy*.

Becauſe therefore Chriſt is made as it were a mocke amongſt his Chriſtians (for Chriſtians they wil be called,) & becauſe Cain doth kill Abell continually, and the abhomination of Sathan now chiefly raigneth, it is very neceſſary that we ſhould diligently handle this article, and ſet it againſt Sathan, whether we be rude or eloquent, learned or vnlearned. For this rocke muſt be publiſhed abroad, yea though euery man ſhould hold his peace, yet euen of the very rockes and ſtones them ſelues. Wherfore I do moſt willingly herein accompliſh my duetie, & am contented to ſuffer this long commentary and ful of wordes, to be ſet forth for the ſtirring vp of all the brethren in Chriſt, againſt the ſleightes and malice of Sathan, which in theſe dayes is turned into ſuch extreme madnes againſt this healthfull knowledge of Chriſt now reuealed & raiſed vp againe, that as hetherto men haue ſeemed to be poſſeſſed with deuils & ſtarke mad, euen ſo now the deuils them ſelues doe ſeeme to be poſſeſſed of farre worſe deuils, & to rage euen aboue the furie of deuils: which is in deed a great argument ỹ that enemy of truth & life doth perceaue the day of iudgement to be at hand, which is ỹ horrible day of his deſtruction, but the moſt comfortable day of our redemption, and ſhall be the end of all his tyrannye & crueltie. For not without cauſe is he diſquieted, when his members and powers are ſo aſſailed: euen as a theefe or an adulterer, whē ỹ morning appeareth & diſcloſeth his wickednes, is taken tardy and apprehended for the ſame. For who euer heard (to paſſe ouer the abhominations of the Pope) ſo manye monſters to burſte out at once into the worlde, as we ſee at this daye in the Anabaptiſtes alone: In

The article of iuſtification muſt be diligently taught.

The rage of Sathan, a ſure argument that the day of iudgement is at hand.

whom Sathan breathing out as it were the laſt blaſt of his kingdome, through horrible vproares ſetteth them euery where in ſuch a rage, as though he would by them ſodenly, not onely deſtroy the whole world with ſeditions, but alſo by innumerable ſectes ſwallow vp and deuoure Chriſt wholy with his Church.

The outrages of the Anabaptiſts.

Againſt the wicked liues and opinions of others he doth not ſo rage: to wit, againſt whoremongers, theeues, murtherers, periured perſons, rebels againſt God, vnbeleeuers. No, to theſe rather he giueth peace and quietnes: theſe he mainteineth in his Court with all maner of pleaſures and delites, and giueth to them all thinges at will: Euen like as ſome tyme in the beginning of the Church, he did not onely ſuffer all the idolatries and falſe religions of the whole world to be quiet and vntouched, but alſo mightely mainteined, defended, and nouriſhed the ſame. But the Church and religion of Chriſt alone he vexed on euery ſide. After this, permitting peace and quietnes to many heretikes, he troubled onely the Catholike doctrine. Euen ſo likewiſe at this day he hath no other buſines in hand but this onely (as his owne and alwayes proper vnto him ſelfe) to perſecute and vexe our Sauiour Chriſt: which is our perfect righteouſnes without any of our workes, as it is written of him: Thou ſhalt treade vpon his heele.

The deuill troubleth not thoſe that are buried & dead in ſinne, but thoſe that are godly & hate ſinne.

Gen. 3. 15.

But I doe not ſet forth theſe my meditations ſo much againſt theſe men, as for my brethren, which will eyther ſhewe themſelues thankefull in the Lorde for this my trauell, or elſe will pardon my weakeneſſe and temeritie. But of the wicked I would not in any wiſe they ſhoulde be liked or allowed: but rather that thereby both they and their God might be the more vexed, ſeeing with my greate trauell they are ſette foorth onely for ſuche as Saint Paule writeth this Epiſtle vnto: that is to ſaye, the troubled, afflicted, vexed, tempted, (for they onely vnderſtand theſe thinges) and miſerable *Galathians* in the Fayth. Who ſo are not ſuch, let them heare the Papiſtes, Monkes, Anabaptiſtes and ſuch other maiſters of profound wiſedome and of their owne religion, and let them ſtoutly contemne our doctrine & our doings. For at this day the Papiſts and Anabaptiſts conſpire together againſt the church in this one point (though they diſſemble in words) that the worke of God dependeth vpon the worthines of the perſon. For thus doe the Anabaptiſtes teache: that baptiſme is nothing except the perſon doe beleeue. Out of this principle muſte needes followe,

For whoſe cauſe ſpecially Luther ſetteth forth this worke, & who they be that onely vnderſtād this doctrine

that

that all the wozkes of God be nothing if the man be nothing. But baptisme is the wozke of God, and yet an euill man maketh it not to be the wozke of God. Wozeouer, hereof it must followe that matrimonie, authozitie, libertie and bondage are the wozkes of God: but because men are euil, therefoze they are not the wozkes of God. Wicked men haue the sunne, the moone, the earth, the water, the aire and all other creatures which are subiect vnto man: but because they be wicked and not godly, therefoze the sunne is not the sunne, the moone, the earth, the water are not that which they are. The Anabaptistes them selues had bodies and soules befoze they were rebaptised: but because they were not godly, therefoze they had not true bodies and true soules. Also their parentes were not lawfully maried (as they graunt them selues) because they were not rebaptised: therefoze the Anabaptistes them selues are all bastardes, and their parentes were all adulterers and whozemongers, and yet they doe inherite their parentes landes and goodes, although they graunt them selues to be bastardes and vnlawful heires. Who seeth not here in the Anabaptistes, men not possessed with Deuills, but euen Deuills them selues possessed with wozse Deuills?

The dignity of Gods word & the sacramentes depend not vpon the worthinesse or vnwor thines of the minister.

The Papistes in like manner vntill this daye doe stande vpon wozkes and the wozthines of man, contrarie to grace, and so (in wozdes at the least) doe strongly assist their brethren the Anabaptistes. Foz these Foxes are tied together by the tailes, although by their heades they seeme to be contrarie. Foz outwardly they pretende to be their greate enemies, whenas inwardly notwithstanding they thinke, teach and defend in deede all one thing against our Sauiour Christ, who is our onely righteousnes. Let him therefoze that can, holde fast this one article, and let vs suffer the rest which haue made shipwracke therof, to be caried whether the sea & windes shall driue them, vntill either they returne to the shippe oz swimme to the shoze.

The conclusion and ende of this complaint is, to hope foz no quietnes oz ende of complaint, so long as Christ and Beliall doe not agree. One generation passeth and an other commeth. If one heresie die, by and by an other springeth vp: foz the Deuill doth neyther slumber noz sleepe. I my selfe, which (although I be nothing) haue bene now in the ministerie of Christ about xx. yeares, can truly witnesse that I haue bene assayled with moe then xx. sectes, of the which some are alreadie destroied, other some (as the partes and

Eccle. 1. 4. The church shall neuer be quiet in this world.

members of wormes or bees that are cut asunder), doe yet pant for life. But Satan the God of all dissention, stirreth vp dayly new sectes, and last of all (which of all other, I should neuer haue foreseene or once suspected) he hath raised vp a secte of suche as teache that the ten commaundements ought to be taken out of the church, and that men should not be terrified with the lawe, but gently exhorted by the preaching of the grace of Christ, that the saying of the Prophet Micheas might be fulfilled: Let none rebuke or reproue an other: They shall not prophecie vnto them. As though we were ignorant or had neuer taught that afflicted and broken spirites must be comforted by Christ: but the hard harted Pharisеis vnto whom the grace of God is preached in vaine, must be terrified by the lawe. And they them selues also are forced to deuise and imagine certaine reuelations of Gods wrath against the wicked and vnbeleuers. As though the law were or could be any thing els, but a reuealing of Gods wrath against impietie. Such is the blindnes and presumption of these frantike heades, which euen by their owne iudgement doe condemne them selues. Wherefore it behoueth the ministers of Gods worde to be surely perswaded (if they will be accounted faithfull and wise in the day of Christ) that the word of S. Paule is not spoken in vaine, or prophecied of a matter of no importaunce: to witte, that there must be heresies, that they which are proued may be knowne. Yea I say, let the minister of Christ know, that so long as he teacheth Christ purely, there shall not be wanting peruerse spirites, yea euen of our owne and among our selues, which shal seeke by all meanes possible, to trouble the church of Christ. And herewithall let him comfort him selfe, that there is no peace betwene Christ and Beliall, or betwene the seede of the serpent, and the seede of the woman. Yea let him reioyce in the troubles which he suffereth by these sectes and seditious spirites, continually springing vp one after an other. For this is our reioycing, euen the testimonie of our conscience, that we be found standing & fighting in the behalfe of the seede of the woman, against the seede of the serpent. Let him bite vs by the heele and spare not. We againe will not cease to crush his head, by the grace and helpe of Christ the principall bruser thereof, who is blessed for euer.

Ose.4.4. *Mich.2.6.*

An exhortation to ministers.

1.Cor.11.19.

2.Cor.6.15. *Genes.3.5.*

1.Cor.1.12.

Fiftie discommodities that rise of mans owne righteousnes, proceeding of workes, gathered out of this Epistle to the Galathians, by *M. Luther*.

Cap. I.

1 TO bring men from the calling of grace.
2 To receaue an other gospell.
3 To trouble the mindes of the faithfull.
4 To peruert the gospell of Christ.
5 To be accursed.
6 To obey humane traditions.
7 To please men.
8 Not to be the seruaunt of Christ.
9 To builde vpon men and not vpon God.
10 That the most excellent righteousnes of the law is nothing.
11 To destroy the church of God.

Cap. II.

12 To teache a man to be iustified by workes, is to teach to be iustified by impossibility.
13 To make the righteous in Christ, sinners.
14 To make Christ a minister of sinne.
15 To build vp sinne againe when it is destroyed.
16 To be made a transgressor.
17 To reiect the grace of God.
18 To iudge that Christ died in vaine

Cap. III.

19 To become foolish Galathians.
20 To be bewitched.
21 Not to heare the truth.
22 To crucifie Christ againe.
23 To hold that the spirit is receaued by workes.
24 To forsake the spirite, and to ende in the flesh.
25 To be vnder the curse.
26 To set the testament of men aboue the testament of God.
27 To make sinne to abound.
28 To be shut vnder sinne.
29 To serue beggerly ceremonies.

Cap. IIII.

30 That the Gospell is preached in vaine.
31 That all is in vaine whatsoeuer the faithfull doe worke or suffer.
32 To be made a seruaunt, and the sonne of the bond woman.
33 To be cast out with the sonne of the bonde woman, from the inheritaunce.
34 That Christ profiteth nothing.
35 That we are detters to fulfill the whole law.

Cap. V.

36 To be separate from Christ.
37 To fall from grace.
38 To be hyndered from the good course of well doing.
39 That this perswasion of the doctrine of workes, commeth not of God.
40 To haue the leuen of corruption.
41 That iudgemẽt remaineth for him which teacheth this doctrine.
42 To bite & consume one an other.
43 That this doctrine is accounted among the workes of the flesh.

Cap. VI.

44 To thinke thy selfe to be some thing, when thou art nothing.
45 To glory in others then in God.
46 Carnallye to please the carnally minded.
47 To hate the persecution of the crosse.
48 Not to keepe the law it selfe.
49 To glory in the Master & teacher of carnall things.
50 That nothing profiteth, and what so euer a man doth is in vaine.

After that M. Luther had once publikely expounded this Epiſtle, he tooke in hande to interprete the ſame againe, in ſuch ſort as in this treatiſe hereafter doth enſue: the cauſe whereof he doth declare in theſe few wordes following.

I Haue taken in hande, in the name of the Lord, yet once againe to expounde this Epiſtle of *S. Paule* to the *Galathians*: not becauſe I do deſire to teach new things, or ſuch as ye haue not heard before, eſpecially ſince that by the grace of Chriſt, *Paule* is nowe thorowly knowne vnto you: but for that (as I haue often forewarned you) this we haue to feare as the greateſt & neareſt daunger, leaſt Sathan take from vs this doctrine of faith, and bring into the Church againe the doctrine of workes & mens traditions. Wherfore it is verie neceſſarie that this doctrine be kept in continuall practiſe and publike exerciſe both of reading and hearing. And although it be neuer ſo well knowne, neuer ſo exactly learned, yet the deuill, which continually raungeth about ſeeking to deuoure vs, is not dead. Likewiſe our fleſh and old man is yet aliue. Beſides this, all kindes of tentations vexe and oppreſſe vs on euerie ſide: wherefore this doctrine can neuer be taught, vrged, and repeated inough. If this doctrine be loſt, then is alſo the doctrine of truth, life and ſaluation loſt & gone. If this doctrine floriſh, then all good things floriſh, religion, the true ſeruice of God, the glorie of God, the right knowledge of all things which are neceſſarie for a Chriſtian man to know. Becauſe therefore we would be occupied and not be idle, we will there now beginne where we made an end, according to the ſaying of the ſonne of Sirach: *VVhen a man hath done what he can, he muſt begin againe.*

Eccl. 18.6.

THE

THE ARGVMENT of the Epiſtle of S. Paule to the Galathians.

FIRST of all it behoueth that we ſpeake of the Argument of this Epiſtle: that is to ſay, what matter S. Paule here chiefly treateth of. The Argument therefore is this.

S. Paule goeth about to eſtabliſhe the doctrine of fayth, grace, forgeuenelle of ſinnes, or Chriſtian righteouſnelle, to the ende that we may haue a perfecte knowledge and difference betweene Chriſtian righteonſnelle, and all other kindes of righteouſnelle. For there be diuers ſortes of righteouſnelle. There is a politicall or ciuile righteouſnelle, which Emperours, Princes of the worlde, Philoſophers and Lawyers deale withall. There is alſo a Ceremoniall righteouſnelle, which the traditions of men doe teache. This righteouſnelle parentes and ſchoolemaiſters may teach without daunger, becauſe they do not attribute vnto it any power to ſatiſfie for ſinne, to pleaſe God, or to deſerue grace: but they teache ſuche Ceremonies as are onely neceſſarie for the correction of maners, and certaine obſeruations concerning this life. Beſides theſe, there is an other righteouſnelle, which is called the righteouſnelle of the lawe, or of the ten commaundementes, which Moiſes teacheth. This doe we alſo teache after the doctrine of faith. Howe many kindes of righteouſnes there are.

There is yet an other righteouſnelle, which is aboue all theſe: to witte, the righteouſnelle of faith or Chriſtian righteouſnelle, the which we muſt diligently diſcerne from the other afore rehearſed: for they are quite contrarie to this righteouſnelle, both becauſe they flowe out of the lawes of Emperours, the traditions of the Pope, and the commaundementes of God, and alſo becauſe they conſiſt in our workes, and may be wrought of vs either by our pure naturall ſtrength (as the Papiſtes tearme it), or elſe by the gifte of God. For theſe kindes of righteouſnelle are alſo the gifte of God, like as other good thinges are which we doe enioy. Chriſtian righteouſnes.

But this most excellent righteousnes, of faith I meane (which God through Christe, without workes imputeth vnto vs) is neyther Politicall, nor Ceremoniall, nor the righteousnes of Gods lawe, nor consisteth in woorkes but is cleane contrary: that is to say, a meere passiue righteousnesse, as the other aboue are actiue. For in this we worke nothing, we render nothing vnto God: but onely we receaue and suffer an other to worke in vs, that is to say, God. Therefore it seemeth good vnto me to call this righteousnesse of faith or Christian righteousnesse, the passiue righteousnesse.

The righteousnes of faith aptly called the passiue righteousnes, because it cōsisteth in suffering & receauing: like as the righteousnes of the law is called the actiue righteousnes, because it consisteth in doing and working.

This is a righteousnes hidden in a misterie, which the worlde doth not know, yea Christians them selues doe not throughly vnderstande it, and can hardly take holde of it in their tentations. Therefore it must be diligently taught and continually practised. And who so doth not vnderstande or apprehende this righteousnes in afflictions & terrors of conscience, must needes be ouerthrowne. For there is no comfort of conscience so firme and so sure as this passiue righteousnes is.

The infirmity of man in temptatiōs.

But mans weakenes and miserie is so great, that in the terrors of conscience and daunger of death, we beholde nothing else but our workes, our worthines and the lawe: which when it sheweth vnto vs our sinne, by and by our euill life past commeth to remembraunce. Then the poore sinner with great anguish of spirite groneth, and thus thinketh with him selfe: Alas, howe desperatly haue I liued? Would to God I might liue longer: then would I amende my life. Thus mans reason can not restraine it selfe from the sight and beholding of this actiue or working righteousnes, that is to say, her owne righteousnes: nor lift vp her eyes to the beholding of the passiue or Christian righteousnes, but resteth altogether in the actiue righteousnes: So deepely is this euill rooted in vs.

On the other side, Sathan abusing the infirmitie of our nature, doth encrease and aggrauate these cogitations in vs. Then can it not be but that the poore conscience must be more grieuously troubled, terrified and confounded. For it is impossible that the minde of man of it selfe shoulde conceaue any comfort, or looke vp vnto grace onely in the feeling and horror of sinne, or constantly reiect all disputing and reasoning about workes. For this is farre aboue mans strength and capacitie, yea, and aboue the law

of God also. True it is, that of all thinges in the worlde, the law is moste excellent: yet is it not able to quiet a troubled conscience, but encreaseth terrors and driueth it to desperation. For by the law, sinne is made aboue measure sinfull. The law can not comfort vs in afflictions. Rom. 7.

Therefore the afflicted and troubled conscience hath no remedie against desperation and eternall death, vnlesse it take holde of the forgeuenes of sinnes by grace, freely offered in Christ Iesus: that is to say, this passiue righteousnes of Faith or Christian righteousnes. Which if it can apprehende, then may it be at quiet, and boldly say: I seeke not this actiue or working righteousnes: although I knowe that I ought to haue it, and also to fulfill it. But be it so that I had it, and did fulfill it in deede: yet notwithstanding I can not trust vnto it, neyther dare I sette it against the iudgement of God. Thus I abandone my selfe from all actiue righteousnes, both of mine owne and of Gods lawe, and embrace onely that passiue righteousnes, which is the righteousnes of grace, mercy, and forgeuenes of sinnes. Briefly I rest onely vpon that righteousnes which is the righteousnes of Christ and of the holy Ghost.

Like as the earth engendreth not rayne, nor is able by her owne strength, labour and trauell to procure the same, but receaueth it of the meere gifte of God from aboue: so this heauenly righteousnes is geuen vs of God without our workes or deseruinges. Looke then howe muche the earth of it selfe is able to doe in getting and procuringe to it selfe seasonable showers of raine to make it frutefull: euen so muche and no more are we able to doe by our owne strength and workes in winning this heauenly and eternall righteousnes, and therefore shall neuer be able to attaine vnto it, vnlesse God him selfe by meere imputation and by his vnspeakeable gifte doe bestowe it vpon vs. The greatest knowledge then and the greatest wisedome of Christians is, not to knowe the lawe, to be ignorant of workes and of the whole actiue righteousnes, especially when the conscience wrestleth with the iudgement of God. Like as on the contrary, amongest those which are not of the number of Gods people, the greatest poynt of wisedom is, to knowe and earnestly to vrge the lawe and the actiue righteousnes.

But it is a thing very straunge and vnknowne to the worlde, to teache Christians to learne to be ignorant of the lawe, and so to

The lawe is not giuen to a righteous man: but to the lawlesse and disobedient. Rom.1.32.

liue before God, as if there were no lawe: notwithstanding except thou be ignorant of the lawe, and be assuredly perswaded in thine hart that there is nowe no lawe nor wrath of God, but altogether grace and mercie for Christes sake, thou canst not be saued: for by the lawe commeth the knowledge of sinne. Contrariwise, workes and the keeping of the law must be so streitly required in the world, as if there were no promise or grace: and that because of the stubborne, proude, and hard harted, before whose eyes nothing must be set but the lawe, that they may be terrified and humbled. For the law is geuen to terrifie and to kill such, and to exercise the old man: And both the worde of grace and of wrath must be rightly deuided according to the Apostle, 2.Tim.2.

Here is then required a wise and a faithfull disposer of the word of God, which can so moderate the lawe, that it may be kept within his boundes. He that teacheth that men are iustified before God by the obseruation of the lawe, passeth the boundes of the lawe, and confoundeth these two kindes of righteousnes, actiue and passiue, and is but an ill Logician, for he doth not rightly deuide. Contrariwise, he that setteth forth the lawe and workes to the olde man, and the promise of forgiuenes of sinnes and Gods mercie to the newe man, deuideth the worde well. For the flesh or the olde man must be coupled with the lawe and workes: the spirit or newe man must be ioyned with the promise of God and his mercie. Wherefore, whē I see a man that is brused inough already, oppressed with the lawe, terrified with sinne, and thirsting for comfort, it is time that I shoulde remoue out of his sight the lawe and actiue righteousnes, and that I shoulde set before him by the Gospell the Christian and passiue righteousnes, which excluding Moises with his lawe, offereth the promise made in Christ, who came for the afflicted, and for sinners. Here is man raised vp againe, and conceaueth good hope, neither is he any longer vnder the law, but vnder grace. How not vnder the lawe? According to the new man, to whom the law doth not pertaine. For the law hath his boūds but vnto Christ, as Paule saith afterwardes: The law continueth vnto Christ: who being come, Moises ceaseth with his lawe, Circumcision, the Sacrifices, the Sabbothes, yea, and all the Prophetes. Rom.10.4.

This is our diuinitie, whereby we teache howe to put a difference betweene these two kindes of righteousnes, actiue and passiue: to the ende that maners and faith, workes and grace, policie

and

& religion ſhould not be confounded or taken the one for the other. Both are neceſſary, but both muſt be kept within their bounds. Chriſtian righteouſnes perteineth to the new man, and the righteouſnes of the law perteineth to the olde man, which is borne of fleſh and blood. Upon this olde man, as upon an aſſe, there muſt be layed a burden that may preſſe him downe, and he muſt not enioy the freedom of the ſpirite or grace, except he firſt put upon him the new man by faith in Chriſt (which notwithſtanding is not fully done in this life:) then may he enioy the kingdom and ineſtimable gift of grace.

This I ſay to the ende that no man ſhoulde thinke we reiect or forbid good workes, as the Papiſtes doe moſt falſely ſclaunder vs, neyther vnderſtandinge what they them ſelues ſaye, nor what we teache. They knowe nothing but the righteouſnes of the lawe, and yet they will iudge of that doctrine which is farre aboue the lawe, of which it is vnpoſſible that the carnal man ſhould be able to iudge. Therefore they muſt needes be offended, for they can ſee no higher then the lawe. Whatſoeuer then is aboue the law, is to them a great offence. But we imagine, as it were two worldes, the one heauenly, and the other earthly. In theſe we place theſe two kindes of righteouſnes, being ſeparate the one farre from the other. The righteouſnes of the lawe is earthly and hath to doe with earthly thinges, and by it we doe good workes. But as the earth bringeth not forth frute except firſt it be watered and made frutefull from aboue: euen ſo by the righteouſnes of the lawe, in doing many things we doe nothing, and in fulfilling of the lawe we fulfill it not, except firſt, without any merite or worke of ours, we be made righteous by the Chriſtian righteouſnes, which nothing perteineth to the righteouſnes of the lawe, or to the earthly and actiue righteouſnes. But this righteouſnes is heauenly: which (as is ſayd) we haue not of our ſelues, but receaue it from heauen: which we worke not, but which by grace is wrought in vs, and apprehended by faith: whereby we mounte vp aboue all lawes and workes. Wherefore like as we haue borne (as S. Paule ſayth) the image of the earthly Adam: ſo let vs beare the image of the heauenly, which is the newe man in a newe world, where is no lawe, no ſinne, no remorſe or ſtinge of conſcience, no death, but perfect ioy, righteouſnes, grace, peace, life, ſaluation and glory.

Good vvorkes not forbidden.

Chriſtian righteouſnes not wrought by vs, but wrought in vs. 1. Cor. 15. 49.

Why? doe we then nothing? doe we worke nothing for the ob-

VVe can do nothing for the obtayning of Christian righteousnes.

taining of this righteousnes? I aunswer: nothing at all. For this is perfect righteousnes, to doe nothing, to heare nothing, to knowe nothing of the lawe, or of workes: but to knowe and to beleeue this onely, that Christ is gone to the father, and is not now seene: that he sitteth in heauen at the right hand of his Father, not as a Iudge, but made vnto vs of God, wisedom, righteousnes, holines and redemption: Briefely, that he is our highe Priest, intreating for vs, and raigning ouer vs & in vs by grace. In this heauenly righteousnes, sinne can haue no place: for there is no lawe, and where no lawe is, there can be no transgression.

Rom.4.15.

Seing then that sinne hath here no place, there can be no anguish of conscience, no feare, no heauines. Therefore S. Iohn sayth: he that is borne of God, can not sinne. But if there be any feare or griefe of conscience, it is a token that this righteousnes is withdrawen, that grace is hidden, and that Christ is darkened and out of sight. But where Christ is truely seene in deede, there must needes befall and perfect ioy in the Lord, with peace of conscience, which most certainly thus thinketh: Although I am a sinner by the lawe, and vnder the condemnation of the law, yet I despaire not, yet I dye not because Christ liueth, who is both my righteousnes and my euerlasting life. In that righteousnes & life I haue no sinne, no feare, no sting of conscience, no care of death. I am in deede a sinner as touching this present life, and the righteousnes thereof, as the childe of Adam: where the law accuseth me, death raigneth ouer me, and at length woulde deuoure me. But I haue an other righteousnes and life aboue this life, which is Christ the sonne of God, who knoweth no sinne nor death, but is righteousnes and life eternall: by whome, this my bodye beeing deade and brought into dust, shall be rayled vppe agayne, and deliuered from the bondage of the lawe and sinne, and shall be sanctified together with the spirite.

1.Ioh.3.11.

Rom.8.9.10. 11, &c.

So both these continue whilest we here liue. The flesh is accused, exercised with temptations, oppressed with heauines and sorrowe, vsed by this actiue righteousnes of the lawe: but the spirite reigneth, reioyceth, and is saued by this passiue and Christian righteousnes, because it knoweth that it hath a Lord in heauē at the right hand of his father, who hath abolished the law, sinne, death, and hath troden vnder his feete all euills, led them captiue, and triumphed ouer them in him selfe. *Coloss.2.15.*

S.Paule

S. Paule therefore in this Epistle goeth about diligently to instruct vs, to comfort vs, to hold vs in the perfect knowledge of this most excellent and Christian righteousnes. For if the article of Iustification be once lost, then is all true Christian doctrine lost. And as many as are in the worlde that holde not this doctrine, are eyther Iewes, Turkes, Papistes, or heretikes. For betweene the righteousnes of the lawe and Christian righteousnes, there is no meane. He then that strayeth from this Christian righteousnes, must needes fall into the righteousnes of the lawe, that is to saye, when he hath lost Christ, he must fall into the confidence of his owne workes. The drift of the Apostle in the Epistle to the Galathians.

Therefore doe we so earnestly set forth and so often repeate this doctrine of Faith or Christian righteousnes, that by this meanes it may be kept in continuall exercise, and may be playnely discerned from the actiue righteousnes of the lawe. Otherwise we shall neuer be able to holde the true diuinitie (for by this onely doctrine the Church is built, and in this it consisteth:) but by and by we shall either become Canonists, obseruers of Ceremonies, obseruers of the lawe, or Papistes, and Christ so darkened, that none in the Church shall be either rightly taught, or comforted. Wherefore, if we will be teachers and leaders of other, it behoueth vs to haue a great care of these matters, and to marke well this distinction betweene the righteousnes of the lawe and the righteousnes of Christ. And this distinction is easie to be vttered in wordes: but in vse and experience it is very hard, although it be neuer so diligently exercised and practised, for that in the houre of death or in other agonies of the conscience, these two sortes of righteousnes doe encounter more neare together, then thou wouldest wish or desire. Wherefore I doe admonishe you, especially suche as shall become instructers and guiders of consciences, and also euery one apart, that ye exercise your selues continually by studye, by reading, by meditation of the worde and by prayer, that in the tyme of temptation ye may be able to instruct and comfort both your owne consciences and others, and to bringe them from the lawe to grace, from the actiue and working righteousnes, to the passiue and receyued righteousnes. and to conclude, from Moises to Christ. For the deuill is wont in affliction and in the conflict of conscience, by the lawe to make vs afraide, and to laye against vs the gilte of sinne, our wicked life past, the wrath and iudgement of God, hell and eternall death, that See what we fal into, whē we neglect this doctrie, or want true zeale to aduance the same.

by this meanes he may driue vs to desperatiō, make vs bondslaues to him selfe, and plucke vs from Christ. Furthermore, he is wont to set against vs those places of the Gospell, wherein Christ him selfe requireth workes of vs, and with playne wordes threatneth damnation to those that doe them not. Now, if here we be not able to iudge betwene these two kindes of righteousnes, if we take not holde of Christ by fayth sitting at the right hand of God, who maketh intercession vnto the father for vs wretched sinners, then are we vnder the lawe and not vnder grace, and Christ is no more a Sauiour but a lawegiuer: so that now there remayneth no more saluation, but certaine desperation and euerlasting death, except repentance follow.

Heb. 7. 25.

Let vs then diligently learne to iudge betwene these two kindes of righteousnes, that we may knowe howe farre we ought to obeye the lawe. Nowe, we haue sayd before, that the lawe in a Christian ought not to passe his boundes, but ought to haue dominion onely ouer the flesh, which is in subiection vnto it and remaineth vnder the same. When it is thus, the lawe is kept within his boundes. But if it shall presume to creepe into thy conscience, and there seeke to raigne, see thou playe the cunning Logician, and make true diuision. Geue no more to the lawe then is conuenient, but saye thou: O lawe, thou wouldest clyme vp into the kingdome of my conscience and there raigne and reproue it of sinne, and wouldest take from me the ioye of my hart which I haue by fayth in Christ, and driue me to desperation, that I might be without all hope and vtterly perish. This thou doest besides thyne office: keepe thy selfe within thy boundes, and exercise thy power vpon the flesh, but touch not my conscience, for I am baptised, and by the Gospell am called to the partaking of righteousnes and of euerlasting life, to the kingdome of Christ, wherein my conscience is at rest, where no lawe is, but altogether forgiuenes of sinnes, peace, quietnes, ioy, health and euerlasting life. Trouble me not in these matters, for I will not suffer thee so intollerable a tyranne and cruell tormenter to reigne in my conscience: for it is the seat and temple of Christ the sonne of God, who is the Kinge of righteousnes and peace, and my most sweete Sauiour and Mediatour: he shall keepe my conscience ioyfull and quiet in the sound and pure doctrine of the Gospel, and in the knowledge of this Christian and heauenly righteousnes.

1. Cor. 6. 19.

When I haue this righteousnes reigning in my hart, I descend from

from heauen as the raine making fruitfull the earth: that is to say, I come forth into another kingdome, and I doe good workes, how and whensoeuer occasion is offred. If I be a minister of the worde, I preache, I comfort the broken harted, I administer the Sacraments. If I be a housholder, I gouerne my house and my familye, I bring vp my children in the knowledge and feare of God. If I be a Magistrate, the charge that is giuen me from aboue, I diligently execute. If I be a seruaunt, I doe my Maisters busines faythfully. To conclude, whosoeuer he be that is assuredly perswaded that Christ is his righteousnes, doth not onely chearfully and gladly worke well in his vocation, but also submitteth him selfe through loue to the Magistrates and to their lawes, yea though they be seuere, sharpe, and cruell, and (if necessitie doe so require) to all manner of burdens, and to all daungers of this present life, because he knoweth that this is the will of God, and that this obedience pleaseth him. Thus farre as concerning the argument of this Epistle, whereof Paule entreateth, taking occasion of false teachers which had darkened this righteousnes of fayth amongst the Galathians, against whom he setteth him selfe in defending and commending his authoritie and office.

The first Chapter.

Verse 1. Paule an Apostle, not of man, neither by man, but by Iesus Christ, and God the Father, which hath rayſed him from the dead.

The occaſion of writing this Epiſtle to the Galathians.

NOW that we haue declared the Argument and ſumme of this Epiſtle to the *Galathians*, we thinke it good before we come to the matter it ſelfe, to ſhewe what was the occaſion that S. Paule wrote this Epiſtle. He had planted amonge the *Galathians* the pure doctrine of the Goſpell, and the righteouſnes of faith: but by and by after his departure, there crept in certaine falſe teachers which ouerthrew all that he had planted and truely taught amonge them. For the deuill can not but furiouſly impugne this doctrine with all force and ſubteltie, neither can he reſt ſo long as he ſeeth any ſparke thereof remayning. We alſo for this onely cauſe that we preach the Goſpell, doe ſuffer of the worlde, the deuill & his miniſters, all the miſchiefe that they can worke againſt vs, both on the right hand and on the left.

The deuill hateth the Goſpell, and ſtirreth vp wicked men againſt it.

For the Goſpell is ſuche a doctrine as teacheth a farre higher matter then is the wiſedome, righteouſnes, and religion of the worlde: that is to ſay, free remiſſion of ſinnes through Chriſt, &c. It leaueth thoſe thinges in their degree to be as they are, and commendeth them as the good creatures of God. But the worlde preferreth theſe creatures before the Creator, and moreouer by them would put away ſinne, be deliuered from death, and deſerue euerlaſting life. This doth the Goſpell condemne. Contrariwiſe, the worlde can not ſuffer thoſe thinges to be condemned, which it moſt eſteemeth and beſt liketh of, and therefore it chargeth the Goſpell that it is a ſeditious doctrine and full of errors, that it ouerthroweth common wealthes, countries, dominions, kingdoms and Empires, and therfore offendeth both againſt God and the Emperour, aboliſheth lawes corrupteth good manners, and ſetteth all men at libertie to doe what they liſt. Wherefore with iuſt zeale and highe ſeruice to God (as it would ſeeme) it perſecuteth this doctrine, and abhorreth the teachers and profeſſors thereof, as the greateſt plague that can be in the whole earth.

The doctrin of the Goſpell.

Moreouer

Moreouer, by the preaching of this doctrine, the deuill is ouerthrowne, his kingdome is destroyed, the lawe, sinne & death (wherwith, as most mighty and inuincible tyrannes, he hath brought all mankinde in subiection vnder his dominion) are wrested out of his handes: Briefely, his prisoners are translated out of the kingdome of darkenes, into the kingdome of light and libertie. Should the deuil suffer all this? Should not the father of lyes employ all his force and subtill pollicies, to darken, to corrupt, and vtterly to roote out this doctrine of saluation and euerlasting life? In deede S. Paule complayneth in this and all other his epistles, that euen in his time the deuill shewed him selfe a cunning workeman in this busines. The effects of the Gospell. *Col. 1. 13.*

We thought good to shewe here by the way, that the Gospell is suche a doctrine as condemneth all manner of righteousnes, and preacheth the onely righteousnes of Christ, and to them that embrace the same, it bringeth peace of conscience and all good things: and yet notwithstanding, the worlde hateth and persecuteth it most bitterly.

I sayd before that the occasion why S. Paule wrote this Epistle, was for that by and by after his departure, false teachers had destroyed those thinges amonge the Galathians, which he with long and great trauell had builded. And these false Apostles being of the circumcision and sect of the Phariseis, were men of great estimation and authoritie, which bragged amonge the people that they were of that holy and chosen stocke of the Iewes, that they were Israelites, of the seede of Abraham, that they had the promises and the fathers, and finally, that they were the ministers of Christ and the Apostles schollers, with whome they had bene conuersant and had seene their miracles, & perhaps had also wrought some signes or miracles them selues: For Christ witnesseth that the wicked also doe worke miracles. Moreouer these false Apostles by all the craftie meanes they could deuise, defaced the authoritie of S. Paule, saying: Why doe ye so highly esteeme of Paule? why haue ye him in so great reuerence? Forsooth he was but the last of all that were conuerted vnto Christ. But we are the disciples of the Apostles, & were familiarly conuersant with them. We haue seene Christ working miracles and heard him preach. Paule came after vs, and is inferior vnto vs: & it is not possible that God should suffer vs to erre which are of his holy people, the ministers of Christ, and haue receaued the holy Ghost. Againe, we are many and Paule is but one The authoritie of the false Apostles. *Ioh. 1. Ro. 4. 5. 6.* *Mat. 7. 22.*

and alone, who neither was conuersant with the Apostles, nor hath seene Christ: yea he persecuted the Church of Christ a great while. Would God (thinke ye) for Paules sake only, suffer so many Churches to be deceaued?

When men hauing such authoritie come into any countrey or citie, by and by the people haue them in great admiration, and vnder this colour of godlines and religion, they doe not onely deceaue the simple, but also the learned, yea and those also which seeme to be somewhat confirmed in the faith, especially when they bragge (as these did) that they are the offspring of the Patriarkes, the ministers of Christ, the Apostles schollers &c. Euen so the Pope at this day, when he hath no authoritie of the Scripture to defend him selfe withal, vseth this one argumēt continually against vs: The Church, the Church. Thinkest thou that God is so offended, that for a fewe heretickes of Luthers sect he will cast of his whole Church? Thinkest thou that he woulde leaue his Churche in errour so many hundreth yeares? And this he mightely mainteineth, that the Church can neuer be ouerthrowen. Now, like as many are moued with this argument at this day: so in Paules time these false apostles through great bragging and setting forth of their owne prayses, blinded the eyes of the Galathians, so that Paule lost his authoritie amonge them, and his doctrine was brought into suspicion.

The argument of the Papistes against vs.

Against this vayne bragging and boasting of the false Apostles, Paule with great constancie and boldnes setteth his apostolicke authoritie, highly commending his vocation and defending his ministerye. And (although elsewhere he neuer doth the like) he will not giue place to any, no not to the Apostles them selues, much lesse to any of their schollers. And to abate their pharisaicall pryde and shameles boldnes, he maketh mention of the history done in *Antiochia*, where he withstoode Peter him selfe. Besides this, not regarding the offence that might rise thereof, he sayth playnly in the text, that he was bolde to accuse and reproue Peter him selfe the chiefe of the Apostles, who had seene Christ and had bene most familiarly conuersant with him. I am an Apostle (sayth he) and such a one as passe not what others are: yea, I was not afrayde to chyde the very piller of all the rest of the Apostles. And to conclude, in the first two chapters he doth in a manner, nothing els but set out his vocation, his office & his Gospell, affirming that it was not of men, and that he had not receaued it by man, but by the reuelation of Iesus

With how great constancie S. Paule defendeth his vocation and authoritie against the false Apostles.

The summe of the two first chapters.

sus Christ: Also, that if he, yea or an Angell from heauen should bring any other gospel then that which he had preached, he should be holden accursed.

The certaintie of calling.

BUt what meaneth Paule by this his boasting? I answer: This common place serueth to this end, that euery minister of Gods word should be sure of his calling, that before God and mā he may with a bold conscience glory herein, that he preacheth the gospell as one that is called and sent: Euen as the Embassadour of a king glorieth and bounteth in this, that he commeth not as a priuate person, but as the Kings Embassadour, and because of this dignitie that he is the Kings Embassadour, he is honored and set in the highest place. Which honour should not be geuen vnto him, if he came as a priuate person. Wherefore let the preacher of the gospell be certaine that his calling is from God. And it is expedient that according to the example of Paule, he should magnifie this his calling, to the end that he may winne credit and authority among the people, like as the Kings Embassadour magnifieth his office and calling. And thus to glory, is not a vaine, but a necessary kinde of glorying, because he glorieth not in him selfe, but in the King which hath sent him, whose authoritie he desireth to be honoured and magnified.

The minister of God must be sure of his calling.

Likewise when Paule so highly commendeth his calling, he seeketh not his owne praise, but with a necessarie and a holy pride he magnifieth his ministerie: As to the *Rom. 11.* he saith: For as much as I am the Apostle of the *Gentiles*, I will magnifie mine office: that is to say, I will that men receaue me, not as Paule of *Tarsus*, but as Paule the Apostle or Embassadour of Jesus Christ. And this he doth of necessitie to maintaine his authoritie, that the people in hearing this, might be more attent and willing to geue eare vnto him. For they heare not onely Paule, but in Paule Christ himself, and God the father sending him out in his message: whose authoritie and maiestie, like as men ought religiously to honour, so ought they with great reuerence to receaue & to heare his messengers bringing his word and message.

The glorying of Paule as touching his vocation necessary & holy.

The Preachers are to be receaued as messengers from God, by whose ministerie God him selfe speaketh.

This is a notable place therefore: wherein Paule so glorieth & boasteth as touching his vocation, that he despiseth all others. If

any man after the manner of the world should despise all others in respect of him selfe, and attribute all vnto himselfe alone, he should not only shew himselfe a very foole, but also grieuously offend. But this maner of boasting is necessary, and pertaineth not to the glorie of Paule, but to the glorie of God, whereby is offered vnto him the sacrifice of praise and thankesgiuing. For by this boasting, the name, the grace and the mercie of God is made knowne vnto the world. Thus therefore he beginneth his Epistle.

Verse. 1. Paule an Apostle not of men. &c.

Here in the verie beginning he toucheth those false teachers, which boasted them selues to be the disciples of the Apostles, and to be sent of them, but despised Paule as one that was neyther the Apostles scholer, nor sent of any to preach the gospell, but came in some other way, and of his owne head thrust him selfe into that office. Against those Paule defendeth his calling, saying: My calling seemeth base to your preachers: but whosoeuer they be which haue come vnto you, are sent either of mē or by man: that is to say, they haue entred either of them selues being not called, or els called by others. But my calling is neither of men nor by man, but it is aboue all maner of calling that can be made by the Apostles, for it is by Iesus Christ and by God the father, &c.

Of men. Where he saith, of men, I meane such as call & thrust in them selues when neither God nor man calleth or sendeth them, but they runne and speake of them selues: As at this day certaine fantastical spirits do, which either lurke in corners & seeke places where they may powre out their poyson, and come not into publike congregations, or els they resort thither where the gospell is planted alreadie. By man. These I call such as are sent of men. But where he sayth, by man, vnderstād such as haue a diuine calling, but yet by man as by meanes. God calleth then two manner of wayes: by meanes and without meanes. He calleth vs to the ministerie of his word at this day, not immediatly by him selfe, but by other meanes, that is to say, by man. But the Apostles were called immediatly of Christ him selfe, as the Prophets in the old time were called of God him selfe. Therefore when Paule sayth: Not of men, neither by man, he beateth downe the false Apostles. As though he would say: Albeit those vipers bragge neuer so much, what can they bragge more then that they are either come frō men, that is to say, of them selues

A double calling, by meanes and without meanes.

selues without any calling, or, by mā, that is to say, sent of others. I passe not vpon any of these things, neither ought you to regard them. As for me, I am called and sent neither of men, nor by man, but without meanes, that is to witte, by Iesus Christ him selfe, & my calling is like in all poynts to the calling of the Apostles, and I am in deede an Apostle. Paule therfore handleth this place of the calling of the Apostles effectually. And elsewhere he separateth ỳ degree of Apostleshippe from others, as in the first to the *Corinth. cap. 12.* and in the fourth to the *Ephesians*, where he saith: And God hath ordained some in the Church, as first Apostles, secondly Prophets, thirdly teachers, &c. setting Apostles in the first place: so that they be properly called Apostles which are sent immediatly of God him selfe without any other ordinarie meanes.

The calling of the Apostles.

Who be Apostles.

So Mathias was called onely of God. For when the other Apostles had appointed two, they durst not choose the one nor the other, but they cast lots, and prayed that God would shew which of them he would haue. For seing he should be an Apostle, it behoued that he should be called of God. So was Paule called to be the Apostle of the *Gentiles*. Hereof the Apostles also are called Saincts. For they are sure of their calling and doctrine, and haue continued faithful in their office, and none of them became a castaway sauing Iudas, because their calling is holy.

Act. 1. 14. 23. The calling of Mathias.

Act. 9. 15. The Apostles saincts.

Mat. 17. 3.

This is the first assault that Paule maketh against the false Apostles, which ranne when no man sent them. Calling therefore is not to be despised. For it is not enough for a man to haue the word and pure doctrine, but also he must be assured of his calling, and he that entreth without this assurance, entreth to no other ende but to kill and to destroy. For God neuer prospereth the labour of those that are not called. And although they teach some good and profitable matters, yet they edifie not. So our fantasticall spirites at this day haue the wordes of Faith in their mouthes, but yet they yeelde no frute, but their cheefe ende and purpose is to draw men to their false and peruerse opinions. They that haue a certaine and holie calling, must sustaine many and great conflictes: as they must doe whose doctrine is pure and sounde, that they may constantly abide in their lawfull calling, against the infinite and continuall assaultes of the Deuill and rage of the worlde. Here what shoulde he doe whose calling is vncertaine and doctrine corrupt?

The certaintie of calling.

They which be not called, do kil & destroy.

This is therfore our comfort which are in the ministerie of the word, that we haue an office which is heauenly and holy, to the which we being lawfully called, do triumphe against all the gates of hell. On the other side, it is an horrible thing when the conscience sayth: This thou hast done without any lawfull calling. Here such terrour shaketh a mans minde which is not called, that he would wish he had neuer heard the word which he teacheth. For by his disobedience he maketh all his workes euill, were they neuer so good, in so much that euen his greatest workes and labours become his greatest sinnes.

What danger they be in which haue no lawful calling.

We see then how good and necessarie this boasting and glorying of our ministerie is. In times past when I was but a yong diuine, me thought Paule did vnwisely in glorying so oft of his calling in all his Epistles: but I did not vnderstand his purpose. For I knewe not that the ministerie of Gods word was so waighty a matter. I knew nothing of the doctrine of faith & a true conscience in deede, for that there was then no certaintie taught eyther in the Schooles or Churches, but all was full of Sophisticall subtelties of the Schoolemen: And therefore no man was able to vnderstand the dignitie and power of this holy and spirituall boasting of the true and lawfull calling, which serueth first to the glorie of God, and secondly to the aduauncing of our office, and moreouer to the saluation of our selues and of the people. For by this our boasting we seeke not estimation in the world, or praise among men, or money, or pleasures, or fauour of the world: But for as much as we be in a diuine calling and in the worke of God, and the people haue great neede to be assured of our calling, that they may know our word to be the word of God, therefore we proudly vaunt and boast of it. It is not then a vaine, but a most holy pride against the deuill and the world, and true humilitie before God.

Why Paule so exalteth his calling in euerie place.

The profit that cometh by the extolling and magnifying of our calling.

A holy pride.

Verse. 1. And by God the Father, which hath raised him from the dead.

Paule is so enflamed here with zeale, that he can not tarie till he come to the matter it selfe, but forthwith in the verie title he bursteth out and vttereth what he hath in his heart. His intent in this Epistle is, to treat of the righteousnes that cometh by faith, & to defend the same: Againe, to beat downe the lawe and the righteousnes that cometh by workes. Of such cogitations he is full,

The summe of the Epistle to the Galathians.

and

and out of this wonderfull and exceeding great abundance of the excellent wisedom and knowledge of Christ in his hart, his mouth speaketh. This flame, this great burning fire of his heart can not be hid, nor suffer him to hold his tongue: and therefore he thought it not inough to say that he was an Apostle sent by Jesus Christ, but also addeth: by God the Father which hath raised him vp from the dead.

But it seemeth here that the adding of these wordes: And by God the father &c. is not necessarie. But because (as I sayd) Paule speaketh out of the abundance of his heart, his minde burneth with desire to set forth euen in the very entry of his Epistle, the vnsearchable riches of Christ, and to preach the righteousnes of God, which is called the resurrection of the dead. Christ who liueth and is risen againe, speaketh out of him, and moueth him thus to speake: therefore not without cause he addeth, that he is also an Apostle, By God the father, which hath raised vp Iesus Christ from the dead. As if he should say: I haue to deale with Satan and with those vipers the instruments of Satan, which go about to spoyle me of the righteousnes of Christ, who was raised vp by God the Father from the dead: by the which alone we are made righteous, by the which also we shall be raised vp in the last day from death to euerlasting life. But they ỳ in such sorte go about to ouerthrow the righteousnes of Christ, doe resist the father and the sonne, and the worke of them both.

Thus Paule, euen at the first entraunce, bursteth out into the whole matter whereof he treateth in this Epistle. For (as I sayd) he treateth of the resurrection of Christ, who rose againe to make vs righteous, and in so doing he hath ouercome the law, sinne, death and all euills. Christes victorie then is the ouercomming of the lawe, of sinne, our flesh, the world, the deuill, death, hell and all euills: and this his victorie he hath geuen vnto vs. Although then that these tyrannes & these enemies of ours doe accuse vs and make vs afraid: yet can they not driue vs to dispaire, nor condemne vs. For Christ whom God the father hath raised vp from the deade, is our righteousnes and victorie. Therefore thankes be to God, who hath geuen vs victorie by our Lord Iesus Christ. Amen.

What Paule goeth about in this Epistle.

Rom.4.24.25

Christes victory is ours

1.Cor.15.57.

But marke howe fitely and to the purpose Paule here speaketh. He sayth not by God which hath made heauen and earth, which is Lorde of Angells, which commaunded Abraham to goe out of

his owne countrey, which sent Moises to Pharao the king, which brought Israell out of *Aegypt*, (as the false Apostles did, who boasted of the God of their fathers, the creator, maintainer and preseruer of all things, working wonders among his people): but Paul had an other thing in his heart, namely the righteousnes of Christ, and therefore he speaketh wordes that make much for this his purpose, saying: I am an Apostle, neither of men nor by men, but by Iesus Christ and God the father, who hath raised him vp from the dead. Ye see then with what feruencie of spirit Paule is led in this matter, which he goeth about to establishe & maintaine against the whole kingdom of hell, the power and wisdom of the world, and against the Deuill and his Apostles.

Verse.2. And all the Brethern with me.

This maketh much for ỳ stopping of the mouthes of these false Apostles. For all his argumentes tend to the aduauncing and magnifying of his ministerie, and contrariwise to the discrediting of theirs. As if he should thus say: Although it be enough, ỳ I through a diuine calling am sent as an Apostle by Iesus Christ & God the father, which hath raised him vp from the dead, yet least I should be alone, I adde ouer and besides (which is more then needeth) all the brethern which are not Apostles, but fellow souldiers: they write this Epistle as well as I, and beare witnes with me that my doctrine is true & godly. Wherefore we be sure that Christ is present with vs, and ỳ he teacheth and speaketh in the middest of vs and in our church. As for the false Apostles, if they be any thing, they be but sent either of men or by men: but I am sent of God the Father, & of Iesus Christ, who is our life and resurrection. My other brethern are sent frō God, howbeit by man, that is to wit, by me. Therfore, least they might say, that I onely set my selfe proudly against them, I haue my brethern wt me all of one mind, as faithfull witnesses, which thinke, write, and teach the selfe same thing that I doe.

Iob.11.15. Why he saith, and all the brethern

Verse.2. Vnto the Churches of *Galatia*.

Paule had preached the Gospell throwe out all *Galatia*, and albeit he had not wholy conuerted it vnto Christ, yet he had many Churches in it, into the which the false Apostles, Satans ministers, had crept. So likewise at this day the fantasticall Anabaptists come not to those places where the aduersaries of the Gospell beare

These fantasticall spirits flie the

beare rule: but where Christians and good men are, which loue the Gospel. With such they wind in them selues euen in the dominions of tyrans and persecutors of the Gospell: where they, creeping into houses vnder crafty pretence, poure out their poyson to the subuersion of many. But why goe they not rather into the cities, countreis and dominions of the Papists, and there professe & mainteine their doctrine in the presence of wicked Princes, Bishops, and Doctors in the vniuersities, as we by Gods helpe and assistance haue done? These tender Martyrs will aduenture no perill, but they resorte thither where the Gospell hath an harborow alreadie, where they may liue without daūger in great peace and quietnes. So the false Apostles would not endaunger themselues to come to *Ierusalem* to Caiphas, or to *Rome* to the Emperour, or to other places where no man had preached afore, as Paule and the other Apostles did: but they came into *Galatia*, which was wonne vnto Christ alreadie by the labour and trauell of Paule, and into *Asia*, *Corinth*, & such other places, where good mē were and professed the name of Christ, persecuting no man, but suffring al things quietly. There might ẏ enemies of Christs crosse liue in great security & wout any persecutiō.

crosse, and therefore they resorte to those places where they may do most harme and be out of daunger.

And here we may learne that it is the lot of all godly teachers, that besides the persecution which they suffer of the wicked and vnthankefull worlde, and the great trauell which they sustaine in planting of churches, they are compelled to suffer that thing which they of long time before had purely taught, to be quickely ouerthrowne of fantasticall spirites, who afterwardes reigne and rule ouer them. This grieueth godly ministers more then any persecution of tyrannes. Therefore let him not be a minister of the Gospell which is not content to be thus despised, or is loth to beare this reproche: or if he be, let him giue ouer his charge to an other. We also at this day doe finde the same thing to be true by experience. We are miserably contemned and vexed outwardly by Tyrannes, inwardly by those whome we haue restored to libertie by the Gospell, and also by false brethern. But this is our comfort and glory, that being called of God, we haue a promise of euerlasting life, and looke for that reward, which eye hath not seene, nor eare hath heard, nor hath entred into the heart of man. For when the great shepheard Christ shall appeare, we shal receaue an incorruptible crowne of glory: who here also in this world will not suffer vs to perish for hunger.

The condition of all godly preachers.

The cōfort of faithfull teachers labouring vnder the crosse. *1. Cor. 3. 9.*

The cōstant faith of Luther. *1. Pet. 5. 4.*

Ierome moueth here a great question, why Paule calleth those churches, which were no churches. Is it (sayth he) because Paule wryteth to the *Galathians* that were peruerted and turned backe from Christ and from grace, vnto Moises and the law? Hereunto I aunswere, that Paule calleth them the churches of *Galatia*, by putting a parte for the whole, which is a common thing in the scriptures. For wryting in like manner to the *Corinthians*, he reioyseth on their behalfe, that the grace of God was geuen them in Christ, namely, that they were made rich throwe him in all vtterance and knowledge: and yet many of them were misled by false Apostles, and beleued not the resurrection of the dead.

Albeit then that the *Galathians* were fallen away from the doctrine of Paule, yet did baptisme, the word, and the name of Christ remaine among them. There were also some good men that were not reuolted, which had a right opinion of the word & sacramentes, and vsed them well. Moreouer these thinges coulde not be defiled through them that were reuolted. For baptisme, the Gospell and other thinges are not therefore made vnholy because many are polluted and vnholy, and haue an euill opinion of them: but they abide holy and the same that they were, whether they be among the godly or the vngodly: by whom they can neither be polluted, nor made holy. By our good or euill conuersation, by our good or euill life and manners they be polluted or made holy in the sight of the heathen, but not afore God. Wherefore whersoeuer the substance of the worde and sacramentes remaineth, there is the holy Church, although Antichrist there reigne, who (as the scripture witnesseth) sitteth not in a stable of feendes, or in a swinestie, or in a company of Infidells, but in the highest and holyest place of all, namely in the temple of God. Wherefore although spiritual tyrannes reigne, yet there must be a temple of God, and the same must be preserued vnder them. Therefore I aunswere briefly to this question, that the Church is vniuersall throughout the whole world, whersoeuer the Gospell of God and the sacramentes be. The Iewes, the Turckes and other vaine spirites are not the Church because they fight against these things, and deny them. Hitherto as touching the title or inscription of this Epistle. Nowe followeth the salutation or greeting of Paule.

The worde & sacramēts are not polluted by our vngodlynes.

The seate of Antichrist.

2. Thes. 2. 4.

The Church dispersed through the world.

Verse. 3. Grace be with you and peace from God the father, and

and from our Lord Iesus Christ.

Grace, Peace.

I hope ye are not ignorant what grace and peace meaneth, seeing that these termes are common in Paule, and nowe not obscure or vnknowne. But forasmuch as we take in hande to expounde this Epistle (which we doe, not because it is needefull, or for any hardnes that is in it, but that our consciences may be confirmed against heresies yet to come,) let it not be tedious vnto you if we repeate these thinges agayne, that elsewhere and at other tymes we teache, preache, singe, and set out by writing. For if we neglect the article of iustification, we lose altogether. Therefore most necessary it is chiefly and aboue all thinges, that we teach and repeate this article continually: Like as Moises sayth of his law: for it can not be beaten into our eares enough or to much. Yea though we learne it and vnderstand it well, yet is there none that taketh hold of it perfectly, or beleueth it with his whole hart: so fraile a thing is our flesh, and disobedient to the spirite.

The article of iustification must be continually taught.

The greeting of the Apostle is straunge vnto the worlde, and was neuer heard of before the preaching of the Gospell. And these two wordes Grace and Peace comprehend in them whatsoeuer belongeth to Christianitie. Grace releaseth sinne, and peace maketh the conscience quiet. The two feends that torment vs, are sinne and conscience. But Christ hath vanquished these two monsters and troden them vnder foote both in this worlde & in the worlde to come. This the worlde doth not knowe, and therefore it can teach no certaintie of the ouercomming of sinne, conscience, and death. Onely Christians haue this kind of doctrine, and are exercised and armed with it, to get victorie against sinne, despayre and euerlasting death. And it is a kinde of doctrine neyther proceeding of free will, nor inuented by the reason or wisedome of man, but giuen from aboue. Moreouer these two words Grace and Peace doe contayne in them the whole summe of Christianitie. Grace contayneth the remission of sinnes, Peace a quiet and ioyfull conscience. But peace of conscience can neuer be had, vnles sinne be first forgiuen. But sinne is not forgiuen for the fulfilling of the lawe: For no man is able to satisfie the lawe: but the lawe doth rather shewe sinne, accuse and terrifie the conscience, declare the wrath of God, and driue to desperation. Much lesse is sinne taken away by the workes and inuentions of men, as wicked worshippings, straunge religions, vowes &

The greeting of the Apostle straunge & vnheard of to the world

Sinne and conscience, two feendes vexing and tormenting vs.

The doctrie of Christiās.

Grace and Peace what they bring.

pilgrimages. Finally there is no worke that can take away sinne: but sinne is rather encreased by workes. For the Iusticiaries and Meritmongers, the more they labour and sweate to bringe themselues out of sinne, the deeper they are plunged therein. For there is no meanes to take away sinne but grace alone. Therefore Paule in all the greetings of his Epistles, setteth grace and peace against sinne and an euil conscience. This thing must be diligently marked. The wordes are easie: but in tentation it is the hardest thinge that can be, to be certainly perswaded in our hearts that by grace alone, all other meanes either in heauen or in earth set apart, we haue remission of sinnes and peace with God.

Sinne is not released, but by grace alone.

The world vnderstandeth not this doctrine, and therefore it neyther will nor can abide it, but condemneth it as hereticall and wicked. It braggeth of free will, of the light of reason, of the soundnes, of the powers and qualities of nature, & of good workes, as meanes whereby it could deserue and attaine grace and peace, that is to say, forgiuenes of sinnes & a quiet conscience. But it is impossible that the conscience should be quiet and ioyfull, vnlesse it haue peace thorow grace, that is to say, thorow the forgiuenes of sinnes promised in Christ. Many haue carefully laboured by finding out diuers and sundry religious orders and exercises for this purpose, to attayne peace and quietnes of conscience: but by so doing they haue plunged them selues in moe and greater miseries: for all such deuises are but meanes to encrease doubtfulnes and dispaire. Therefore there shal be no rest to my bones or thine, vnlesse we heare the word of grace and cleaue vnto it stedfastly and faithfully: Then shall our conscience vndoubtedly finde grace and peace.

The world knoweth not the doctrine of true godlines.

Onely by grace is the conscience quieted.

The Apostle doth fitly distinguish this grace and peace from all other kindes of grace and peace, whatsoeuer. He wisheth to the *Galathians* Grace and Peace, not from the Emperour, or Kinges and Princes: for these doe commonly persecute the godly, and rise vp against the Lorde and Christ his annoynted. *Psal. 2.* nor from the worlde (for in the worlde, sayth Christ, ye shall haue trouble:) but from God our father, &c. which is as much to say, as he wisheth vnto them a heauenly peace. So Christ sayth: My peace I leaue vnto you: my peace I giue you: not as the world giueth it, doe I giue it vnto you. The peace of the worlde graunteth nothing but the peace of our goods and bodies. So the grace or fauour of the world giueth vs leaue to enioy our goods, and casteth vs not out of our possessions.

VVhat peace Paule wisheth to Christians.

Psal. 2. 1.

Ioh. 14. 27.

Peace of the world.

possessions. But in affliction and in the houre of death, the grace and fauour of the world can not helpe vs, they can not deliuer vs from affliction, despaire and death. But when the Grace and Peace of God are in the heart, then is man stronge, so that he can neyther be cast downe with aduersitie, nor puffed vp with prosperitie, but walketh on plainly and keepeth the high way. For he taketh heart and courage in the victorie of Christes death, and the confidence thereof beginneth to reigne in his conscience ouer sinne and death, because through him he hath assured forgiuenes of his sinnes: which after he hath once obtained, his conscience is at rest, and by the worde of Grace is comforted. So then a man being comforted and hartened by the Grace of God, that is, by forgiuenes of sinnes and by this peace of conscience, is able valiantly to beare and ouercome al troubles, yea euen death it selfe. This Peace of God is not giuen to the world, because the world neuer longeth after it nor vnderstandeth it, but to them that beleeue: and this commeth to passe by no other meane, then by the onely Grace of God.

The fauour of the world

A rule to be obserued, that men ought to abstaine from the curious searching of Gods maiestie.

BVt why doth the Apostle adde moreouer in this salutation: And from our Lord Iesus Christ? Was it not enough to say: And from God our father? why then doth he couple Iesus Christ with the father? Ye haue oftentymes heard of vs, how it is a rule & principle in the Scriptures diligently to be marked, that we must abstaine from the curious searching of Gods maiestie, which is intollerable to mans body, and much more to his mind.* No man (sayth the Lord) shal see me and liue.* The Pope, the Turks, the Iewes, & all such as trust in their owne merits, regard not this rule, & therfore remouing the Mediator Christ out of their sight, they speake only of God, & before him onely they pray, and doe all that they do.

Why this is added, and from our Lord Iesus Christ.

* *Exo.33.20.*

* The Merimongers seeking to iustifie them selues by their works, shut out Christ, and will haue to doe with God alone.

As for example, the Monke imagineth thus: These workes which I doe, please God. God will regarde these my vowes, and for them wil saue me. The Turke sayth: If I keepe the things that are commaunded in the *Alcoran, God will accept me, and giue me euerlasting life. The Iewe thinketh thus: If I keepe those things which the lawe commaundeth, I shall finde God mercifull to me, and so shal I be saued. So also a sort of fond heads at this day, bragging of the spirite, of reuelations, of visions, and such other monstrous matters I wote not what, doe walke in wonders aboue

* The Alcoran is a boke conteining the Turkes religion, receaued from Mahomet a false Prophet that was amonge them.

their reaches. These newe Monkes haue inuented a new crosse and new workes, and they dreame that by doing them they please God. To be briefe, as many as know not the article of Iustification, take away Christ the mercie seate, and will needes comprehend God in his maiestie by the iudgement of reason, and pacifie him with their owne workes.

But true Christian diuinitie (as I giue you often warning) setteth not God forth vnto vs in his maiestie, as Moises and other doctrines do. It commaundeth vs not to search out the nature of God: but to knowe his will set out to vs in Christ, whome he would haue to take our flesh vpon him, to be borne and to dye for our sinnes, and that this should be preached among all nations. For seing the world by wisedom knewe not God in the wisedom of God, it pleased God by the foolishnes of preaching to saue them that beleeue. *1. Cor. 1.* Wherefore, when thy conscience standeth in the conflict, wrestling against the lawe, sinne and death in the presence of God, there is nothing more daungerous then to wander with curious speculations in heauen, and there to searche out God in his incomprehensible power, wisedome and maiestie, how he created the world, and howe he gouerneth it. If thou seeke thus to comprehend God, and wouldest pacifie him without Christ the Mediator, making thy workes a meanes betwene him & thy selfe, it can not be but that thou must fall as Lucifer did, and in horrible despaire lose God & altogether. For as God is in his owne nature vnmeasurable, incomprehensible and infinite, so is he to mans nature intollerable.

The will of God is to be sought in Christ.

The fall of Lucifer.

VVhat God is in his own nature.

Wherefore, if thou wouldest be in safetie and out of perill of conscience and saluation, bridle this clyming and presumptuous spirit, and so seeke God as Paule teacheth thee. *1. Cor. 1.* We (sayth he) preach Christ crucified, a stumbling blocke vnto the Iewes, and foolishnes vnto the Grecians: but vnto them which are called, both of the Iewes and Grecians, we preache Christ the power of God and the wisedom of God. Therefore begin thou there where Christ began, namely in the wombe of the virgin, in the maunger, and at his mothers breastes. &c. For to this ende he came downe, was borne, was conuersant among men, suffered, was crucified and dyed, that by all meanes he might set forth him selfe plainly before our eyes, and fasten the eyes of our hearts vpon him selfe, that he thereby might keepe vs from climing vp into heauen, and from the curious searching of the diuine maiestie.

VVhere the will of God is to be sought.

When-

Whensoeuer thou hast to doe therefore in the matter of iustification, and disputest with thy selfe how God is to be found that iustifieth and accepteth sinners, where & in what sort he is to be sought, thē know thou that there is no other God besides this man Christ Iesus. Embrace him and cleaue to him with thy whole heart, setting aside all curious speculations of the diuine maiestie: For he that is a searcher of Gods maiestie shall be ouerwhelmed of his glory. I knowe by experience what I say. But these vaine spirites which so deale with God that they exclude the Mediator, doe not beleeue me. Christ him selfe sayth: I am the way, the truth and the life: No man commeth to the father but by me. Therfore besides this way Christ, thou shalt finde no way to the father, but wandering: no veritie, but hypocrisie & lying: no life, but eternall death. Wherefore marke this well in the matter of iustification, that whē any of vs all shall haue to wrestle with the lawe, sinne, death and all other euills, we must looke vpon no other God, but onely this God incarnate and clothed with mans nature. *Prou. 17. 15. Prou. 25. 27.* *Ioh. 14. 6.* Christ the way, the truth, and the life.

But out of the matter of iustification, when thou must dispute with Iewes, Turkes, Papists, Heretikes, &c. concerning the power, wisedome and maiestie of God, then employ all thy witte and industrie to that ende, and be as profound and as subtill a disputer as thou canst: for then thou art in an other veine. But in the case of conscience, of righteousnes and life (which I wish here diligently to be marked) against the lawe, sinne, death and the deuill, or in the matter of satisfaction, of remission of sinnes, of reconciliation and of euerlasting life, thou must withdraw thy minde wholy from all cogitations and searching of the maiestie of God, and looke onely vpon this man Iesus Christ, who setteth him selfe forth vnto vs to be a Mediator, and sayth: Come vnto me all ye that labour, and are heauye loden, and I will refreshe you. Thus doing thou shalt perceaue the loue, goodnes and sweetenes of God: thou shall see his wisedome, power and maiestie sweetened and tempered to thy capacitie: yea and thou shalt find in this mirrour and pleasant contemplation, all things according to that saying of Paule to the *Colossians:* In Christ are hid all the treasures of wisedome & knowledge. Also in the 2. chap. For in him dwelleth the fulnes of the godhead bodily. The world is ignorant of this, and therefore it searcheth out the will of God, setting aside the promise in Christ, to his great destruction. For no man knoweth the father but the The afflicted conscience wrestling with the iudgement of God, is raised vp by onely faith in Christ. *Mat. 11. 28.* *Col. 2. 2. 9.*

Mat.11.27. Ioh.10.15. sonne, and he to whome the sonne will reueale him.

And this is the cause why Paule is wont so often to couple Iesus Christ with God the father, euen to teach vs what true Christian religion is, which beginneth not at the highest as other religions doe, but at the lowest. It will haue vs to clime vp by Iacobs ladder, wherupon God him selfe leaneth, whose feete touch the very earth, hard by the head of Iacob. Wherefore whensoeuer thou art occupied in the matter of thy saluation, setting aside all curious speculations of Gods vnsearchable maiestie, all cogitations of workes, of traditions, of philosophie, yea and of Gods lawe too, runne streight to the maunger and embrace this infant, and the virgins litle babe in thine armes, and beholde him as he was borne, sucking, growing vp, conuersant among men, teaching, dying, rising againe, ascending vp aboue all the heauens, and hauing power aboue all thinges. By this meanes shalt thou be able to shake of all terrours and errours, like as the sunne driueth away ỳ cloudes. And this sight and contemplation wil keepe thee in the right way, that thou mayest follow whether Christ is gone. Therefore Paule in wishing Grace and Peace, not onely from God the father, but also from Iesus Christ, teacheth, first that we should abstaine from ỳ curious searching of the diuine maiestie (for God no man knoweth,) and to heare Christ, who is in the bosom of the father and vttereth to vs his wil, who also is appoynted of the father to be a teacher, to the ende that we should all heare him.

Gen.28.12. Christian diuinitie beginneth at Christ lying in the lap of the virgine Mary.

Ioh.1.18.

Christ is God by nature.

Christ God. THe other thing that Paule teacheth here, is a confirmation of our Fayth, that Christ is very God. And such like sentences as this is concerning the godhead of Christ, are to be gathered together and marked diligently, not onely against the *Arians* and other heretikes which either haue bene or shall be hereafter, but also for the confirmation of our faith. For Satan wil not fayle to impugne in vs all the articles of our faith, ere we dye. He is a most deadly enemie to Faith, because he knoweth that it is the victorye which ouercometh the worlde. Wherefore it standeth vs in hand to labour that our Faith may be certaine, and may encrease and be strengthened by diligent and continuall exercise of the worde and feruent prayer, that we may be able to withstand Satan.

The deuill an aduersary to faith. 1.Ioh.5.4.

Now that Christ is very God, it is manifestly declared, in that

Paule

Paule attributeth the same things equally vnto him, which he doth vnto the father, namely diuine power, as the giuing of grace, the forgiuenes of sinnes, peace of conscience, life, victorie ouer sinne, death, the deuill and hell. This were by no meanes lawfull for him to doe, nay it were sacrilege thus to doe, except he were very God, according to that saying: I will not giue my glory vnto any other. Esay 42.8. Againe: No man giueth that to others, which he him selfe hath not. But seeing Christ giueth Grace, Peace and the holy Ghost, deliuereth from the power of the deuill, from sinne and death, it is certaine that he hath an infinite and diuine power equall in all poyntes to the power of the father.

The power of the father & of Christ equall.

Neither doth Christ giue Grace and Peace, as the Apostles gaue and brought the same vnto men by preaching of the Gospel: but he giueth it as the author and Creator. The father createth & giueth life, Grace, Peace and all other good thinges. The selfe same thinges also the sonne createth and giueth. Nowe, to giue Grace, Peace, euerlasting life, to forgiue sinnes, to make righteous, to quicken, to deliuer from death and the deuill, are not the workes of any creature, but of the diuine maiestie alone. The Angells can neither create nor giue these thinges. Therefore these workes perteine onely to the glory of the soueraigne maiestie, the maker of all things. And seeing Paule doth attribute the selfe same power of creating, and giuing all these thinges vnto Christ equally with the father, it must needes follow that Christ is verely and naturally God.

How Christ giueth grace and peace.

The workes of Christ are diuine and proper to God alone.

Many such argumentes are in Iohn, where it is proued and concluded by the workes, which are attributed to the sonne as well as to the father, that the diuinitie of the father and of the sonne is all one. Therefore the giftes which we receiue of the father, & which we receiue of the sonne, are all one. For else Paule would haue spoken otherwise, after this maner: Grace from God the father, and Peace from our Lord Iesus Christ. But in knitting them both together, he attributeth them equally, as well to the sonne as to the father. I do therefore so diligently admonish you of this thing, because it is daungerous lest among so many errours, and in so great varietie and confusion of sectes, there might step vp some *Arians*, *Eunomians*, *Macedonians*, and such other heretikes, that might doe harme to the Churches with their subtelties.

One and the selfe same godhead of the father & of the sonne

In deede the *Arians* were sharpe and subtile fellowes. They

graunted that Christ hath two natures, and that he is called very God of very God, howbeit in name onely. Christ (sayd they) is a most noble and perfect creature aboue the Angells, whereby God afterward created heauen and earth, and all other things. So Mahomet also speaketh honorably of Christ. But all this is nothing els but goodly imaginations and wordes pleasant and plausible to mans reason, whereby the fantasticall spirites doe deceiue men except they take good heede. But Paule speaketh otherwise of Christ. Ye (sayth he) are rooted and stablished in this beleefe, namely that Christ is not onely a perfect creature, but very God, who doth the selfe same thinges that God the Father doth. He hath the diuine workes, not of a creature, but of the Creator, because he giueth Grace and Peace: and to giue them, is to condemne sinne, to banquish death, and to tread the deuill vnder foote. These thinges no Angel can giue: but seeing they are attributed vnto Christ, it must needes follow, that he is very God by nature.

Mahomet.

The workes of Christ.

Verse 4. Which gaue him selfe for our sinnes.

Paule in a maner in euery word handleth the argument of this Epistle. He hath nothing in his mouth but Christ, and therefore in euery word there is a feruencie of spirite and life. And marke how well and to the purpose he speaketh. He sayth not, which hath receaued our workes at our handes, nor, which hath receaued the sacrifices of Moises lawe, worshippings, religions, Masses, vowes, and pilgrimages: But hath giuen. What? not golde, nor siluer, nor beastes, nor paschall lambes, nor an Angell, but him selfe. For what? Not for a crowne, not for a kingdom, not for our holines or righteousnes, but for our sinnes. These wordes are very thunderclaps from heauen against all kindes of righteousnes: like as is also this sentence of Iohn: Behold the lambe of God that taketh away the sinnes of the worlde. Therefore we must with diligent attention marke euery worde of Paule, and not slenderly consider them or lightly passe them ouer: for they are full of consolation, and confirme fearfull consciences exceedingly.

Which hath giuen him selfe.

Iob. 1. 36.

But how may we obtaine remission of our sinnes? Paule answereth, that the man which is called Iesus Christ the sonne of God hath giuen him selfe for them. These are excellent and most comfortable wordes, and are promises of the olde lawe, that our sinnes are taken away by none other meane, then by the sonne of God deliuered

liuered vnto death. With such gunshot and such artillerie must the Papacie be destroyed, and all the religions of the heathen, all workes, all merites and all superstitious ceremonies. For if our sinnes may be taken away by our owne workes, merites and satisfactions, what needed the sonne of God to be giuen for them? But seeing he was geuē for them, it followeth, that we can not put them away by our owne workes.

Againe, by this sentence it is declared, that our sinnes are so great, so infinite and inuincible, that it is impossible for the whole world to satisfie for one of them: and surely the greatnes of the raūsome (namely Christ the sonne of God, who gaue him selfe for our sinnes) declareth sufficiently, that we can neither satisfie for sinne, nor haue dominion ouer it. The force and power of sinne is sette forth and amplified exceedingly by these wordes: which gaue him selfe for our sinnes. Therefore here is to be marked the infinite greatnes of the price bestowed for it, and then will it appeare euidently, that the power of it is so great, that by no meanes it could be put away, but that the sonne of God must needes be geuen for it. He that considereth these thinges well, vnderstandeth that this one word Sinne, comprehendeth Gods euerlasting wrath and the whole kingdom of Satan, and that it is a thing more horrible then can be expressed: which ought to moue vs and make vs afrayed in deede. But we are carelesse, yea we make light of sinne, and a matter of nothing: which although it bring with it the sting & remorse of conscience, yet notwithstanding we thinke it not to be of suche weight and force, but that by some litle worke or merite we may put it away.

The greatnes of sinne is to be estemed by the greatnes of the prise whereby it is abolished.

This sentence therefore witnesseth, that all men are seruaunts and bondslaues to sinne, and (as Paule sayth in an other place) are sould vnder sinne. And againe, that sinne is a most cruell and mightie tyranne ouer all men: which can not be vanquished by the power of any creatures, whether they be Angells or men, but by the soueraine and infinite power of Iesus Christ, who hath geuen him selfe for the same. *Rom. 7. 14.*

Sinne a mighty tyranne, holding all men in captiuitie & thraldom.

Furthermore this sentence setteth out to the consciences of all men which are terrified with the greatnes of their sinnes, a singular comfort. For albeit sinne be neuer so inuincible a tyranne: yet notwithstanding, forasmuch as Christ hath ouercome it through his death, it can not hurt them that beleue in him. Moreouer, if we

arme our ſelues with this beleefe, and cleue with all our harts vnto this man Ieſus Chriſt, then is there a light opened and a ſound iudgement geuen vnto vs, ſo as we may moſt certainly and freely iudge of all kindes of life. For when we heare that ſinne is ſuch an inuincible tyran, thus incontinent by a neceſſary conſequence we inferre: Then what do the Papiſtes, Monkes, Nunnes, Prieſts, Mahometiſts, Anabaptiſtes, and all ſuch as truſt in their workes, which will aboliſhe and ouercome ſinne by their owne traditions, works preparatiue, ſatiſfactions, &c? Here forthwith we iudge all thoſe ſectes to be wicked and pernicious: wherby the glory of God and of Chriſt is not onely defaced, but alſo vtterly taken away, and our owne aduaunced and eſtabliſhed.

The iudgement of the Godly.

But wey diligently euerie word of Paule, and ſpecially marke well this pronoune, Our. For the effect altogether conſiſteth in the well applying of the pronownes, which we finde verie often in the ſcriptures. Wherein alſo there is euer ſome vehemencie and power. Thou wilt eaſely ſay and beleue that Chriſt the ſonne of God was geuen for the ſinnes of Peter, of Paule and of other Sainctes, whom we accompt to haue bene worthie of this grace. But it is a verie hard thing that thou which iudgeſt thy ſelfe vnworthie of this grace, ſhouldeſt from thy heart ſay and beleue, that Chriſt was geuen for thine inuincible, infinite and horrible ſinnes. Therefore generally and without the pronowne it is an eaſie matter to magnifie and amplifie the benefite of Chriſt, namely that Chriſt was geuen for ſinnes, but for other mens ſinnes which are worthie. But when it commeth to the putting to of this pronowne Our, there our weake nature and reaſon ſtarteth backe, and dare not come neere vnto God, nor promiſe to her ſelfe that ſo great a treaſure ſhould be freely geuen vnto her, and therefore ſhe will not haue to doe with God, except firſt ſhe be pure and without ſinne. Wherefore, although ſhe read or heare this ſentence: which gaue him ſelfe for our ſinnes, or ſuch like, yet doth ſhe not applie this pronoune [Our] vnto her ſelfe, but vnto others which are worthie and holy: and as for her ſelfe, ſhe will tary till ſhe be made worthy by her owne workes.

There is a great vehemencie alwayes to be marked in pronownes.

The weakenes of faith in vs.

This then is nothing elſe, but that mans reaſon faine would that ſinne were of no greater force and power, then ſhe her ſelfe dreameth it to be. Hereof it cometh that the hypocrits being ignorant of Chriſt, although they feele the remorſe of ſinne, doe thinke not-

Reaſon doth extenuate & leſſen ſinne.

notwithstãding that they shalbe able easely to put it away by their good workes and merites, and secretly in their heartes they wishe that these words: which gaue him selfe for our sinnes, were but as wordes spoken in humilitie, and would haue their sinnes not to be true and verie sinnes in deede, but light and small matters. To be short, mans reason would faine bring and present vnto God a sained and a counterfet sinner, which is nothing afraid, nor hath any feeling of sinne. It would bring him that is whole, and not him that hath neede of a Phisicion, and when it feeleth no sinne, then would it beleue that Christ was geuen for our sinnes.

The hypocrits would that these wordes of Paule were rather spoken to shew his humilitie, then the greatnes of our sinnes: for that they cã not heare

The whole worlde is thus affected, & especially they that would be coũted more holy and religious then others, as Monks, and all Justiciaries. These cõfesse with their mouth that they are sinners, and they confesse also that they commit sinnes daily, howbeit not so great & many, but that they are able to put them away by their owne workes: yea and besides all this, they wil bring their righteousnes and deserts to Christs iudgement seat, and demaund the recõpence of eternall life for them at the Judges hand. In the meane while notwithstanding, (as they pretend great humility), because they will not vaunt themselues to be vtterly voide of sinne, they faine certaine sinnes, that for ỳ forgeuenes thereof, they may with great deuotion pray with the publican, God be mercifull vnto me a sinner. Unto them these words of S. Paule: for our sinnes, seeme to be but light and trifeling: Therefore they neither vnderstand them, nor in temptation when they feele sinne in deede, can they take any comfort of them, but they are compelled flatly to dispaire.

The picture of the iusticiaries and such as seke righteousnes by workes.

Luke. 18. 13.

This is then the chiefe knowledge and true wisedome of Christians, to count these words of Paule, that Christ was deliuered to death, not for our righteousnes or holines, but for our sins (which are very sinnes in deede, great, many, yea infinite and inuincible) to be most true, effectuall & of great importance. Therefore thinke them not to be small, and such as may be done away by thine owne workes: neither yet dispaire thou for the greatnes of them if thou feele thy selfe oppressed therwith either in life or death: but learne here of Paule to beleue ỳ Christ was geuen, not for fained or counterfait sinnes, nor yet for small sinnes, but for great & huge sinnes: not for one or two, but for all: not for vãquished sinnes (for no man, no nor Angel is able to ouercome the least sinne that is) but for inuincible sinnes. And except thou be found in ỳ nũber of those ỳ say:

The chiefe wisedom of Christians.

Our sinnes, that is, which haue this doctrine of faith, and teache, heare, learne, loue & beleue the same, there is no saluation for thee. Labour therefore diligently, that not onely out of the time of tentation, but also in the danger and conflict of death, when thy conscience is thorowly afraid with the remembrance of thy sinnes past, and the Deuill assaileth thee with great violence, going about to ouerwhelme thee with heapes, floudes and whole seas of sinnes, to terrifie thee, to draw thee from Christ, and to driue thee to dispaire: that then I say, thou maist be able to say with sure confidence: Christ the sonne of God was geuen, not for the righteous and holy, but for the vnrighteous and sinners. If I were righteous and had no sinne, I shoulde haue no neede of Christ to be my reconciler. Why then, O thou peuish holy Satan, wilt thou make me to be holy and to seeke righteousnes in my selfe, when in verie deede I haue nothing in me but sinnes, and most grieuous sinnes? not fained or trifeling sinnes, but such as are against the first table: to wit, great infidelitie, doubting, dispaire, contempt of God, hatred ignorance and blaspheming of God, vnthankefulnes, abusing of Gods name, neglecting, lothing and despising the word of God, and such like: And moreouer, these carnall sinnes against the second table: as not to yeelde honour to my parentes, not to obey the magistrates, to couet an other mans goodes, his wife, and such like: albeit that these be light faultes in respect of those former sinnes. And admit that I haue not cõmitted murther, whoredom, theft and such other sinnes against the seconde table, in fact: yet I haue committed them in heart, and therefore I am a transgressour of all Gods commaundementes, and the multitude of my sinnes is so great that they can not be numbred: For I haue sinned aboue the number of the sandes of the sea.

Sinnes against the first table.

Besides this, Satan is such a cunning iuggler, that he cã make of my righteousnes & good workes, great sinnes. For so much then as my sinnes are so waighty, so infinite, so horrible and inuincible, and that my righteousnes doth nothing further me, but rather hinder me before God: therfore Christ the sonne of God was geuen to death for them, to put them away, & to saue me and all mẽ which beleue. Herein therfore consisteth ẏ effect of eternal saluatiõ, namely in taking these words to be effectuall, true & of great importãce. I say not this for naught, for I haue oftentimes proued by experience, & I daily finde what an hard matter it is to beleue (especially

Satan is wõt to chaunge righteousnes into sinnes.

in the conflict of conscience) that Christ was geuen, not for the holy, righteous, worthy, and such as were his frends, but for wicked sinners, for the vnworthy, and for his enemies, which haue deserued Gods wrath and euerlasting death.

Let vs therfore arme our selues with these and such like sentences of the holy scripture, that we may be able to answer the deuill (accusing vs & saying: thou art a sinner and therefore thou art damned) in this sort: Because thou saist I am a sinner, therefore will I be righteous and saued. Nay (sayth the deuill) thou shalt be dãned. No (say I), for I flie vnto Christ, who hath geuen him selfe for my sinnes. Therfore Satan thou shalt not preuaile against me in that thou goest about to terrifie me in setting forth the greatnes of my sinnes, and so to bring me into heauines, distrust, despaire, hatred, contempt and blaspheming of God. Yea rather, in that thou sayst, I am a sinner, thou geuest me armour and weapon against thy selfe, that with thine owne sword I may cut thy throte, & tread thee vnder my feete: for Christ died for sinners. Moreouer thou thy selfe preachest vnto me the glorie of God. For thou puttest me in mind of Gods fatherly loue towardes me wretched and damned sinner: who so loued the world, that he gaue his onely begotten sonne, that whosoeuer beleueth in him shoulde not perishe but haue euerlasting life. Also as often as thou obiectest þ I am a sinner, so often thou callest to my remembraunce the benefit of Christ my redemer, vpon whose shoulders, and not vpon mine, lie all my sinnes: For the Lord hath layed all our iniquitie vpon him. Againe: For the transgression of his people was he smitten. Wherefore when thou sayst that I am a sinner, thou doest not terrifie me, but comfort me aboue measure.

How we must answer the deuill disputing with vs.

Iohn. 3. 16.

Esay. 53. 6.

Esay. 53. 8.

Who so knoweth this one point of cunning well, shall easely auoid all the engines and snares of the Deuill, who by putting man in mind of his sinnes, driueth him to dispaire, and destroyeth him, vnlesse he withstand him with this cunning and with this heauenly wisedom, whereby onely sinne, death & the deuill are ouercome. But the man that putteth not away the remembrance of his sinne, but keepeth it still and tormenteth him selfe with his owne cogitations, thinking either to helpe him selfe by his owne strength and policie, or to tarie the time till his conscience may be quieted, falleth into Satans snares and miserably afflicteth him selfe, and at length is ouercome with the continuance of the tentation: for the

Deuill will neuer ceale to accuſe his conſcience.

The true definition of Chriſt.

Againſt this temtation we muſt vſe the wordes of Paule, in the which he geueth a very good and a true definition of Chriſt in this maner: Chriſt is the ſonne of God & of the virgine, deliuered and put to death for our ſinnes. Here if the Deuil alledge any other definition of Chriſt, ſay thou: The definition and the thing defined are falſe: therfore I will not receaue this definition. I ſpeake not this wout cauſe: For I know what moueth me to be ſo earneſt that we ſhould learne to define Chriſt out of the wordes of Paule. For in deede Chriſt is no cruel exactor, but a forgeuer of the ſinnes of the whole world. Wherfore if thou be a ſinner (as in deede we are all) ſet not Chriſt downe vpon the raine bowe as a iudge (for ſo ſhale thou be terrified & diſpaire of his mercy): but take hold of his true definition, namely that Chriſt the ſonne of God and of the virgine, is a perſon, not that terrifieth, not that afflicteth, not that condemneth vs of ſinne, not that damaundeth an account of vs for our life euill paſſed: but hath giuen him ſelfe for our ſinnes, and with one oblation hath put away the ſinnes of the whole world, hath faſtned them vppon the croſſe, and put them cleane out by him ſelfe.

Col. 2. 14.

Learne this definition diligently, and eſpecially ſo exerciſe this pronoune our, that this one ſillable being beleeued, may ſwallow vp all thy ſinnes: that is to ſay, that thou maiſt know aſſuredly that Chriſt hath taken away the ſinnes, not of certaine men onely, but alſo of thee, yea and of the whole world. Then let not thy ſinnes be ſinnes only, but euen thy own ſinnes in deede: That is to wit, beleue thou that Chriſt was not only geuē for other mens ſinnes, but alſo for thine. Hold this faſt & ſuffer not thy ſelfe by any meanes to be drawne away from this moſt ſweete definition of Chriſt, which reioyceth euē the very angells in heauē: that is to ſay, that Chriſt according to the propet & true definition, is no Moiſes, no lawgeuer, no tyranne, but a Mediatour for ſinnes, a free geuer of grace, righteouſnes and life: who gaue him ſelfe, not for our merits, holines, righteouſnes & goodly life, but for our ſinnes. In deede Chriſt doth enterprete the law but that is not his proper and principal office.

Let euerie man learne to applie this pronowne (our) vnto him ſelfe.

The true picture of Chriſt.

These things, as touching the wordes, we know well enough & can talke of them: but in practiſe and in the conflict, when the deuil goeth about to deface Chriſt, & to plucke the word of grace out of our hearts, we finde that we do not yet know them well, and as we ſhould do. He that at that time could define Chriſt truly, and could

magnifie

magnify him & behold him as his most swete sauior, & high Priest, & not as a strait Iudge, this man had ouercome all euils, and were already in the kingdom of heauē. But this to do in the cōflict, is of all things ỳ most hardest. I speake this by experience: for I know ỳ deuils subtelties, who at that time not only goeth about to feare vs wt the terror of the law, yea & also of a litle mote maketh many beames, that is to say, of that which is no sinne he maketh a verie hel (for he is maruelous crafty both in aggrauating sinne, & in puffing vp ỳ conscience euen in good workes): but also is wont to feare vs with the very person of the Mediator: into the which he trāsformeth him selfe, and laying before vs some place of the scripture or some saying of Christ, suddenly he striketh our harts, and sheweth him selfe vnto vs in such sort, as if he were Christ in deede, leauing vs sticking so fast in that cogitation, ỳ our cōscience would sweare it were the same Christ whose saying he alledged. Moreouer, such is ỳ subtilty of this enemy, that he will not set before vs Christ entierly & wholy, but a pece of Christ only, namely that he is ỳ sonne of God, & man borne of the virgin: and by and by he patcheth therto some other thing, that is to say, some saying of Christ wherwith he terrifieth the impenitēt sinners, such as that is in ỳ 13. of Luke: Except ye repent ye shal al likewise perish: and so corrupting the true definition of Christ with his poison, he bringeth to passe that, albeit we beleeue him to be Christ the true Mediatour, yet in very deede our troubled conscience feeleth and iudgeth him to be a tyranne and a iudge. Thus we being deceaued by Satan, doe easily lose that sweete sight of our high Priest & Sauiour Christ: which being once lost, we shunne him no lesse then the deuill him selfe.

What snares Satan layeth for vs.

And this is the cause why I doe so earnestly call vpon you, to learne the true and proper definition of Christ out of these wordes of Paule: which gaue him selfe for our sinnes. If he gaue himselfe to death for our sinnes, the vndoubtedly he is no tyranne or iudge, which will condemne vs for our sinnes: He is no caster downe of the afflicted, but a raiser vp of those that are fallen, a mercifull releuer and comforter of the heauie and broken harted. Els should Paul lie in saying, which gaue him selfe for our sinnes. If I define Christ thus, I define him rightly, and take hold of ỳ true Christ, & possesse him in deede. And here I let passe al curious speculations touching ỳ diuine maiesty, & I stay my self in ỳ humanity of Christ, & so I learne truly to know the will of God. Here is then no feare,

This sentēce is diligently to be vrged: which gaue him selfe for vs.

but altogether ſweetenes, ioy, peace of conſcience, and ſuch like. And herewithall there is a light opened, which sheweth me the true knowledge of God, of my ſelfe, of all creatures, and of all the iniquitie of the deuills kingdom. We teach no new thing, but we repeate and eſtabliſh old things, which the Apoſtles and all godly teachers haue taught before vs. And woulde to God we coulde ſo teach and eſtabliſh them, that we might not only haue them in our mouth, but alſo well grounded in the bottome of our heart, and eſpecially that we might be able to vſe them in the agonie and conflict of death.

Verſe. 4. That he might deliuer vs from this preſent euil world.

Why Paule calleth this worlde preſent & euill.

In theſe wordes alſo Paule handleth yet more effectually the argumēt of this Epiſtle. He calleth this whole world, which hath bene, is and ſhal be, the preſent world, to put a difference betwene this and the euerlaſting world to come. Moreouer he calleth it euill, becauſe that whatſoeuer is in this world, is ſubiect to the malice of the Deuill raigning ouer the whole world. For this cauſe the world is the kingdom of the Deuill. For there is nothing in it but ignorance, contempt, blaſphemie, hatred of God, and diſobedience againſt all the words and workes of God. In and vnder this kingdom of the world are we.

The worlde the kingdō of the deuil.

Sinnes are not taken away by workes.

Here againe you ſee that no man is able by his owne workes or his owne power to put away ſinne, becauſe this preſent world is euill, and as S. Iohn ſayth, is ſet vpon miſchiefe. As many therfore, as are in the world, are the bondſlaues of the Deuil, conſtrained to ſerue him, and do all things at his pleaſure. What anailed it then to ſet vp ſo many orders of religion for the aboliſhing of ſinne? to deuiſe ſo many great and moſt painfull workes, as to weare ſhurts of beare, to beat the body with whips till the bloud followed, to go on pilgrimage to S. Iames in harnes, and ſuch other like? Be it ſo that thou doeſt all theſe thinges, yet notwithſtanding this is true, that thou art in this preſent euill world, and not in the kingdom of Chriſt. And if thou be not in the kingdom of Chriſt, it is certaine that thou belongeſt to the kingdome of Satan, which is this euill world. Therefore all the gifts either of the body or of the mind which thou enioyeſt, as wiſedom, righteouſnes, holines, eloquēce, power, beautie and riches, are but the ſlauiſh inſtrumentes of the Deuill, and with all theſe thou art compelled to ſerue him and to

That the vngodly with al their gifts do ſerue the Deuill.

aduaunce

aduance his kingdome.

First with thy wisedome thou darkenest the wisedome & knowledge of Christ, and by thy wicked doctrine leadest men out of the way, that they can not come to the grace and knowledge of Christ. Thou seekest out and praisest thine owne righteousnes and holines: but the righteousnes of Christ, by which onely we are iustified and quickened, thou doest hate and condemne as wicked and deuelish. To be briefe, by thy power thou destroyest the kingdom of Christ, and abusest the same to roote out the Gospell, to persecute and kill the ministers of Christ, and so many as heare them. Wherefore, if thou be without Christ, this thy wisedome is double foolishnes, thy righteousnes double sinne and impietie, because it knoweth not the wisedome and righteousnes of Christ: moreouer it darkeneth, hindreth, blaspheneth, and persecuteth the same. Therfore Paule doth rightly call it the euill or wicked world: for when it is at the best, then is it worst. In the religious, wise, and learned men the world is at the best, and yet in very deede in them it is double euill. I ouerpasse those grosse vices which are against the second table, as disobedience to parents, to magistrates, adulteries, whoredoms, couetousnes, thefts, murthers, and malitiousnes, wherein the worlde is altogether drowned, which notwithstanding are light faultes if ye compare them with the wisedome and righteousnes of the wicked, wherewith they fight against the first table. This white deuill which forceth men to commit spirituall sinnes, that they may sell them for righteousnes, is farre more daungerous then the blacke Deuill, which only enforceth them to commit fleshly sinnes, which the world acknowledgeth to be sinnes.

They that know not Christ, the more wise & righteous they are, the more doe they hate & persecute the Gospell.

The white deuill. Spirituall whoredoms the most abhominable.

By these words then: That he might deliuer vs &c. Paule sheweth what is the argument of this Epistle: to wit, that we haue neede of grace and of Christ, and that no other creature, neyther man nor Angell, can deliuer man out of this present euill worlde. For these workes are onely belonging to the diuine matestie, and are not in the power of any, either man or Angell, that Christ hath put away sinne, and hath deliuered vs from the tyrannie and kingdome of the Deuill, that is to say, from this wicked world, which is an obedient seruaunt and a willing follower of the Deuill his god. Whatsoeuer that murtherer and father of lyes either doth or speaketh, that the worlde, as his most loyall and obedient sonne, diligently followeth and performeth. And therefore it is full of the

Christ onely can deliuer vs out of this present euill world.

The world obeyeth his Prince the deuill.

ignorance of God, of hatred, lying, errours, blasphemie, and of the contempt of God: Moreouer of grosse sinnes, as murthers, adulteries, fornications, thefts, robberies and such like, because he followeth his father the deuil, who is a lyer and a murtherer. And the more wise, righteous & holy that men are without Christ, so much the more hurt they doe to the Gospell. So we also that were religious men, were double wicked in the Papacie, before God did lighten vs with the knowledge of his Gospel, and yet notwithstanding vnder the colour of true pietie and holines.

What sinnes are in the world.

Let these wordes then of Paule remaine as they are in deede, true and effectuall, not coloured or counterfait, namely, that this present world is euil. Let it nothing at al moue thee that in a great number of men there be many excellent vertues, and that there is so great a shew of holines in hypocrites: But marke thou rather what Paule sayth: out of whose wordes thou mayst boldly & freely pronounce this sentence against the world, that the world with all his wisedome, power and righteousnes is the kingdome of the deuill, out of the which God alone is able to deliuer vs by his onely begotten sonne.

What the world is, with all his vertues and righteousnes.

Therefore let vs praise God the father, and giue him hartye thankes for his his vnmeasurable mercie, that hath deliuered vs out of the kingdome of the deuill, (in the which we were holden captiues) by his owne sonne, when it was impossible to be done by our owne strength: And let vs acknowledge together with Paule, that all our workes and righteousnes (with all which we could not make the deuill to stoupe one heare breadth) are but ielde and dung. Also let vs cast vnder our feete and vtterly abhorre all the power of free will, all Pharisaicall wisedome and righteousnes, all religious orders, all masses, ceremonies, vowes, fastings, & such like, as a most filthye defiled cloth, and as the most daungerous poyson of the deuill. Contrariwise let vs extoll and magnifie the glorie of Christ, who hath deliuered vs by his death, not from this worlde onely, but from this euill world.

Phil. 3. 8.

Esay. 64. 6.

Paule then by this word Euill, sheweth that the kingdom of the world, or the deuills kingdome is the kingdome of iniquitie, ignorance, errour, sinne, death, blasphemie, desperation and euerlasting damnation. On the other side, the kingdome of Christ is the kingdome of equitie, light, grace, remission of sinnes, peace, consolation, sauing health, and euerlasting life, into the which we are tran-

The kingdome of the world.

The kingdome of Christ.

slated

slated by our Lord Iesus Christ, to whom be glory world without ende. So be it. Col. 1. 13.

Verse 4. According to the will of God, euen our father.

Here Paule so placeth and ordereth euery worde, that there is not one of them but it fighteth against those false Apostles for the article of iustification. Christ (sayth he) hath deliuered vs from this wicked kingdom of the deuill and the world. And this hath be done according to the will, good pleasure and commaundement of the father. wherefore we be not deliuered by our owne will or cunning, nor by our owne wisedome or policie, but for that God hath taken mercy vpon vs, and hath loued vs: like as it is written also in an other place: Herein hath appeared the great loue of God towardes vs, not that we haue loued God, but that he hath loued vs, and hath sent his onely begotten sonne to be a reconciliation for our sinnes. That we then are deliuered from this present euill world, it is of meere grace, and no desert of ours. Paule is so plentifull and so vehement in amplifying and extolling the grace of God, that he sharpneth and directeth euery worde against the false Apostles. Iohn. 3. 16.

There is also an other cause why Paule here maketh mention of the Fathers will, which also in many places of S. Iohns Gospel is declared, where Christ commending his office, calleth vs backe to his fathers will, that in his wordes & workes we should not so much looke vpon him, as vpon the father. For Christ came into this world & tooke mans nature vpon him, that he might be made a sacrifice for ỹ sinnes of the whole world, & so reconcile vs to God the father, that he alone might declare vnto vs how that this was done through the good pleasure of his father, that we by fastning our eies vpon Christ, might be drawn & caried streight vnto the father. It is a great consolation to knowe that Christ is giuen for vs by the will of his father.

For we must not thinke (as before I haue warned you) that by the curious searching of the maiesty of God, any thing concerning God can be knowne to our saluation, but by taking hold of Christ, who according to the wil of the father, hath giuen him self to death for our sinnes. When thou shalt acknowledge this to be the will of God through Christ, then wrath ceaseth, feare & trembling vanisheth away, neither doth God appeare any other thē merciful, who by his determinate counsell would that his sonne should die for vs, that we might liue through him. This knowledge maketh ỹ hart

chearfull, so that it stedfastly beleeueth that God is not angry, but that he so loueth vs poore and wretched sinners, that he gaue his onely begotten sonne for vs. It is not for nought therefore, that Paule doth so often repeate and beate into our mindes, that Christ was giuen for our sinnes, and that by the good will of the father. On the contrary part, the curious searching of the maiestie of God and his dreadfull iudgements, namely how he destroyed the whole world with the flood, how he destroyed *Sodome*, & such other things are very daungerous, for they bringe men to desperation, and cast them downe headlong into vtter destruction, as I haue shewed before.

Verse 4. Of God and our Father.

God is a cõmon father both to Christ and to vs.

This word OVR, must be referred to both, that the meaning may be this: of our God and of our father. Then is Christes father and our father all one. So in the 20. of Iohn Christ sayth to Mary Magdalen: Goe to my brethren and say vnto them: I ascend vnto my father and your father, to my God and to your God. Therfore God is our father and our God, but through Christ. And this is an Apostolike maner of speache and euen Paules owne phrase, who in deede speaketh not with such picked and gaye wordes, but yet very fit and to the purpose, and full of burning zeale.

Verse 5. To whom be glory for euer and euer.

The *Hebrues* are wont in their writings to intermingle praise and giuing of thankes. This custome the *Hebrues* and Apostles them selues doe obserue. Which thing may very often be serne in Paule. For the name of ꝑ Lord ought to be had in great reuerence, and neuer to be named without praise and thankes giuing. And thus to doe is a certaine kind of worship and seruice of God. So in worldly matters, when we mention the names of Kings or Princes, we are wont to doe it with some comely gesture, reuerence & bowing of the knee: much more ought we, whē we speake of God, to bowe the knee of our heart, and to name the name of God with thankefulnes and great reuerence.

Verse 6. I maruell.

We see here how Paule handleth his *Galathians*, which were fallen away and seduced by the false Apostles. He doth not at the first

set

set vpon them with vehement and rigorous wordes, but after a very fatherly sort, not onely patiently bearing their fall, but also in a maner excusing the same. Furthermore, he sheweth towardes them a motherly affection, and speaketh them very fayre, and yet in such sort, that he reproueth them notwithstanding, howbeit with very fitte wordes and wisely framed to the purpose. Contrariwise he is very hotte and ful of indignation against those false Apostles their seducers, vpon whom he layeth the whole fault: & therefore forthwith, euen in the entraunce of his Epistle, he bursteth out into plaine thunderings & lightenings against them. If any man (sayth he) preach any other Gospell then that ye haue receaued, let him be accursed. And afterwards in the 5. chapter he threateneth damnation vnto them: Who so troubleth you shal beare his condemnation, whatsoeuer he be. Moreouer he curseth them with horrible wordes, saying. Would to God they were cut of which trouble you. These are dreadfull thunderclaps against the righteousnes of the flesh or the lawe. *Gal.5.10.*

He might haue handled the *Galathians* more vncurteously, and haue inueyed against them more roughly after this maner: But vpon this backesliding. I am ashamed of you, your vnthankfulnes grieueth me, I am angrye with you: Or els thus tragically haue cryed out against them: O vngracious world, O wicked dealings &c. But forasmuch as his purpose is to rayse vp them that were falne, and with a fatherly care to call them backe againe from their errour to the puritie of the Gospell, he leaueth those roughe and sharpe wordes, especially in the first entraunce, and most gently and mildly he speaketh vnto them. For seeing he went about to heale them that were wounded, it was not meete that he should now further vexe their greene wound by laying to it a sharpe and a fretting plaster, and so rather hurt the wounded, then heale them. Therfore of all the sweetest and mildest wordes, he could not haue chosen any one more fitte then this, I marueil: whereby he signifieth both that it grieued him, and also displeased him that they had falne away from him.

The Apostle vseth gentle speach towards those that are fallen, that through his mildnes he may reuoke them and winne them againe.

And here Paule is mindfull of his owne rule, which he giueth hereafter in the 6. chapter, where he sayth: Brethren if a man be falne by occasion into any fault, ye which are spirituall, restore such a one with the spirite of meekenes, considering thy selfe, lest thou also be tempted. This example must we also follow, that we

may shewe our selues to beare like affection towards such as are misled, as parents beare towards their children, that they may perceyue our fatherly and motherly affection towards them, and may see that we seeke not their destruction but their welfare. But as for the deuill and his ministers, the authors of false doctrine and sects, against them we ought by the example of the Apostle; to be impatient, proud, sharpe and bitter, detesting and condemning their false iugglings and deceites with as much rigour and seueritie as may be. So Parents when their child is hurt with the biting of a dogge, are wont to pursue the dogge onely, but the weeping child they bemone, & speake faire vnto it, comforting it with most sweete wordes.

Howe the weake and such as are falne, ought to be handled.

The spirite therefore that is in Paule, is wonderfull cunning in handling the afflicted consciences of such as are falne. Contrariwise the Pope (because he is led with a wicked spirite) breaketh out violently like a tyranne, and rappeth out his thundercrackes and curlings against the miserable & terrified in conscience: which thing may be seene in his buls, and especially in that bull touching the Lordes supper. The Bishops also do their duetie neuer a whit better. They teach not the Gospell, they are not carefull for the saning of mens soules, but onely they seeke Lordship and soueraintie ouer them, and therefore their speakings and doings are altogether to maintaine and support the same. In like maner are all the vaine glorious Doctours and teachers affected.

The study of Bishops to mainteine their Lordship and soueraintie.

Verse 6. That so soone.

Ye see how Paule complaineth, that to fall in faith, is an easie matter. In respect whereof he warneth the faithfull in an other place, that he which standeth, should take heede that he fall not. We also doe daily proue by experience, how hardly the minde conceaueth and reteineth a sound and a stedfast faith: Also with what great difficultie a perfect people is gotten to the Lord. A man may labour halfe a score yeares ere he shall get some litle Church to be rightly and religiously ordred, and when it is so ordred, there creepeth in some madde braine, yea and a very vnlearned idiote, which can doe nothing else but speake sclaunderously & spitefully against the sincere preachers of the worde, and he in one moment ouerthroweth all. Whome would not this wicked and outragious dealing moue?

1. Cor. 10. 12.

We

We by the grace of God haue gotten here at *Wittenberge* the forme of a christian church. The word among vs is purely taught, the sacraments are rightly vsed, exhortations & prayers are made also for all estates, and to be briefe, all things goe forward prosperously. This most happy course of the Gospell some madde heade would soone stoppe, and in one moment would ouerturne all that we in many yeares with great labour haue builded. Euen so it befell to Paule the elect vessel of Christ. He had wonne the Churches of *Galatia* with great care and trauell, which the false Apostles in a short time after his departure ouerthrewe, as this and diuers other of his Epistles doe witnesse. So great is the weakenes and wretchednes of this present life, and we so walke in the middest of Satans snares, that one fantasticall head may destroy and vtterly ouerthrow in a short space, all that which many true ministers, labouring night and day, haue builded by many yeares before. This we learne at this day by experience to our great griefe, and yet we can not remedie this enormitie.

That which in long time of godly preachers is builded vp, of one wicked teacher is quickly destroyed.

Seing then that the Church is so soft and so tender a thing, and is so soone ouerthrowne, men must watch carefully against these fantasticall spirites: who when they haue heard a few Sermons, or haue read a fewe leaues in the holy Scriptures, by and by they make them selues maisters and controllers of all learners and teachers, contrary to the authoritie of all men. Many such also thou mayest finde at this day amonge handy craftes men, bolde and malapert fellowes, who because they haue bene tryed by no tentations, did neuer learne to feare God, nor had any taste or feeling of grace. These, for that they are voyd of the holy Ghost, teach what liketh them selues best, and such thinges as are plausible and pleasant to the common people. Then the vnskillfull multitude, longing to heare newes, doe by and by ioyne them selues vnto them: yea and many also which thinke them selues well seene in the doctrine of faith, and after a sort haue bene tried with temptations, are seduced by them.

A true picture of fantasticall bragging, & glorious spirites.

Since that Paule therefore by his owne experience may teach vs, that congregations which are wonne by great labour, are easily and soone ouerthrowne, we ought with singular care to watch against the deuill raunging euery where, lest he come while we sleepe, & sow tares among the wheate: for though the shepeheards be neuer so watchfull and diligent, yet is the Christian flocke

The Churches are ouerthrowne while the teachers sleepe.

in daunger of Satan. For Paule (as I sayd) with singular studye and diligence had planted churches in *Galatia*, and yet he had scarsly set his foote (as they say) out of the doze, but by and by the false Apostles ouerthrew some, whose fall afterward was the cause of great ruines in the Churches of *Galatia*. This so sodaine and so great a losse, no doubt was more bitter vnto the Apostle then death it selfe. Therefore let vs watche diligently, first euery one for him selfe, secondly all teachers, not onely for them selues, but also for the whole Church, that we enter not into tentation.

Verse 6. Ye are remoued away.

Here once againe he vseth not a sharpe, but a most gentle word. He sayth not: I maruell that ye so suddenly fal away, that ye are so disobedient, light, inconstant, vnthankfull: but that ye are so soone remoued. As if he should say: Ye are altogether patients or sufferers: For ye haue done no harme, but ye haue suffered and receaued harme. To the intent therefore that he might cal backe againe those backesliders, he rather accuseth those that did remoue, then those that were remoued, and yet very modestly he blameth them also, when he complaineth that they were remoued. As if he would say: Albeit I embrace you with a fatherly affection, & know that ye are deceaued, not by your owne defaut, but by the defaut of the false Apostles: yet notwithstanding I would haue wished, that ye had bene growne vp a litle more in the strength of sound doctrine. Ye tooke not hold enough vpon the word, ye rooted not your selues deepe enough in it, and that is the cause that with so light a blast of wind, ye are caried away and remoued. Ierome thinketh that Paule ment to enterprete this word [Galathians] by alluding to the Hebrew word *Galath*, which is as much to say, as, faine or caryed away. As though he woulde saye: Ye are right *Galathians* both in name and in deede, that is to say, faine, or remoued away. Some thinke that we *Germanes* are descended of the *Galathians*: Neither is this diuination perhaps vntrue. For we *Germanes* are not much vnlike to them in nature. And I my self also am constrained to wish to my countrymen more stedfastnes & constancie. For in all things that we doe, at the first brunt we be very hotte: but when that heat of our first affections is alayed, anone we become more slacke, and looke with what rashnes we begin thinges, with the same we giue them ouer and vtterly reiect them.

The nature and disposition of the Germanes.

At

At the first when the light of the Gospell, after so great darkenes of mens traditions began to appeare, many were zelously bent to godlines: they heard Sermons greedely, and had the ministers of Gods word in reuerence. But nowe when religion is happely reformed, with so great encrease of Gods word, many which before semed to be earnest disciples, are become contemners and verie enemies thereof. Who not onely cast of the studie and zeale of Gods word, and despise the ministers therof, but also hate al good learning, and become plaine hogs & belly gods, worthy (doubtles) to be compared vnto the foolish and inconstant *Galathians*.

This may well be said of vs English men, for our heat is sone cooled, & that may appere by our cold procedings at this day.

Verse.6. From him that hath called you in the grace of Christ.

This place is somewhat doubtfull, and therefore it hath a double vnderstanding. The first is: From that Christ that hath called you in grace. The other is: From him that is to say, from God which hath called you in the grace of Christ. I embrace the former. For it liketh me, that euē as Paule a litle before made Christ the Redeemer, who by his death deliuereth vs from this present euill worlde: also the giuer of Grace and Peace equally with God the father: so he should make him here also the caller in grace: For Paules speciall purpose is, to beate into our mindes the benefite of Christ by whom we come vnto the Father.

A double exposition vpon this place.

The drift & purpose of Paule in this whole Epistle.

There is also in these wordes: From him that hath called vs in grace, a great vehemency. Wherein is contained withall a contrarie relation. As if he would say: Alas, how lightly doe your suffer your selues to be withdrawne and remoued from Christ, which hath called you: not as Moises did, to the law, workes, sinne, wrath and damnation, but altogether to grace. So we also complaine at this day with Paule, that the blindnes and peruersnes of men is horrible, in that none will receaue the doctrine of grace and saluation. Or if there be any that receaue it, yet they quickly slide backe againe and fall from it, whereas notwithstanding it bringeth with it all good thinges, as well ghostly as bodily, namely forgeuenes of sinnes, true righteousnes, peace of conscience, and euerlasting life. Moreouer it bringeth light and sound iudgement of all kindes of doctrine and trades of life. It approueth and establisheth ciuill gouernment, housholde gouernment, and all kindes of life that are ordained and appointed of God. It rooteth vp all doctrines of errour, sedition, confusion and such like: and it putteth away the

An *antithesis* or comparison betwen the calling of Christ to grace, and the calling of Moises to the lawe & works.

What good things the doctrine of grace bringeth with it.

feare of sinne and death, and to be short, it discouereth all the subtile sleightes and workes of the Deuill, and openeth the benefites and loue of God towardes vs in Christ. What (with a mischiefe) meanes the world to hate this word, this glad tidinges of euerlasting comfort, grace, saluation and eternall life, so bitterly, and to persecute it with such hellish outrage?

The worlde hateth the light, and loueth darkenes. *Ioh.3.19.*

Paule before called this present world euill and wicked, that is to say, the Deuills kingdome: For els it would acknowledge the benefite and mercy of God: but forasmuch as it is vnder the power of the Deuill, therefore doth it most spitefully hate and persecute the same, louing darknes, errours and the kingdom of the Deuill, more then the light, the truth and the kingdom of Christ. And this it doth not through ignorance or errour, but through the malice of the Deuill. Which thing hereby may sufficiently appeare, in that Christ the sonne of God by geuing him selfe to death for the sinnes of all men, hath thereby gained nothing els of this peruerse and damnable world, but that for this his inestimable benefite, it blasphemeth him and persecuteth his most healthfull word, and faine would yet still naile him to the crosse, if it could. Therfore not onely the world dwelleth in darkenes, but it is darknes it selfe, as it is written in the first of Iohn.

What recõpence the world rendreth vnto Christ for his benefits.

Paule therefore standeth much vpon these wordes: From Christ who hath called you. As though he would say: My preaching was not of the hard lawes of Moises, neither taught I that ye should be bondslaues vnder the yoke: but I preached the onely doctrine of grace and freedome from the law, sinne, wrath and damnation: that is to say, that Christ hath mercifully called you in grace that ye should be freemen vnder Christ, and not bondmen vnder Moises, whose disciples ye are nowe become againe by the meanes of your false Apostles, who by the lawe of Moises called you not vnto grace, but vnto wrath, to the hating of God, to sinne and death. But Christes calling bringeth grace and sauing health. For they that be called by him, in stede of the lawe that worketh sorowe, doe gaine the glad tidings of the Gospell, and are translated out of Gods wrath into his fauour, out of sinne into righteousnes, and out of death into life. And will you suffer your selues to be caried, yea and that so soone and so easily an other way, from such a liuing fountaine, full of grace and life? Now, if Moises call men to Gods wrath and to sinne by the lawe of God, whither shall

Moises calleth vnto wrath, but Christ calleth to grace.

the

the Pope call men by his owne traditions? The other sense, that the father calleth in the grace of Christ, is also good: but the former sense concerning Christ, serueth more fitly for the comforting of afflicted consciences.

Verse. 6. Vnto an other Gospell.

Here we may learne to espie the craftie sleightes and subtelties of the Deuill. No heretike commeth vnder the title of errours and of the Deuill, neither doth the Deuill him selfe come as a Deuill in his owne likenes, especiallie that white Deuill which we spake of before. Yea euen the blacke Deuill, which forceth men to manifest wickednes, maketh a cloke for them to couer that sinne which they committe or purpose to committe. The murtherer in his rage seeth not that murther is so great and horrible a sinne as it is in deede, for that he hath a cloke to couer the same. Whoremongers, theeues, couetous persons, drunkards and such other, haue wherwith to flatter them selues and couer their sinnes. So the blacke Deuill also cometh out disguised and counterfet in all his works and deuises. But in spirituall matters, where Satan commeth forth, not blacke, but white in the likenes of an Angell or of God him selfe, there he passeth him selfe with most craftie dissimulation and wonderfull sleightes, and is wont to set forth to sale his most deadly poyson for the doctrine of grace, for the word of God, for the Gospell of Christ. For this cause Paule calleth the doctrine of the false Apostles Satans ministers, a Gospell also, saying: vnto an other Gospel: but in derision. As though he would say: ye *Galathians* haue now other Euangelistes and an other Gospell. My Gospell is now despised of you: it is now no more in estimation among you.

The white Deuill.

The blacke Deuill.

Satan chaūgeth himselfe into an Angel of light.

Hereby it may easily be gathered, that these false Apostles had condemned the Gospell of Paule among the Galathians, saying: Paule in deede hath begunne well, but to haue begunne well it is not enoughe: for there remaine yet many higher matters. Like as they say in the 15. of the Actes: It is not enough for you to beleeue in Christ or to be baptised, but it behoueth also that ye be circumcised: For except ye be circumcised after the law of Moises, ye can not be saued. This is as much to say, as Christ is a good workeman, which hath in deede begunne a building, but

Paules doctrine condemned by the false Apostles.

he hath not finished it: for this must Moises doe.

The nature of heretiks liuely painted out.

So at this day, when the fantasticall Anabaptistes and others can not manifestly condemne vs, they say: These Lutherans haue the spirite of fearfulnes, they dare not frankly and freely professe the truth, and goe thorow with it. In deede they haue layed a foundation, that is to say, they haue well taught faith in Christ, but the beginning, ỹ middes & the end must be ioyned together. To bring this to passe, God hath not geuen it vnto them, but hath left it vnto vs. So these peruerse and deuelishe spirites extoll and magnifie their cursed doctrine, calling it the word of God, and so vnder the colour of Gods name they deceaue many. For the Deuill will not be ougly and blacke in his ministers, but faire and white. And to the end he may appere to be such a one, he setteth forth and decketh all his wordes and workes with the colour of truth, and with the name of God. Hereof is sprong that common prouerbe among the *Germains*: In Gods name beginneth all mischiefe.

The Deuill will not be blacke in his ministers.

The Deuill doth more hurt on the right hande then on the left.

Wherefore let vs learne that this is a speciall poynt of the deuills cũning, that if he can not hurt by persecuting and destroying he doth it vnder a colour of correcting and building vp. So nowe a dayes he persecuteth vs with power and sword, that when we are once taken away & dispatched, he may not only deface the Gospel, but vtterly ouerthrow it. But hitherto he hath preuailed nothing, for he hath slaine many, who haue constantly confessed this our doctrine to be holy and heauenly, through whose bloud the Church is not destroyed, but watred. Forasmuch therefore as he could preuaile nothing that way, he stirreth vp wicked spirites and vngodly teachers, which at the first allowe our doctrine, & teach the same w̃ a common consent together with vs. But afterwards they say, that it is our vocation to teach the first principles of Christiã doctrine, and that the mysteries of the scriptures are reuealed vnto them frõ aboue by God him selfe, and that they are called for this purpose, that they should open them to the worlde. After this maner doth the Deuill hinder the course of the Gospell, both on the right hand and on the left, but more on the right hand (as I sayd before) by building and correcting, then on the left by persecuting & destroying. Wherfore it behoueth vs to pray without ceasing, to read the holy scriptures, to cleaue fast vnto Christ and his holie word, that we may ouercome the Deuills subtelties, with the which he assaileth vs both on the right hande and on the left. For we wrestle

By what meanes pure & sound doctrine is preserued.

not

not against flesh and bloud, but against rule, against power, a- *Ephes.6.12.*
gainst the worldly gouernours, the Princes of the darknes of this world, against spirituall wickednesses in heauenly things.

Verse.7. Which is not an other Gospell, but that there be some which trouble you.

Here againe he excuseth the *Galathians*, and most bitterlie reproueth the false Apostles. As though he would say: ye *Galathians* are borne in hand, that the Gospell which ye haue receaued of me, is not the true and sincere Gospel, and therfore ye thinke ye do wel to receaue ỳ new Gospel which the false Apostles teach, & seemeth to be better then mine. I doe not so much charge you wt this fault, as those disturbers which trouble your consciences, and pull you out of my hand. Here you see againe, how vehement and hotte he is against those deceauers, and with what rough and sharpe wordes he painteth them out, calling them troublers of the Churches, which doe nothing else but seduce and deceaue innumerable poore consciences, geuing occasions of horrible mischiefes and calamities in the congregations. This great enormity we also at this day are constrained to see, to the great griefe of our hearts, and yet are we no more able to remedy it, then Paule was at that time. The troublers of the church.

This place witnesseth, that those false Apostles had reported Paule to be an vnperfect Apostle, and also a weake and erroneous preacher. Therefore he againe here calleth them troublers of the Churches, and ouerthrowers of the Gospell of Christ. Thus they condemned eche other. The false Apostles condemned Paule, and Paule againe the false Apostles. The like cõtending and condemning is alwayes in the church: especially when the doctrine of the Gospel flourisheth, to wit, that wicked teachers do persecute, condemne and oppresse the godly: and on the other side, that the godly doe reproue and condemne the vngodly. Howe the false Apostles had slaundered Paule. Contentiõ alwaies in the church.

The Papists, and the fantasticall spirits do at this day hate vs deadly, and condemne our doctrine as wicked and erroneous. Yea moreouer they lie in wait for our goods and liues. And we againe do with a perfect hatred detest and condemne their cursed and blasphemous doctrine. In the meane while the miserable people are at a stay, wauering hither and thither as vncertaine and doubtfull to which part they may leane, or whome they may safely folowe. For it is not geuẽ to euery one to iudge Christiãly of such waigh-

tie matters. But the end will shew which part teacheth truely, and iustly condemne the other. Sure it is that we persecute no man, oppresse no man, put no man to death, neither doth our doctrine trouble mens consciences, but deliuereth them out of innumerable errours and snares of the Deuill. For the truth hereof we haue the testimonie of many good men, who geue thanks vnto God, for that by our doctrine they haue receaued certaine and sure consolation to their consciences. Wherfore like as Paule at that time was not to be blamed that the Churches were troubled, but the false Apostles: so at this day it is not our fault, but the fault of the Anabaptists and such frantike spirits, that many and great troubles are in the Church.

Euerie one which teacheth that workes doe iustifie, is a troubler of mens consciences.

Marke here diligently, that euery teacher of workes and of the righteousnes of the law, is a troubler of the Church, & of the consciences of men. And who would euer haue beleued that the Pope, Cardinals, Bishops, Monkes, & that whole Sinagoge of Satan, specially the founders of those holy religious orders (of which nũber neuertheles God might saue some by miracle) were troublers of mens consciences? Yea verely they be yet farre worse then were those false Apostles. For the false Apostles taught, ỳ besides faith in Christ, the workes of the law of God were also necessary to saluation. But the Papists omitting faith, haue taught mens traditions and workes not commaunded of God, but deuised by themselues without and against the word of God: and these haue they not only made equall with the word of God, but also exalted them farre aboue it. But the more holy the heretikes seeme to be in outward shew, so much the more mischiefe they do. For if the false Apostles had not bene endued with notable gifts, with great authoritie, and a shewe of holines, and had not vaunted them selues to be Christs ministers, the Apostles disciples, and sincere preachers of the Gospell: they could not so easily haue defaced Paules authoritie, and led the *Galathians* out of the way.

The Papists worse then the false Apostles among the Galathians.

Why Paule calleth the false Apostles troublers of the churches.

Now, the cause why he setteth him self so sharply against them, calling them the troublers of the Churches, is, for that besides Faith in Christ, they taught that Circumcision and the keeping of the lawe was necessarie to saluation. The which thing Paule him selfe witnesseth in the 5. chap. following. And Luke in the 15. of the Actes declareth the same thing in these words: That certaine men comming downe from *Iudea*, taught the brethern, saying: Except

Act. 15. 1.

ye

ye be circumcised after the custom of Moises, ye can not be saued. Wherefore the false Apostles most earnestly and obstinately contended that the lawe ought to be obserued. Unto whom the stifnecked Iewes forthwith ioyned them selues, and so afterwardes easily perswaded such as were not stablished in ỳ Faith, that Paule was not a sincere teacher because he regarded not the lawe, but preached such a doctrine as did abolishe and ouerthrowe the lawe. For it semed vnto them a very straunge thing that the law of God should be vtterly taken away, and the Iewes which had alwayes vntill that time bene counted the people of God, to whom also the promises were made, should now be reiected. Yea it seemed yet a more straūge thing vnto them, that the Gentiles being wicked Idolaters, should attaine to this glorie and dignity, to be the people of God without Circumcision, and without the workes of the law, by grace onely and Faith in Christ.

These thinges had the false Apostles amplified and set foorth to the vttermost, that they might bring Paule into more hatred among the *Galathians*. And to the ende they might set them the more sharply against him, they sayed that he preached vnto the Gentiles freedom from the lawe, to bring into contempt, yea and vtterly to abolish the lawe of God and the kingdom of the Iewes, contrarie to the lawe of God, contrarie to the custome of the Iewish nation, contrary to the example of the Apostles, and to be short, contrarie to his owne example: Wherefore he was to be shunned as an open blasphemer against God, and a rebell against the whole common weale of the Iewes, saying that they them selues ought rather to be heard, who besides that they preached the Gospell rightly, were also the verie disciples of the Apostles, with whom Paule was neuer conuersant. By this policie they defamed and defaced Paule among the *Galathians*, so that by this their peruerse dealing, of verie necessitie Paule was compelled with all his might to set him selfe against these false Apostles: whom he boldly reproueth and condemneth, saying that they are the troublers of the Churches and ouerthrowers of Christes Gospell, as followeth:

The false Apostles brag of their own doings, and dispraise other mens.

Verse.7. And intend the peruert to Gospell of Christ.

The false Apostles trouble & ouerthrowe the Gospell of Christ.

That is to say, they doe not onely goe about to trouble you, but also vtterly to abolish and ouerthrow Christes Gospell. For

these two things the Deuill practiseth most busily. First, he is not contented to trouble and deceaue many by his false Apostles, but moreouer he laboureth by them vtterly to ouerthrow the Gospell, and neuer resteth till he haue brought it to passe. Yet such peruerters of the Gospell can abide nothing lesse, then to heare that they are the Apostles of the Deuil: nay rather they glory aboue others in the name of Christ, and boast them selues to be the most sincere preachers of the Gospell. But because they mingle the lawe with the Gospell, they must needes be peruerters of the Gospell. For either Christ must remaine and the law perish: or the law must remaine and Christ perish: For Christ & the lawe can by no meanes agree and raigne together in the conscience. Where the righteousnes of the lawe ruleth, there can not the righteousnes of grace rule. And againe, where the righteousnes of grace raigneth, there can not the righteousnes of the lawe raigne: for one of them must needes geue place vnto the other. And if thou canst not beleue that God will forgeue thy sinnes for Christes sake, whom he sent into the worlde to be our high Priest: how then I pray thee, wilt thou beleue that he will forgeue the same for the workes of ỹ law, which thou couldest neuer performe: or for thine owne workes, which (as thou must be constrained to confesse) be such, as it is impossible for them to counteruaile the iudgement of God?

The most wicked teachers, wold be counted the most holy.

The righteousnes of the law, and the righteousnes of grace are contrarie.

Wherefore the doctrine of Grace can by no meanes stand with the doctrine of the lawe. The one must simplie be refused and abolished, and the other confirmed and stablished. For as Paule sayeth here, to mingle the one with the other, is to ouerthrow the Gospell of Christ. And yet if it come to debating, the greater part ouercometh the better. For Christ with his side is weake, and the gospell is but a foolish preaching. Contrariwise, the kingdom of ỹ world, and the Deuil the prince therof, are strong. Besides that, the wisedom and righteousnes of the flesh carry a goodly shew. And by this meanes the righteousnes of grace and faith is lost, and the other righteousnes of the lawe and workes aduaunced and maintained. But this is our comfort, that the Deuill with all his limmes, can not doe what he would. He may trouble many, but he can not ouerthrow Christes Gospel. The truth may be assailed, but vanquished it can not be: For the word of the Lord indureth for euer.

They that mingle the righteousnes of the law & grace together, are subuerters of the gospell of Christ.

It seemeth to be a light matter, to mingle the lawe and the Gospell, faith & workes togither: but it doth more mischiefe then mans

reason

reason can conceaue. For it doth not onely blemish and darken the knowledge of grace, but also it taketh away Christ with all his benefits, and it vtterly ouerthroweth the Gospell, as Paule sayth in this place. The cause of this great euill is our flesh: which being plunged in sinnes, seeth no way how to get out but by workes, and therfore it would liue in the righteousnes of the law, and rest in the trust & confidence of her owne workes. Wherefore it is vtterly ignorant of the doctrine of faith & grace: without the which notwithstanding it is impossible for the conscience to finde rest & quietnes.

The discommodities that follow the mingling of faith and workes together.

It appeareth also by these words of Paule: And intend to peruert the Gospell of Christ, that the false Apostles were exceeding bold and shameless, which with all their might set them selues against Paule. Wherefore he againe, vsing his spirite of zeale and feruencie, & being fully perswaded of the certaintie of his calling, setteth him selfe strongly against them, and wonderfully magnifieth his ministerie, saying:

Verse 8. But though that we or an Angell from heauen preach vnto you otherwise then that we haue preached vnto you, let him be accursed.

Here Paule casteth out very flames of fire, and his zeale is so feruent that he beginneth also almost to curse ỳ Angels. Although, sayth he, that we our selues, euen I and my brethren Timothie and Titus, and as many as teach Christ purely with me (I speake not now of those seducers of consciences:) yea or if an Angell from heauen preach vnto you, &c. notwithstanding I would rather, that I my selfe, my brethren, yea and the very Angells from heauen also, should be holden accursed, then that my Gospell should be ouerthrowne. This is in deede a vehement zeale, that he dare so boldly curse, not onely him selfe and his brethren, but also euen an Angell from heauen.

The vehement zeale of Paule against the false Apostles.

The Greeke word *Anathema*, in Hebrew *Herem*, signifieth a thing accursed, execrable, and detestable: which hath nothing to doe, no participation or communion with God. So sayth Iosua: *Iosua.6.26.* Cursed be the man before the Lord, that riseth vp and buildeth this citie *Ierico*. And in the last of Leuiticus it is written: Nothing separate from the common vse, which shalbe separate from man, shall be redeemed but dye the death, whether it be man or beast. So God had appointed that Amalech, and certaine other cities

accurſed by Gods owne ſentence, ſhoulde be vtterly rafed and deſtroyed. This is then the mind of Paule: I had rather that my ſelfe and other my brethren, yea and an Angell from heauen ſhould be accurſed, then that we or others ſhould preach any other Goſpell, then that which we haue preached already. So Paule firſt curſeth him ſelfe: for cunning artificers are wont firſt to finde fault with them ſelues, that they may the more freely and ſharply afterwards reproue others.

The Goſpel of Paule.

Paule therefore concludeth, that there is no other Goſpell beſides that, which he him ſelfe had preached. But he preached not a Goſpell which he had him ſelfe deuiſed, but the ſame which God promiſed before by his Prophets in the holy Scriptures. *Rom. 1.* Therefore he pronounceth him ſelfe & others, yea euen an Angell from heauen, to be vndoubtedly accurſed, if they teach any thing contrary to the former Goſpell. For the voice of the Goſpell once ſent forth, ſhall not be called backe againe till the day of iudgement.

Verſe 9. As we ſayde before, ſo ſay we nowe againe, if any man preach vnto you otherwiſe then that you haue receaued, let him be accurſed.

He repeateth the ſelfe ſame thing, only chaunging the perſons. Before he curſed him ſelfe, his brethren, and an Angell from heauen. Here if there be any (ſayth he) beſides vs, which preach vnto you any other Goſpell then that ye haue receaued of vs, let them alſo be accurſed. Therefore he plainly excommunicateth and curſeth all teachers in generall, him ſelfe, his brethren, an Angell, and moreouer all others whatſoeuer, namely all thoſe falſe teachers his aduerſaries. Here appeareth an exceeding great feruencie of ſpirite in the Apoſtle, that dare curſe all teachers throughout the whole worlde and in heauen, which peruert his Goſpell and teach any other. For all men muſt eyther beleeue that Goſpell that Paule preached, or els they muſt be accurſed and condemned. Would to God this terrible ſentence of the Apoſtle might ſtrike a feare into their hearts that ſeeke to peruert the Goſpell of Paule: of which ſort at this day (the more it is to be lamented) the world is full.

The vehemencie of Paul againſt the falſe Apoſtles.

An horrible ſentence againſt the Papiſtes.

The chaunging of perſons is here to be marked.

The chaunging of perſons is here to be marked. For Paule ſpeaketh otherwiſe in his firſt curſing, then he doth in this ſecond. In the firſt he ſayth: If we or an Angell from heauen, preache vn-

to

to you any other Gospell then that we haue preached vnto you: In the second: then that ye haue receaued. And this he doth of purpose, lest the *Galathians* should saye: We, O Paule, doe not peruert the Gospell that thou hast preached vnto vs: we vnderstoode thee not rightly, but the teachers that came after thee, haue declared vnto vs the true meaning thereof. This (sayth he) will I in no case admitte. They ought to adde nothing, neither to correct it: but that which you heard of me, is the sincere word of God: let this onely remayne. Neither doe I desire my selfe to be an other maner of teacher then I was, nor you other disciples. Wherefore, if ye heare any man bringing any other Gospell then that ye haue heard of me, or bragging that he will deliuer better thinges then ye haue receaued of me, let him and his disciples be both accursed.

The contens of the two first chapters.

The first two chapters, in a maner, conteine nothing els but defences of his doctrine, and confutations of errours: so that vntill he cometh to the end of the second chapter, he toucheth not the chiefest matter which he handleth in this Epistle, namely the article of iustification. Notwithstanding, this sentence of Paule ought to admonish vs, that so many as thinke the Pope to be the Iudge of the scripture, are accursed. Which thing the popish Scholemen haue wickedly taught, standing vpon this ground: The Church hath allowed foure Gospels only: therefore there are but foure. For if it had allowed more, there had bene more. Now seeing the Church might receaue & allow such and so many gospels as it would, therfore the church is aboue the gospell. A goodly argument forsoth. I approue the scripture, *Ergo* I am aboue the scripture. Iohn Baptist acknowledgeth and confesseth Christ and pointeth to him with his finger, therefore he is aboue Christ. The Church approueth the Christian faith & doctrine, therfore the Church is aboue them. For the ouerthrowing of this their wicked and blasphemous doctrine, thou hast here a plaine text like a thunderbolt, wherein Paule subiecteth both him selfe and an Angell from heauen, and Doctours vpon earth, and all other teachers and maisters whatsoeuer, vnder the authoritye of the scripture. For they ought not to be maisters, iudges, or arbiters, but only witnesses, disciples & confessours of ỹ Church, whether it be the Pope, Luther, Augustine, Paule, or an Angell from heauen. Neither ought any doctrine to be taught or heard in the church besides the pure word of God, that is to say, the

The argument of the Papistes to proue, that the Church is aboue the scripture.

The word of God must onely be taught in the Church.

holy Scripture. Otherwise accursed be both the teachers and hearers together with their doctrine.

Verse 10. For now preach I mans doctrine, or Gods?

These wordes are spoken with the same vehemencie of spirite that the former were. As if he would say: Am I Paule so vnknown amongest you, which haue preached so openly in your Churches? Are my bitter conflictes, and so many sharpe battailes against the Iewes, yet vnknowne vnto you? It appeareth (I thinke) sufficiently vnto you by my preaching, and by so many and so great afflictions which I haue suffered, whether I serue men or God. For al men see that by this my preaching I haue not onely stirred vp persecution against me in euery place, but haue also procured the cruel hatred both of mine owne nation and of all other men. I shew therfore plainly enough that I seeke not by my preaching, the fauour or praise of men, but to set forth the benefite and the glory of God.

What reward Paule receaued for his labour.

What the ministers of God ought to seeke.

Neither doe we seeke the fauour of men by our doctrine. For we teache that all men are wicked by nature, and the children of wrath. We condemne mans free will, his strength, wisedome and righteousnes, and all religion of mans owne deuising. And to be short, we saye that there is nothing in vs that is able to deserue grace and the forgiuenes of sinnes: but we preach, that we obtaine this grace by the free mercy of God onely for Christes sake. For so the heauens shew forth the glory of God & his workes, condemning all men generally with their workes. This is not to preache for the fauour of men and of the worlde. For the worlde can abide nothing lesse then to heare his wisedome, righteousnes, religion, & power condemned. And to speake against those mighty and glorious gifts of the world, is not to flatter the world, but rather to procure hatred and indignation of the world. For if we speake against men, or any thing else that pertaineth to their glory, it can not be, but that cruell hatred, persecutions, excommunications, murthers and condemnations must needes follow.

Ephes.2.3.

The summe of the doctrine of the Gospell.

Psal.19.1.

If then (sayth Paule) they see other matters, why see they not this also, that I teach the things that are of God and not of men? that is to say: that I seeke no mans fauour by my doctrine, but I set out Gods mercy offred vnto vs in Christ. For if I sought the fauour of men, I would not condemne their workes. Now for as much as I condemne mens workes, that is to say, because I shewe

To teach the thinges that are of God.

Gods

Gods iudgement out of his worde (whereof I am a Minister) against all men, how that they are sinners, vnrighteous, wicked, children of wrath, bondslaues of the deuill and damned, and that they are not made righteous by workes or by circumcision, but by grace onely and faith in Christ: therefore I procure vnto my selfe the deadly hatred of men: For they can abide nothing lesse, than to heare that they are such: nay rather they would be praised for wise, righteous and holy. Wherefore this witnesseth sufficiently, that I teach not mans doctrine. After the same maner Christ speaketh also in the seuenth of Iohn: The world can not hate you, but me it hateth, because I testifie of it that the workes thereof are euill. *Ioh. 7. 7.* And in the third of Iohn: This is cõdemnation, that light is come into the world, and men loued darkenes more then light, because their workes were euill. *Ioh. 3. 19.*

Now, that I teach the thinges which are of God (sayth the Apostle) hereby it may sufficiently appeare, that I preach the onely grace, the mercy, the goodnes and the glory of God. Moreouer, he that speaketh (as Christ sayth) those thinges which his Lord and Maister hath commaunded him, and glorifieth not himselfe, but him whose Messenger he is, bringeth and teacheth the true word of God. But I teach those thinges onely which are commaunded me from aboue: neither glorifie I my selfe, but him that sent me. Besides that, I stirre vp against my selfe the wrath and indignation both of the Iewes and Gentiles, therefore my doctrine is true, sincere, certeine and of God, neither can there be any other, (much lesse any better) then this my doctrine is. Wherefore, whatsoeuer doctrine els teacheth not as mine doth, that all men are sinners, & are iustified by faith onely in Christ, must needes be false, wicked, blasphemous, accursed and deuillish: and euen such also are they which either teach it or receaue it.

Signes that testifie Paules doctrine to be true.

So we with Paule doe boldly pronounce all such doctrine to be accursed as agreeth not with ours. For neither do we seeke by our preaching the praise of men, or the fauour of Princes or Bishops, but the fauour of God alone, whose only grace & mercy we preach, despising and treading vnder foote whatsoeuer is of our selues. Whosoeuer he be then which shall teach any other Gospel, or that which is contrary to ours, let vs be bold to say that he is sent of the deuill, and hold him accursed.

Verse 10. Or goe I about to please men?

That is, doe I serue men or God? He hath alwayes a glaunce at the false Apostles. These (sayth he) must needes seeke to please & to flatter men: for by this meanes they seeke, that they againe may glory in their flesh. Moreouer, because they will not beare ỹ hatred and persecution of men, they teach circumcision, onely to auoid the persecution of the crosse of Christ, as followeth in the 5. chapter.

The false Apostles seeke to please men.

So at this day ye may finde many which seeke to please men, and to the end they may liue in peace and securitie of the flesh, they teach the thinges which are of men, that is to say, wicked thinges, or els they allowe the blasphemies and wicked iudgements of the aduersaries, contrary to the word of God and against their owne conscience, that they may keepe still the fauour of Princes and bishops, & enioy their goods. But we, because we endeuour to please God and not men, doe stirre vp against vs the malice of the deuill and hell it selfe: we suffer the reproches & slaunders of the world, death and all the mischiefes that can be deuised against vs.

Teachers of mens traditions seeke to please men.

The reward of godly teachers.

So sayth Paule here: I seeke not to please men, that they may praise my doctrine, and report me to be an excellent teacher, but I desire onely that my doctrine may please God: and by this meanes I make men my mortall enemies. Which thing I finde by experience to be most true: for they requite me with infamie, slaunder, imprisonment and sworde. Contrariwise, the false Apostles teache the things that are of men, that is to say, such thinges as be pleasant and plausible to mans reason, and that to the ende they may liue in ease and purchase the fauour, good will and praise of the people. And such men find that they seeke for: for they are praysed and magnified of men. So sayth Christ also, *Math. 6.* That hypocrites doe all thinges to be praised of men. And in the 5. of Iohn he sharpely reproueth such: How can ye beleue (sayth he) which receaue honour one of an other, and seeke not the honour that cometh of God alone? The thinges which Paule hath hitherto taught, are in a maner examples only. In the meane time notwithstanding he is very earnest euery where in proouing his doctrine to be sincere and sound. Therefore he exhorteth the *Galathians* that they forsake it not for any other doctrine.

The reward of false and vngodly teachers.

Verse 10. For if I should yet please men I were not the seruaunt of God?

All these things are to be referred to the whole office and ministery

sterie of Paule, to shew what a contrarietie there was betwene his conuersation before in the Iewish lawe, and his conuersation now vnder the Gospell. As if he would say: Doe ye thinke that I goe about stil to please men, as I did in times past? So he speaketh afterwards in the 5. chapter. If I yet preach Circumcision, why doe I suffer persecution? As though he would say: Doe ye not see and heare of my dayly conflictes, great persecutions and afflictions? After I was conuerted and called to the office of Apostleship, I neuer taught mans doctrine, neither sought I to please men, but God alone. That is to say: I seeke not by my ministerie and doctrine the praise and fauour of men, but of God.

Here againe is to be marked how maliciously and craftely the false Apostles went about to bring Paule into hatred amonge the *Galathians*. They picked out of his preachings & writings certain contradictions (as our aduersaries at this day do out of our bokes) & by this meanes they would haue conuinced him ẏ he had taught contrary thinges. Wherefore they sayd that there was no credit to be giuen vnto him: but that Circumcision & ẏ law ought to be kept: Which thing he him self also by his example had allowed, because he had circumcised Timothie according to ẏ law, had purified him *Act.16.3.* *Act.18.18.* self with other foure men in the temple at *Ierusalem*, & had shauen his head at *Cenchrea*. These things they craftely surmised, ẏ Paule by the commaundement & authoritie of the Apostles was constrained to do: Which notwithstanding he had kept as indifferent, bearing with the infirmitie of the weake brethren (which yet vnderstoode not the Christian libertie,) lest they should be offended. To whose cauillations thus he aunswereth: How true it is which the false apostles forge against me for the ouerthrowing of my gospel, and setting vp of the lawe and Circumcision againe, the matter it selfe sufficiently declareth. For if I would preach the law and circumcision, and commend the strength, the power, and the will of man, I should not be so odious vnto them, but should please them.

Lies and slaunders deuised by the false Apostles against Paule

Verse 11.12. Nowe I certifie you brethren, that the Gospell which was preached of me, was not after man. For neither receaued I it of man, neither was I taught it but by the reuelation of Iesus Christ.

Here is the principal point of all this matter: which conteineth a confutation of his aduersaries, and a defence of his doctrine, to

The chiefe purpose of Paule in this disputation.

the ende of the second Chapter. Upon this he standeth, this he vrgeth and with an othe confirmeth, that he learned not his Gospell of any man, but receaued it by the reuelation of Iesus Christ. And in that he sweareth, he is constrained so to doe, that the *Galathians* may beleeue him, and also, that they should giue no eare to the false Apostles: whom he reproueth as lyers, because they had said, that he learned and receaued his Gospell of the Apostles.

Paules doctrine was not after man.

Where he sayth that his Gospell is not after man, he meaneth not, that his Gospell is not earthly (for that is manifest of it selfe: and the false Apostles bragged also that their doctrine was not earthly but heauenly:) but he meaneth that he learned not his Gospel by the ministerie of men, or receaued it by any earthly meanes (as we all learne it either by the ministerie of men, or els receaue it by some earthly meanes, some by hearing, some by reading, and some by writing:) but he receaued the same onely by the reuelation of Iesus Christ. If any man list to make any other distinction, I am not against it. Here the Apostle sheweth by the way, that Christ is not onely man, but that he is both very God & very man, when he sayth that he receaued not his Gospell by man.

Christ both God & man.

Where Paul receaued the Gospell.

Now, Paule receaued his Gospell in the way as he was going to *Damascus*, where Christ appeared vnto him & talked with him. Afterwardes also he talked with him in the temple at *Ierusalem*: but he receaued his Gospell in the way, as Luke reciteth the story in the 9. of the Actes. Arise (sayth Christ) and goe into the citie, & it shall be told thee what thou must doe. He doth not bid him goe into the citie, that he might learne the Gospell of Ananias: but Ananias was bid to goe and baptise him, to lay his hands vpon him, to commit the ministerie of the worde vnto him, and to commende him vnto the Church, and not to teach him the Gospell, which he had receaued afore (as he glorieth in the same place) by the onely reuelation of Iesus Christ. And this Ananias him selfe confesseth, saying: Brother Saule, the Lorde which appeared to thee in the way, hath sent me, that thou mightest receaue thy sight. Therefore he receaued not his doctrine of Ananias, but being already called, lightned and taught of Christ in the way, he was sent to Ananias that he might also haue the testimonie of men, that he was called of God to preach the Gospell of Christ.

This Paule was constrained to recite, to put away the sclaunder of the false Apostles, who laboured to bring him into hatred amonge

mong the *Galathians*, saying that Paule was inferiour to ỳ rest of the Apostles scholers: who had receaued of ỳ Apostles, that which they taught and kept: whose cõuersation also they had seene a long time, and that Paule him selfe had also receaued the same things of thẽ, although he did now deny it. Why thẽ would they rather obey an inferiour, and despise the authority of the Apostles themselues, who were not onely the fore elders and teachers of the *Galathians*, but also of all the Churches throughout the whole world?

This argument, which the same Apostles grouded vpon the authoritie of the Apostles, was strong and mightie, whereby the *Galathians* were sodenly ouerthrowne, especially in this matter. I would neuer haue beleued, had I not bene taught by these exãples of the churches of *Galatia*, of the *Corinthians* and others, that they which had receaued the worde of God in the beginning with such ioy (among whom were many notable men) could so quickely be ouerthrowne. Oh good Lord, what horrible and infinite mischiefe may one onely argument easily bring? which so pearceth a mans conscience when God withdraweth his grace, that in one moment he loseth altogether. By this subtelte then the false Apostles did easily deceaue thẽ *Galathians*, being not fully stablished and grouded, but as yet weake in the Faith.

The argument of the false Apostles taken from the authoritie of the Apostles.

Moreouer, ỳ matter of iustification is brickle: not of it selfe (for of it selfe it is most sure and certaine), but in respect of vs. Wherof I my selfe haue good experience. For I know in what houres of darknes I somtimes wrestle. I know how often I sodenly lose the beames of the gospell and grace, as being shadowed from me with thicke & dark cloudes. Briefly I know in what a slippery place euen such also do stand, as are well exercised, and seeme to haue sure footing in matters of faith. We haue good experience of this matter: for we are able to teach it vnto others, & this is a sure tokẽ that we vnderstand it. But when in the very conflict we should vse ỳ gospell, which is the word of grace, cõsolation and life, there doth the law, the word of wrath, heauines and death preuent the gospel and beginneth to rage, and the terrours which it raiseth vp in the conscience, are no lesse then was that horrible shew in the mount *Sinai*. So that euen one place of ỳ scripture containing some threatning of the lawe, ouerwhelmeth and drowneth all consolations besides, and so shaketh all our inward powers, that it maketh vs to forget Iustification, Grace, Christ, the Gospell and altogether.

So greate is the weakenes euen of the godly, that they are hardly drawne to Gods promises, though they be most certaine.

The office of the lawe.

Exod. 19. 16.

The conflictes of the godly.

Therfore in respect of vs, it is a very brittle matter, because we are brittle. Againe, we haue against vs euen the one halfe of our selues: that is to say, reason, and all the powers therof. Besides all this, the flesh resisteth the spirite, which can not beleeue assuredly that the promises of God are true. It fighteth therfore against the spirite, and (as Paule sayth) it holdeth the spirite captiue: so that it can not beleeue so stedfastly as it would. Wherfore we teach continually that the knowledge of Christ and of Faith is no worke of man, but simplie the gift of God, who as he createth Faith, so doth he kepe it in vs. And euen as he first geueth Faith vnto vs through the word, so afterwards he exerciseth, encreaseth, strengtheneth and maketh perfect the same in vs by the word. Therfore the greatest seruice that a man can doe vnto God, and the very Sabboth of Sabbothes is to exercise him selfe in true godlynes, diligently to read and to heare the word. *Contrariwise there is nothing more daungerous then to be wery of ỳ word. He therfore that is so cold, that he thinketh him selfe to know enough, and beginneth by litle and litle to loth the word, that man hath lost Christ and the gospel, and that which he thinketh him selfe to know, he attaineth only by bare* speculation: And he is like vnto a man (as S. Iames sayeth): Who beholding his face in a glasse, goeth his way, and by and by forgetteth what his countenaunce was.

Gal.5.17. Rom.7.23.

Faith is the gift of God.

* What inconueniences follow the lothing of Gods word.

*Speculatiõ is a naked knowledge without practise.

Ia.1.23.24.

Wherfore let euery faithfull man labour and striue with all diligence to learne and to kepe this doctrine: And to that end let him vse humble and hartie prayer, with continuall studie and meditation of the word. And when we haue done neuer so much, yet shal we haue enough to kepe vs occupied. For we haue to doe with no small enemies, but strong and mighty, and such as are in continuall warre against vs, namely our owne flesh, al the daungers of the world, the law, sinne, death, the wrath and iudgement of God, and the Deuill him selfe, who neuer ceaseth to tempt vs inwardly by his fierie dartes, and outwardly by his false Apostles, to the ende that he may ouerthrow, if not all, yet the most parte of vs.

The doctrine of true godlines is kept by prayer & earenest studie of the word.

The enemies of the godly.

This argumẽt therfore of the false apostles had a goodly shew, and seemed to be very strong. Which also at this day preuaileth w many, namely that ỳ Apostles, the holy fathers & their successors haue so taught: that the Church so thinketh and beleeueth: Moreouer that it is impossible that Christ shoulde suffer his Church so long time to erre. Art thou alone (say they) wiser then so many ho-

The reason which at this day is vsed against vs, & preuaileth with many.

ly

ly men? wiser then the whole church? After this maner the Deuill being chaunged into an Angell of light, setteth vpon vs craftely at this day by certaine pestiferous hypocrites, who say: We passe not for the Pope, we abhorre the hypocrisie of Monkes and suche like: but we would haue the authoritie of holy church to remaine vntouched. The Church hath thus beleued and taught this long time. So haue all the Doctours of the primitiue Church, holy men, more auncient and better learned then thou. Who art thou, that darest dissent from all these, and bring vnto vs a contrarie doctrine? When Satan reasoneth thus, conspiring with the flesh and reason, then is thy conscience terrified and vtterly dispaireth, vnlesse thou constantly returne to thy selfe againe, and say: Whether it be Cyprian, Ambrose, Augustine, either S. Peter, Paule or Iohn, yea or an Angell from heauen that teacheth otherwise, yet this I know assuredly, that I teach not the things of mẽ, but of God: that is to say, I attribute all things to God alone, and nothing to man. The Deuills argument.

When I first tooke vpon me the defence of the Gospel, I remẽber ẏ Doctour Staupitius a worthy man, sayd thus vnto me: This liketh me well that this doctrine which thou preachest, yeeldeth glorie and all things else vnto God alone, and nothing vnto man: for vnto God there can not be attributed too much glory, goodnes, mercie. &c. This saying did then greatly comfort and confirme me. And true it is that the doctrine of the Gospell taketh from men all glory, wisedom, righteousnes. &c. and geueth the same to the creatour alone, who made all thinges of nothing. We may also more safely attribute too much vnto God thẽ vnto man. For in this case I may say boldly: Be it so that the Church, Augustine and other Doctours, also Peter & Apollo, yea euen an Angell from heauen, teach a contrarie doctrine, yet my doctrine is such, that it setteth forth and preacheth the grace and glorie of God alone, and in the matter of saluation it condemneth the righteousnes and wisedome of all men. In this I can not offende, because I geue both to God and man, that which properly and truely belongeth vnto them both. Doctour Staupitius a fauorer of Luthers doctrine, when he began to preach.

The doctrine of the gospell attributeth all things vnto God, & nothing to mã. *Mat. 6 11.*

But thou wilt say: The Church is holy, The Fathers are holy. It is true: notwithstãding, albeit the church be holy, yet is it compelled to pray: forgeue vs our trespasses. So, though the fathers be holy, yet are they saued through the forgiuenes of sinnes. Therfore neither am I to be beleued, nor the church, nor the fathers, nor

Neither Angells nor Apostles nor any other are to be beleued, if they teache any thing against the word of God.

the Apostles, no nor an Angell from heauen, if we teach any thing against the word of God, but let the word of God abide for euer: For else this argument of the false Apostles had mightely preuailed against Paules doctrine. For in deede it was a great matter, a great matter I say, to set before the *Galathians* the whole Church, with all the cõpanie of the Apostles, against Paule alone, but lately sprong vp and of small authoritie. This was therefore a strong argument and concluded mightely. For no man sayth willingly that the Church erreth, and yet it is necessary to say that it erreth, if it teach any thing besides or against Gods word.

The errour of Peter.

Peter the chiefe of the Apostles taught both in life and doctrine besides Gods word, therfore he erred and was deceaued. Neither did Paul dissemble that errour (although it semed to be but a light fault) because he saw it would turne to the hurt of ỳ whole church,

Gal. 2. 11.

but withstoode him euen to his face, because he walked not after the truth of the Gospell. Therefore neither is the Church, nor Peter, nor the Apostles, nor Angells from heauen to be heard, vnlesse they bring and teach the pure word of God.

The Papists argument against vs.

This argument euen at this day is not a litle preiudicial to our cause. For if we may neither beleue the Pope, nor the Fathers, nor Luther, nor any other, except they teache vs the pure word of God, whom shall we then beleue? who in the meane while shall certifie our consciences which parte teacheth the pure word of God, we or our aduersaries? For they bragge, that they also haue the pure woorde of God and teache it. Againe, we beleeue not the Papists, because they teach not the word of God, neither can they teache it. Contrariwise, they hate vs most bitterly, and persecute vs as most pestilent heretikes and seducers of the people. What is to be done in this case? Shall it be lawfull for euery fantasticall spirite, to teach what him selfe listeth, seeing the world can neither heare nor abide our doctrine? For although we glory with Paule, that we teach the pure Gospell of Christ, yet we profite nothing, but are compelled to heare, that this our glorying is not onely vaine, rash, and arrogant, but also Deuilishe and full of blasphemie. But if we abase our selues and geue place to the rage of our aduersaries, then both the Papistes and Anabaptistes ware proud. The Anabaptists wil vaunt that they bring and teach some straunge thing which the world neuer heard of before. The Papistes will set vp againe and stablishe their olde abhominations.

Let

Let euery man therfore take hede, ỳ he be most sure of his calling and doctrine, that he may boldly say with Paule: Although we or an Angell from heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be accursed.

A preacher must be sure of his calling and doctrine. *Galat.1.8.*

Verse.13. For ye haue heard of my conuersation in times past in Iewish religion, howe that I persecuted the Church of God extreamely and wasted it: and profited in the Iewish religion, aboue many of my companions of mine owne nation.

This place hath in it no singular doctrine. Notwithstanding Paule alleageth here his owne example, saying: I haue defended the traditions of the Phariseis and the Iewish religion more constantly then ye and all your false teachers. Wherefore if the righteousnes of the lawe had bene any thing worth, I had not turned back from it: in the keping wherof notwithstanding before I knew Christ, I did so exercise my selfe, and so profit therein, that I excelled many of my companions of mine owne nation. Moreouer I was so zelous in defence of the same, that I persecuted the church of God extremely, and wasted it. For hauing receaued authority of the high Priests, I put many in prison, & when they should be put to death I pronounced ỳ sentence, & punishing them throwout all the sinagoges, I compelled them to blaspheme, & was so exceeding mad vpon them, that I persecuted them euen vnto straunge cities.

The zeale of Paule. *Act.26.10.*

Verse.14. And was much more zelous of the traditions of my fathers.

He calleth not here the traditions of the fathers, the Pharisaicall or humane traditions: for in this place he treateth not of the Pharisaicall traditions, but of a farre higher matter, and therefore he calleth euen that holie lawe of Moises, the fathers traditions: that is to say, receaued and left as an inheritance from the fathers. For these (sayeth he) when I was in the Iewish religion, I was very zelous. He speaketh after the same maner to the Philippiãs: As concerning the lawe (sayth he) I was a Pharisee, concerning zeale I persecuted the church, and as concerning the righteousnes of the lawe I was vnrebukeable. As though he would say: Here I may glory, and may compare with the whole nation of the Iewes, yea euen with the best and holiest of all those which are of

What Paule calleth the traditions of the fathers. *Phil.3.6.*

the Circumcision: Let them shewe me if they can, a more zelous and earnest defender of Moises law, then I haue bene. This thing (O ye Galathians) ought to haue perswaded you, not to beleeue these deceauers, which magnifie the righteousnes of the lawe, as a matter of great importaunce, whereas, if there were any cause to glorie in the righteousnes of the law, I haue more cause to glorie then any other.

In like maner say I of my selfe, that before I was lightened with the knowledge of the Gospell, I was as zelous for the Papisticall lawes and traditions of the fathers, as euer any was, most earnestly maintaining and defending them as holy and necessarie to saluation. Moreouer, I endeuoured to obserue and keepe them my selfe as much as was possible for me to do, punishing my poore bodie with fasting, watching, praying and other exercises, more then all they which at this day doe so bitterly hate & persecute me because now I take from thē the glory of iustifying by works and merits. For I was so diligent and superstitious in the obseruation hereof, that I layd more vpon my bodie, then without daunger of health it was able to beare. I honored the Pope of mere cōscience & vnfainedly, not seeking after prebends, promotions and liuings: but whatsoeuer I did, I did it w̄ a single heart, of a good zeale and for the glory of God. But those things which then were gainefull vnto me, now with Paule I count to be but losse for ỹ excellency of the knowledge of Iesus Christ my Lord. But our aduersaries, as idle bellies & tried with no tentations, beleue not that I and many others haue endured such thinges: I speake of such as with great desire sought for peace and quietnes of conscience, which notwithstanding in so great darkenes it was not possible for them to finde.

Phil.3.1.

Vers.15.16.17. But when it had pleased God (which had separated me from my mothers wombe, and called me by his grace) to reueale his sonne in me, that I should preach him among the *Gentiles*, iumediatly I communicated not with flesh & bloud. Neither came I againe to *Ierusalem* to them which were Apostles before me, but I went into *Arabia*, & turned againe vnto *Damascus*.

The first iourney of Paule.

This is the first iourney of Paule. And here he witnesseth, that straight way, after he was called by the grace of God to preache Christ among the *Gentiles*, he went into *Arabia* without the aduise

of

of any man, to that worke wherunto he was called. And this place witnesseth by whom he was taught, and by what meanes he came to ꝑ knowledge of the gospel and to his Apostleship. When it had pleased God (sayth he). As if he would say: I haue not deserued it, because I was zealous for the law of God without iudgement, nay rather this foolish and wicked zeale stirred me vp, that God so permitting, I fell headlong into more abhominable & outragious sinnes. I persecuted ꝑ church of God, I was an enemy to Christ, I blasphemed his Gospell, and to conclude, I was the author of sheding much innocent bloud. This was my desert. In the middest of this cruel rage I was called to such inestimable grace. What? was it because of this outragious crueltie? No forsooth. But the abundant grace of God, who calleth & sheweth mercy to whom he will, pardoned and forgaue me all those blasphemies: and for these my horrible sinnes (which then I thought to be perfect righteousnes, and an acceptable seruice vnto God) he gaue vnto me his grace, the knowledge of his truth, and called me to be an Apostle. Paules merite or desert.

We also are come at this day to the knowledge of grace by the selfe same merits. I crucified Christ daily in my monkish life, and blasphemed God through my false faith wherein I then continually liued. Outwardly I was not as other men; extortioners, vniust, whoremongers: but I kept chastitie, pouertie and obedience. Moreouer, I was free from the cares of this present life. I was onely geuen to fasting, watching, praying, saying of Masse & such like. Notwithstanding in the meane time I fostred vnder this cloked holines and trust in mine owne righteousnes, continuall mistrust, doubtfulnes, feare, hatred and blasphemie against God. And this my righteousnes was nothing els, but a filthie puddle, and the very kingdom of the deuill. For Satan loueth such Saintes and accounteth them for his deare darlings, who destroy their owne bodies and soules, and depriue themselues of al the blessings of Gods giftes. In the meane time notwithstanding, wickednes, blindnes, contempt of God, ignorance of the Gospell, prophanation of the sacraments, blaspheming and treading of Christ vnder foote, and the abuse of all the benefits and gifts of God doe raigne in them at the full. To conclude, such Saintes are the bondslaues of Satan, and therfore are driuen to speake, thinke and doe whatsoeuer he will, although outwardly they seeme to excell all others in good workes, in holines and streitnes of life. By what deserts we obtaine grace. What maner of Saintes the Deuill loueth.

Such were we vnder ỳ Popedome: verely no lesse (if not more) contumelious and blasphemous against Christ and his Gospell then Paule himself, and especially I: for I did so highly esteme the Popes authoritie, that to dissent from him euen in the least point. I thought it a sinne worthie of euerlasting death. And that wicked opinion caused me to thinke that Iohn Hus was a cursed heretike, yea & I accounted it an heinous offence, but once to thinke of him: and I would my selfe in defence of the Popes authoritie haue ministred fire and sword, for the burning and destroying of that heretike, and thought it an high seruice vnto God so to do. Wherfore if you compare Publicanes & harlots with these holy hypocrites, they are not euill. For they, when they offend, haue remorse of conscience, and doe not iustifie their wicked doings: but these men are so farre of from acknowledging their abhominations, idolatries, wicked wilworshippinges and ceremonies to be sinnes, that they affirme the same to be righteousnes and a most acceptable sacrifice vnto God, yea they adore them as matters of singular holines, and thorow them doe promise saluation vnto others, and also sell them for money, as things auaileable to saluation.

Iohn Hus.

Publicanes and sinners are farre better then meritemõgers.

This is then our godly righteousnes, this is our high merite which bringeth vnto vs the knowledge of grace: to witte, that we haue so deadly and so deuilishly persecuted, blasphemed, troden vnder foote and condemned God, Christ, the gospell, faith, the sacraments, all godly men, the true worship of God, & haue taught and stablished quite contrary thinges. And the more holy we were, the more were we blinded, and the more did we worshippe the Deuil. There was not one of vs, but he was a bloudsucker, if not in deede, yet in heart.

Our desert.

The Papists a bloudygeneration.

Verse. 15. When it pleased God.

As though he would say: It is the alone and inestimable fauour of God, that not onely he hath spared me so wicked and so cursed a wretch, such a blasphemer, a persecuter and a rebell against God, but besides that, hath also giuen vnto me the knowledge of saluation, his spirit, Christ his sonne, the office of an Apostle and euerlasting life. So God beholding vs giltie in the like sinnes, hath not only pardoned our impieties and blasphemies, of his mere mercy for Christes sake, but hath also ouerwhelmed vs with great benefits and spirituall gifts. But many of vs are not only vnthankefull

By what deserts we attaine grace.

vnto

vnto God for this his inestimable grace, and as it is written. 2. Pe. 1. doe forget the clensing of their olde sinnes, but also opening a-gaine a window to the deuill, they beginne to loth his worde, and many also do peruert and corrupt it, and so become authors of new errours. The endes of these men are worse then the beginnings. Mat. 12. 45.

Verse 15. Which had separated me from my mothers wombe.

This is an Hebrew phrase. As if he sayd: which had sanctified, ordained and prepared me. That is, God had appointed, when I was yet in my mothers wombe, that I should so rage against his Church, and that afterwards he would mercifully call me backe a-gaine from the middest of my crueltie and blasphemie, by his mere grace, into the way of truth and saluation. To be short, when I was not yet borne, I was an Apostle in the sight of God, and when the tyme was come; I was declared an Apostle before the whole world.

Thus Paule cutteth of all deserues, and giueth glory to God a-lone, but to him selfe all shame and confusion. As though he would say: All the giftes both smal and great, as well spiritual as corpo-rall, which God purposed to giue vnto me, and all the good things which at any time in all my life I should do, God him selfe had be-fore appointed when I was yet in my mothers wombe, where I could neither wish, thinke nor doe any good thing. Therefore this gift also came vnto me by the mere predestination and free mercy of God before I was yet borne. Moreouer, after I was borne, he supported me, being loden with innumerable and most horrible in-iquities. And that he might the more manifestly declare the vn-speakeable and inestimable greatnes of his mercy towards me, he of his mere grace forgaue my abhominable and infinite sinnes, and moreouer replenished me with such plentye of his grace, that I did not onely know what things are giuen vnto vs in Christ, but preached the same also vnto others. Such are the deserues and me-rits of all men, & specially of those olde dotards, who exercise them selues wholy in the stinking puddles of mans owne righteousnes. The deserts of S. Paule.

Verse 15. And called me by his grace.

Marke the diligence of the Apostle. He called me (sayth he) How? Was it for my Pharisaicall religion? or for my blameles and holy life? for my prayers, fastings & workes? No. Much lesse

then for my blasphemies, persecutions, oppressions? How then? By his meere grace alone.

Verse 16. To reueale his sonne in me.

Paules doctrine.

You heare in this place, what maner of doctrine is giuen and committed to Paule: to wit, the doctrine of the Gospell, which is the reuelation of the sonne of God. This is a doctrine quite contrary to the law, which reuealeth not the sonne of God, but it sheweth forth sinne, it terrifieth the conscience, it reuealeth death, the wrath and iudgement of God, and hell. The Gospell therefore is such a doctrine, as admitteth no lawe: Yea it must be separate as farre from the law, as there is distance betwene heauen and earth. This difference in it selfe is easie and plaine, but vnto vs it is hard & full of difficultie. For it is an easie matter to say, that the Gospel is nothing els but the reuealing of the sonne of God, or the knowledge of Iesus Christ, & not the reuealing of the law. But in the agonie & conflict of conscience, to hold this fast and to practise it in deede, it is a hard matter, yea to them also that be most exercised therein.

The definition of the Gospell.

Now, if the Gospell be the reuealing of the sonne of God (as Paule defineth it in this place,) then surely it accuseth not, it feareth not the conscience, it threatneth not death, it bringeth not desperate, as the lawe doth: but it is a doctrine concerning Christ, which is neither law, nor worke, but our righteousnes, wisedome, sanctification and redemption. Although this thing be more cleare then the sunne light, yet notwithstanding the madnes and blindnes of the papistes hath bene so great, that of the Gospell they haue made a lawe of charitie, and of Christ a lawemaker, giuing more sweit and heauy commaundements then Moises himselfe. But the Gospell teacheth, that Christ came not to set forth a newe lawe, and to giue commaundements as touching maners: but that he came to this ende, that he might be made an oblation for the sinnes of the whole world, and that our sinnes might be forgiuen and euerlasting life giuen vnto vs for his sake, and not for the workes of the lawe, or for our owne righteousnes. Of this inestimable treasure freely bestowed vpon vs, the Gospell properly preacheth vnto vs. Wherefore it is a kind of doctrine that is not learned or gotten by any study, diligence or wisedome of man, nor yet by the lawe of God, but is reuealed by God himselfe (as Paule sayth in this place,) first by the eternall worde: then by the working of Gods

1. Cor. 1. 30. The Papists haue turned the Gospell into the law of charitie, and Christ into Moises.

The Gospell is not learned by any study of mã, but is taught from aboue by God himselfe.

spirit

spirite inwardly. The Gospel therefore is a diuine word that came downe from heauen, and is reuealed by the holy Ghost (who was also sent for the same purpose:) yet in such sort notwithstanding, that the outward word must goe before. For Paule him selfe had no inward reuelation, vntill he had heard the outward word from heauen, which was this: Saule, Saule, why persecutest thou me? Act. 9. 4. First therefore he heard the outward worde, then afterwards followed reuelations, the knowledge of the word, faith, and the gifts of the holy Ghost.

Verse 16. That I should preach him among the Gentiles.

It pleased God (sayth he) to reueale his sonne in me. To what purpose? Not onely, that I my selfe should beleeue in the sonne of God, but also that I should preach him among the Gentiles. And why not amongst the Iewes? Loe, here we see that Paule is properly the Apostle of the Gentiles, albeit he preached Christ among the Iewes also. Paule the Apostle of the Gentiles

Paule comprehendeth here in few wordes (as he is wont) his whole diuinitie, which is to preach Christ among the Gentiles. As if he would say: I will not burden the Gentiles with the lawe, because I am the Apostle and Euangelist of the Gentiles, and not their law giuer. Thus he directeth all his wordes against the false Apostles. As though he would say: O ye Galathians, ye haue not heard the righteousnes of the lawe or of workes to be taught by me: for this belongeth to Moises and not to me Paule, being the Apostle of the Gentiles. For my office and ministerie is to bring the Gospell vnto you, and to shew vnto you the same reuelation which I my selfe haue had. Therfore ought you to heare no teacher that teacheth the law. For among the Gentiles the law ought not to be preached, but the Gospell: not Moises, but the sonne of God: not the righteousnes of workes, but the righteousnes of faith. This is the preaching that properly belongeth to the Gentiles. Paules diuinitie. The office of Paule.

Verse 16. Immediatly I communicated not with flesh & blood.

Paule here making mention of flesh and blood, speaketh not of the Apostles. For by and by he addeth: Neither came I againe to Ierusalem, to them which were Apostles before me. But this is Paules meaning, that after he had once receaued the reuelation of the Gospell from Christ, he consulted not with any man in

Damascus, much lesse did he desire any man to teach him the Gospell: Againe, that he went not to *Ierusalem*, to Peter and the other Apostles to learne the Gospell of them, but that forthwith he preached Iesus Christ in *Damascus*, where he receaued baptisme of Ananias, and imposition of handes: for it was necessary for him to haue the outward signe and testimonie of his calling. The same also writeth Luke. Act. 9.

Verse 17. Neither came I to Ierusalem, to them that were Apostles before me, but went into Arabia, and turned againe vnto Damascus.

That is, I went into *Arabia* before I saw the Apostles or consulted with them, and forthwith I tooke vpon me the office of preaching among the Gentiles: for thereunto I was called, and had also receaued a reuelation from God. He did not then receaue his Gospell of any man, or of the Apostles them selues, but was content with his heauenly calling, and with the reuelation of Iesus Christ alone. Wherefore this whole place is a confutation of the false Apostles argument, which they vsed against Paule, saying, that he was but a scholler and a hearer of the Apostles, who liued after the law: and moreouer, that Paule him selfe also had liued according to the lawe, and therefore it was necessary that the Gentiles them selues should keepe the law and be circumcised. To the ende therfore that he might stoppe the mouthes of these cauillers, he rehearseth this long historie: Before my conuersion (sayth he) I learned not my Gospell of the Apostles, nor of any other of the brethren that beleeued (for I persecuted extremely, not onely this doctrine, but also the Church of God, and wasted it:) neither after my conuersion, for forthwith I preached, not Moises with his law, but Iesus Christ at *Damascus*, consulting with no man, neither as yet hauing seene any of the Apostles.

The confutation of the argument of the false Apostles.

Verse 18. Then after iij yeares I came againe to Ierusalem, to visit Peter, & abode with him 15. daies. And none other of the Apostles saw I, saue Iames the Lordes brother.

Paule graunteth that he was with the Apostles, but not with al the Apostles. Howbeit he declareth that he went vp to *Ierusalem* to them, not commaunded, but of his owne accord, not to learne any thing of them, but to see Peter. The same thinge Luke also writeth

teth in the 9. chapter of the Actes: that Barnabas led Paule to the Apostles, and declared to them, how that he had seene the Lord in the way, & that he spake vnto him: also that he had preached boldly at *Damascus* in the name of Iesus. This witnes beareth Barnabas of him. All his wordes therefore are so framed, that they proue his Gospell not to be of man. In deede he graunteth that he had seene Peter & Iames the brother of our Lord, but none other of the Apostles besides these two, and that he learned nothing of them.

He graunteth therefore that he was at *Ierusalem* with the Apostles: and this did the false Apostles truely report. He graunteth moreouer that he had liued after the maner of the Iewes, but yet onely among ỹ Iewes. And this is it which he saith in the *1. Cor. 9.* when I was free from all men, I made my self seruaunt to all men, that I might winne the moe. To the Iewes I became as a Iewe, that I might winne the Iewes, and I was made all thinges to all men, that I might by all meanes saue some. He graunteth therfore that he was at *Ierusalem* with the Apostles, but he denieth that he had learned his Gospell of them. Also he denieth that he was constrained to teach the Gospell as the Apostles had prescribed. The whole effect then of this matter lieth in this word, to see: I went (sayth he) to see Peter, and not to learne of him. Therefore neither is Peter my maister, nor yet Iames. And as for the other Apostles, he vtterly denieth that he saw any of them.

Paule became all thinges to all men.

But why doth Paule repeate this so often, that he learned not his Gospell of men, nor of the Apostles them selues? His purpose is this, to perswade the Churches of *Galatia* which were now led away by the false Apostles, and to put them out of all doubt that his Gospell was the true word of God, and for this cause he repeateth it so often. And if he had not preuailed herein, he could neuer haue stopped the mouthes of the false Apostles. For thus they would haue obiected against him: We are as good as Paule: we are the disciples of the Apostles as well as he: Moreouer, he is but one alone and we are many: therefore we excell him, both in authoritie and in number also.

Why Paule glorieth so much that he hath not learned his Gospell of any man.

Here Paule was constrained to glory, to affirme & sweare, that he learned not his gospell of any man, neither receaued it of the Apostles them selues. For his ministerie was here in great daunger, and all the Churches likewise which had vsed him as their chiefe pastor and teacher. The necessitie therfore of his Ministery

and of all the Churches required, that with an holy pride he should vaunt of his vocation, and of the knowledge of the Gospel reuealed vnto him by Christ, that their consciences might be thoroughly perswaded that his doctrine was the true word of God. Here had Paule a waighty matter in hand: namely, that all the Churches in *Galatia* might be kept in sound doctrine: yea, the controuersie was in deede, as touching life and death euerlasting. For if the pure word of God be once taken away, there remaineth no consolation, no life, no saluation. The cause therefore why he reciteth these thinges, is to reteine the Churches in true and sound doctrine. His purpose is therefore to shewe by this history, that he receaued his Gospell of no man: Againe, that he preached for a certaine tyme, namely the space of three or foure yeares, both in *Damascus* & *Arabia*, by reuelation from God, before he had seene any of the Apostles, euen the selfe same Gospell that the Apostles had preached.

Verse 20. And now the thinges which I write vnto you, behold I witnes before God I lye not.

Paule sweareth.

Wherefore addeth he an oth? Because he reporteth an history, he is constrained to sweare, to the end that the Churches might beleue him, & also that the false Apostles should not say: who knoweth whether Paule speaketh the truth or no? Here you see that Paul the elect vessell of God, was in so great contempt among his owne *Galathians* to whom he had preached Christ, that it was necessary for him to sweare that he spake the truth. If this happened then to the Apostles, to haue so mighty aduersaries that they durst despise them & accuse them of lying, what maruell is it, if the like at this day happen vnto vs, which in no respect are worthy to be cõpared with ỳ Apostles? He sweareth therefore in a matter (as it semeth) of no weight, that he speaketh the truth, namely that he taried not with Peter to learne of him, but onely to see him: but if you wey the matter diligently, it is very weighty & of great importãce, as may appeare by that is sayd afore. In like maner we sweare after the example of Paule, in this wise: God knoweth that we lie not. &c.

Verse 21. After that, I went into the coastes of Syria & Cilicia.

Syria and *Cilicia* are cõtries neare situate together. This is it that he still goeth about to perswade, that as well before he had seene the Apostles as after, he was alwayes a teacher of the Gospell,

spell, and that he receaued it by the reuelation of Christ, and was neuer any disciple of the Apostles.

Verse 22.23. For I was vnknowen by face vnto the churches of Iudea, which were in Christ. But they heard onely some say, he which persecuted in times past, nowe preacheth the faith which before he destroyed. And they glorified God.

This he addeth for the sequele and continuance of the historie, that after he had seene Peter, he went into *Syria* and *Cilicia*, and there preached, and so preached that he wonne the testimonie of all the Churches in *Iudea*. As though he would say: I appeale to the testimonie of all the Churches, yea euen of those which are in *Iudea*. For the Churches doe witnesse, not onely in *Damascus*, *Arabia*, *Syria*, and *Cilicia*, but also in *Iudea*, that I haue preached the same faith which I once withstoode and persecuted. And they glorifie God in me: not because I taught that Circumcision and the lawe of Moises ought to be kept, but for the preaching of faith, and for the edifying of the Churches by my ministerie in the Gospell. We therefore haue the testimonie, not only of the people of *Damascus* and of *Arabia*, but also of the whole Catholique or vniuersall Church of *Iudea*.

The testimonie of all the Churches in Iudea for Paul

The second Chapter.

Verse 1. Then fourteene yeares after I went vp to Ierusalem.

PAVLE taught that the *Gentiles* were iustified by faith onely, without the workes of the lawe. This doctrine when he had published abroad amonge the *Gentiles*, he cometh to *Antioch*, and declareth to the Disciples what he had done. Then they which had bene trained vp in the olde customes of the law, rose against Paule with great indignation, for that he preached to the *Gentiles* libertie from the bondage of the law. Wherupon followed great dissentiō, which afterwards stirred vp new troubles. Paule & Barnabas stode stronglie to the truth, & testified, saying: * whersoeuer we preached among the *Gentiles*, the holy ghost came and fell vpon those which heard the worde: and this was done throughout all the Churches of the Gentiles. But we preached not Circumcision, neyther

Paules doctrine.

Contention of such as were turned from the Iewes, against Paule.

*The declaration of Paule and Barnabas, as touching those things which were done among the Gentiles.

did we require the keeping of the law, but we preached onely faith in Iesus Christ, & at this preaching of faith, God gaue to the hearers the holy Ghost. The holy Ghost therefore doth approue the Faith of the Gentiles without the law and Circumcision. For if the preaching of the Gospell and faith of the Gentiles in Christ had not pleased him, he had not come downe in a visible shape vpon the vncircumcised which heard the word. Seeing then by the onely hearing of faith he came downe vpon them, it is certaine that the holy Ghost by this signe hath approued the faith of the Gentiles. For it doth not appeare that this was euer done before at the preaching of the law.

What they answer to Paule in this disputation, which are so earnest for the law.

Then the Iewes and many of the Pharisеis which did beleue, and notwithstanding bare yet a great zeale to the lawe, earnestly striuing to mainteine the glory thereof, set themselues fiercely against Paule, (who affirmed that the Gentiles were iustified by faith onely without the workes of the lawe,) contending that the law ought to be kept, and that the Gentiles ought to be circumcised: for otherwise they could not be saued. And no maruell: for the very name of the law of God is holy and dreadfull. The Heathen man, which neuer knew any thing of the law of God, if he heare any man say: This doctrine is the lawe of God, he is moued therewith. How then could it be but the Iewes must needes be moued, & vehemētly contend for the maintenance of the law of God, which euen from their infancie had bene nusled and trained vp therein?

They that were conuerted from the Iewes hardly forsooke the lawe.

We see at this day how obstinate the Papistes be in defending their traditions and doctrines of deuills. Wherefore it was much lesse to be maruelled, that the Iewes did so vehemently and zelously striue for the maintenance of their lawe, which they had receaued from God. Custom is of such force, that where as nature is of it selfe inclined to the obseruation of the lawe, by long continuance it so cōfirmeth nature, that now it becometh a double nature. Therfore it was not possible for ỳ Iewes which were newly cōuerted to Christ, sodenly to forsake the law: who though they had receaued the faith of Christ, thought it necessary notwithstanding to obserue the lawe. And with this their weaknes God did beare for a tyme,

Custom is a double nature.

God alwaies beareth with the infirmities of his people.

vntill the doctrine of the gospell might be plainely discerned from the law. So he bare with the infirmity of Israel in the time of king Achab, when the people halted betwene two religions. He bare also with our weakenes, whilest we were vnder the blindnes of the

Pope:

pope: For he is long suffering and full of mercie. But we must not abuse this goodnes and patience of the Lord, nor continue still in our weakenes and errour, since the truth is now reuealed by the cleare light of the Gospell.

What they had to say for them selues that resisted Paule.

Moreouer, they that stoode against Paule, affirming that the Gentiles ought to be circumcised, had to lay for them selues, first the law & custome of the countrey, then the exãple of the Apostles, & last of al the example of Paule himselfe who had circumcised Timothie. Wherfore if Paule in his defence sayd, that he did not this of necessitie, but for Christian loue and libertie, least they which were weake in faith shoulde be offended, which of them would beleue him? Hereunto all the people would aunswere: Since it is euident that thou hast circumcised Timothie, thou mayest say what thou wilt: notwithstanding thou hast done it. For this is a matter farre passing all mans capacitie, and therefore they could not vnderstand it. Moreouer, no defence can serue when a man hath lost the fauour of the people, & is fallen into such deadly hatred and cõtempt. Paul therfore seeing this contention & these clamours daily to encrease more and more, & being also warned by reuelatiõ from God, after fourteene yeares (besides those wherin he had preached in *Damascus* and *Arabia*) goeth vp againe to *Ierusalem*, to conferre his Gospell with the other Apostles: yet not for his owne cause, but for the peoples sake.

Now, this contention touching the obseruation of the law, exercised Paule a long time after, and wrought him much trouble. But I doe not thinke that this is the contention which Luke speaketh of in the 15. of the Actes, which happened (as it appeareth) by and by after the beginning of the Gospell. But this history which Paul here mencioneth, seemeth to be done long after, when Paule had now almost eighteene yeares preached the Gospell.

Verse. 1. With Barnabas, and tooke with me Titus.

Paule taketh vnto him witnesses, Barnabas and Titus.

He ioyneth vnto him selfe two witnesses, Barnabas and Titus. Barnabas was Paules companion in preaching to the *Gentiles* freedome from the seruitude of the lawe. He was also a witnes of all those things which Paule did, and had seene the holy Ghost geuen vnto the *Gentiles* which were circũcised and free from Moises law, by the onely preaching of faith in Iesus Christ, and he only stucke to Paule in this poynt, that it was not necessary that the Gentiles

Barnabas.

ſhould be burdened with ỳ law, but that it was enough for them to beleue in Chriſt. Wherefore by his owne experience he teſtifieth with Paule againſt the Iewes, that the Gentiles were made the children of God, and ſaued by faith alone in Ieſus Chriſt, without the law or circumciſion.

Titus was not onely a Chriſtian, but alſo the chiefe ouerſeer in *Crete*: For vnto him Paul had committed the charge of gouerning the churches there. *Tit.1.* And this Titus was a *Gentile*.

Verſe.2. And I went vp by reuelation.

For vnleſſe Paule had bene admoniſhed by reuelatiõ, he had not gone vp to *Ieruſalem*. But becauſe God warned him by a ſpeciall reuelation, & commaunded him to go vp, therfore he went. And this he did to bridle, or at leaſt to appeaſe the Iewes that beleued & yet obſtinately contended about the keping of the law, to the ende that the truth of the Goſpell might the more be aduaũced & confirmed.

Verſe.2. And I cõmunicated with them touching the Goſpell.

You here then that at length, after.18.yeres he went vp to Ieruſalem, and conferred with the Apoſtles touching his Goſpell.

Verſe.2. Which I preach among the Gentiles.

For among the Iewes he ſuffered the law and circumciſion for a time, as the other Apoſtles did: I am made all things vnto all men, ſayth he, 1.Cor.9: yet euer holding the true doctrine of the Goſpel, which he preferred aboue the lawe, circumciſion, the Apoſtles, yea and an Angell from heauen. For thus ſayth he vnto the Iewes: Through this Chriſt, is preached vnto you the forgiuenes of ſinnes. And he addeth very plainly: And frõ all things, from the which ye could not be iuſtified by the lawe of Moiſes, by him euery one that beleueth is iuſtified. For this cauſe he teacheth and defendeth the doctrine of the Goſpell ſo diligently euery where, & neuer ſuffreth it to come in daunger. Notwithſtanding he did not ſodenly breake out at the firſt, but had regard vnto the weake. And becauſe the weake ſhoulde not be offended, there is no doubt but he ſpake to the Iewes after this maner: If that vnprofitable ſeruice of Moiſes law, which nothing auaileth to righteouſnes, do ſo highly pleaſe you, ye may kepe it ſtil for me, ſo that the Gentiles which are not bound to this law, be not charged therewithall.

Paule ſo defendeth his Goſpel, that he will haue all thinges geue place vnto it. *Act.13.38.*

Paule

Paule therfore confesseth, that he conferred the gospell with the Apostles, but (sayeth he) they profited me or taught me nothing: but I rather for the defence of the libertie of the Gospel, in the presence of the Apostles did constantly resist those which would nedes force the obseruation of the lawe vpon the Gentiles, and so did ouercome them. Wherfore your false Apostles lie in saying that I circumcised Timothie, that I shaued my head in *Cenchrea*, & that I went vp to *Ierusalem* at the commaundement of the Apostles. Nay rather, I glorie that in going vp to *Ierusalem* by the reuelation of God, and not at the commaundement of the Apostles, and there conferring my Gospell with them, I brought to passe the cõtrary, that is to say, obtained that the Apostles did approue me, and not those which were against me.

Now, the question wherupon the Apostles conferred together in this assembly, was this: whether the keping of the law were necessarie to iustification or no. To this Paule aunswereth: I haue preached vnto the Gentiles, according to my Gospell which I receaued from God, faith in Christ and not the law, and at this preaching of faith they receaued the holy Ghost: and hereof Barnabas shall beare me witnes. Wherefore I conclude that the Gentiles ought not to be burdened with the law, nor to be circumcised. Notwithstãding I geue no restraint to the Iewes herein. Who if they will nedes kepe the law and be circumcised, I am not against it, so that they do it with freedom of conscience. And thus haue I taught and liued among the Iewes, being made a Iew vnto the Iewes: holding euer the truth of the Gospell notwithstanding.

The question that was handled in the assembly of the Apostles.

Verse.2. But particularly with them that were the chiefest.

That is to say, I did not onely conferre with the brethern, but with those that were the chiefest among them.

Verse.2. Least by any meanes I should run, or had run in vaine.

Not that Paule doubted, that he ranne or had runne in vaine, for as much as he had now preached the gospell. 18. peres (for it followeth incontinent in the text, that he had continued firme & constant al this while, and had preuailed), but for that many did thinke that Paule had therfore preached the gospel so many peres in vaine, because he had set ꝑ Gẽtiles at liberty frõ the obseruation of the law. Moreouer, this opinion daily more & more increased, that the law

Why Paule sayth: least I had runne in vaine.

was necessarie to iustificatiō. Wherfore in going vp to Ierusalem by reuelation, he ment so to remedie this euill, that by this conference all men might plainly see his gospel to be in no poynt cōtrary to the doctrine of the other apostles, to the end that by this meanes he might stop the mouths of the aduersaries, which would else haue said that he ranne or had runne in vaine. Note here by ẏ way, the vertue of mans owne righteousnes or the righteousnes of the law to be such, that they which teach it, do runne and liue in vaine.

Verse.3. But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised.

What was decreed in this conference.

This worde [was compelled] sufficiently declareth what the conference and cōclusion was: to wit, that the Gentiles should not be constrained to be circūcised, but that circumcision should be permitted to them for a time: not as necessarie to righteousnes, but for a reuerence to the fathers: & for charities sake towards the weake (least they shoulde be offended), vntill they were growne vp more strong in faith. For it might haue seemed a verie straunge and vnseemely thing, vpon a sudden to forsake the lawe and traditions of the fathers, which had bene geuen to this people from God with so great glorie.

How Paule refused circumcision.

Paule then did not reiect circumcision as a damnable thing, neither did he by word or deede enforce the Iewes to forsake it. For in the 1. Cor. 7. he sayth: If any man be called being circumcised, let him not adde vncircumcision. But he reiected circumcision as a thing not necessary to righteousnes, seeing the fathers them selues were not iustified therby, but it was vnto them as a signe only or a seale of righteousnes, whereby they testified & exercised their faith.

Rom.4.11.

Notwtstanding the beleuing Iewes which were yet weake & bare a zeale to the lawe, hearing that circumcision was not necessary to righteousnes, could vnderstand this no otherwise, but that it was altogither vnprofitable and damnable. And this fond opinion of ẏ weake Iewes ẏ false apostles did encrease, to the end that ẏ hartes of the people being stirred vp against Paule by this occasion, they might throughly discredit his doctrine. So we at this day doe not reiect fasting & other good exercises as damnable things: but we teach that by these exercises we do not obtaine remission of sinnes.

Howe we teach fasting and other christian exercises at this day.

Whē ẏ people heare this, by & by they iudge vs to speake against good works. And this opinion ẏ papists do confirme & encrease by

their

by their preachings and writinges. But they lie, and doe vs great wrong. For many yeares past there was neuer any that taught more sound and godly doctrine as touching good workes, then we doe at this day.

What was determined in that conference of the Apostles.

Paule therefore did not so condemne circumcision, as though it were sinne to receaue it or keepe it: for so the Iewes would haue bene highly offended: but it was decided in this conference and Councell, that it was not necessarie to iustification, and therefore not to be forced vpon the Gentiles. So this moderation was found, that for the reuerence of the fathers & charitie towards the weake in faith, the Iewes should kepe the law and circumcision still for a time: notwithstanding they should not thereby seeke to be iustified: And moreouer that the Gentiles should not be burdened therwith, both because it would haue bene to them a verie straunge thing, and also a burden vntolerable: briefly that none should be constrained to be circumcised, or any restrained from circumcision. Act. 15.10.

Paule therfore compelled none that would be circumcised, to remaine vncircumcised, so that he knew circumcision not to be necessary to iustification. This constraint would Paule take away. Therfore he suffred the Iewes to kepe the law, so that they did it with a free conscience. For he had euer taught, as well the Iewes as the Gentiles, that in conscience they ought to be free from the law and circumcision: like as all the Patriarkes and all the faithfull in the old Testament were free in conscience and iustified by faith, & not by the law or circumcision. And in deede Paule might haue suffred Titus to be circumcised: but because he sawe that they would compell him thereunto, he would not. For if they had preuailed therein, by and by they would haue gathered that it had bene necessarie to iustification, and so through this sufferance they would haue triumphed against Paule.

Why Paule woulde not suffer Titus to be circumcised.

Now, as the false Apostles would not leaue circumcision & the obseruation of the law indifferent, but required the same as necessarie to saluation: so at this day our aduersaries doo obstinately contend, that mens traditions can not be omitted without perill of saluation: and thus of an example of charitie, they make an example of faith, when notwithstanding there is but one example of Faith, which is to beleue in Iesus Christ. And this, as it is alone necessary to saluation, so doth it also indifferently pertaine to all men. Notwithstanding the aduersaries would rather worship the deuill ten

times in stead of God, then they would suffer this. Therefore they are daily hardned more and more, and seeke to establishe their impieties and blasphemies against God, defending the same by force and tyrannie, and will not agree or consent vnto vs in any point. But what then? Let vs goe on boldly in the name of the Lord of hostes, and for all this, let vs not cease to set forth the glory of Iesus Christ: and let vs fight valiantly against the kingdom of Antichrist by ỹ word and by prayer, that the name of God alone may be sanctified, that his kingdom may come, and that his will may be done. And that this may speedely come to passe, we desire euen from the bottome of our heartes and say, Amen, Amen.

The obstinate aduersaries defend their wicked doctrine by violēce & tyranny.

Mat.6. 9,10.

The triūphe of Paule against the false Apostles.

This triumphe of Paule therefore was very glorious: namely, that Titus which was a Gentile, although he were in the middes of the Apostles and all the faithfull, where this question was so vehemently debated, was not yet constrained to be circumcised. This victorie Paule carieth away, and saith that in this cōference it was decided by the consent of all the Apostles, the whole Church also approuing the same, that Titus should not be circumcised. This is a strong argument, and maketh verie much against the false Apostles. And with this argument: Neither was Titus compelled to be circumcised, Paule was able to represse and mightely conuince all his aduersaries. As if he should say: Why doe these counterfet Apostles so falsely report of me, saying, that I am compelled to kepe circumcision by the commaundement of the Apostles, seeing I haue the witnes of all the faithfull in *Ierusalem*, and moreouer of all the Apostles them selues, that by my pursute and trauaile the contrary was there determined, and that I did not onely there preuaile that Titus shoulde not be circumcised, but that the Apostles did also approue and ratifie the same. Your counterfet Apostles therefore doe lie deadly, which sclaunder me vnder the name of the Apostles, and thereby deceaue you: for I haue the Apostles and all the faithfull, not against me, but with me. And this I proue by the example of Titus.

Notwithstanding, Paule (as I haue often sayd) did not condemne circumcision as an vnprofitable thing, nor constrained any man therunto. For it is neither sinne nor righteousnes to be circumcised or vncircumcised, as it is neither sinne nor righteousnes to eate or drinke. For whether thou eate or eate not, thou art neither better nor worse. But if any man should adde thereto either sinne

1.Cor.8.8.

or

or righteousnes, and say: If thou eate thou sinnest, if thou abstaine thou art righteous, he should shew him selfe both foolish & wicked. Therefore to ioyne ceremonies w sinne or righteousnes, is great impietie: As the Pope doth, who in his forme of excommunication, threatneth to all those that doe not obey the lawe of the Bishop of Rome, Gods great curse and indignation, and so maketh all his lawes necessarie to saluation. Wherfore the Deuil him selfe speaketh in the person of the Pope and in all the Popes decrees. For if saluation consisteth in keeping of the Popes lawes, what neede haue we of Christ to be our iustifier and Sauiour?

The Pope putteth righteousnes in the keping of his traditions, and damnation in the breaking of the.

Vers.4.5. For all the false brethern that crept in, who came in priuely to espie out our libertie which we haue in Christ Iesus, that they might bring vs into bondage. To whom we gaue not place by subiection for an houre, that the truth of the Gospell might continue with you.

Here Paule sheweth the cause why he went vp to *Ierusalem*, and there conferreth his Gospel with the other Apostles, and why he would not circumcise Titus: Not that he might be the more certaine, or confirmed in the Gospell by the Apostles, for he nothing doubted thereof: but that the truth of the Gospell might continue in the Churches of the *Galathians* and in all the Churches of the Gentiles. We see then that this busines of Paule was no light matter.

Now, where he speaketh of the truth of the Gospell, he sheweth that there be two Gospels, a true and a false Gospell. In deede the Gospel of it selfe is simple, true & sincere: but by the malice of Satans ministers it is corrupt and defaced. Therfore where he sayth: The truth of the Gospell, he would haue vs to vnderstand also the contrarie. As if he would say: The false Apostles doe also preach a faith and a Gospell, but they are both false: Therefore haue I set my selfe so constantly against them. And in that I would not geue place vnto them, this haue I brought to passe, that the truth of the gospel continueth w you. So ỳ Pope & the Anabaptists do bragge at this day that they teach the gospell & faith in Christ. True it is: but with such frute as the false Apostles once did, whom Paule calleth before in the first chap. troublers of the Church, & subuerters of the Gospel of Christ. On the other side he saith that he teacheth the truth of the Gospell. As if he should say: Those thinges which

The Gospel of the false Apostles.

The Gospel of the Pope & other heretikes.

the false apostles teach, bragge they neuer so much that they teach the truth, are nothing else but starke lies. So all heretikes pretend the name of God, of Christ, and of the Church. Also they pretend that they wil not teach errours or lies, but most certaine truth and the pure Gospell of Christ.

The truth of the Gospell. The corruption of the gospel.

Now, the truth of the Gospell is, that our righteousnes cometh by Faith alone, without the workes of the law. The corruption or falshoode of the Gospell is, that we are iustified by Faith, but not without the workes of the law. With the like condition the false Apostles also preached the Gospell. Euen so do our Papists at this day. For they say that we must beleue in Christ, and that Faith is the foundation of our saluation: but it iustifieth not, except it be furnished with charitie. This is not the truth of the Gospel, but falsehood and dissimulation. But ỳ true Gospell in deede is, that workes or charity are not the ornamẽt or perfection of faith: but that faith of it selfe is Gods gift and Gods worke in our hearts, which therfore iustifieth vs, because it apprehendeth Christ our redeemer.

The doctrine of the papists concerning faith.

The obeict of reason whereunto it looketh. The obiect of faith, is the thing whereunto the eye of faith looketh, which is Christ.

Mans reason hath ỳ law for his obiect, thus thinking with it selfe: This I haue done, this I haue not done. But Faith being in her owne proper office, hath no other obiect but Iesus Christ ỳ sonne of God, deliuered to death for the sinnes of the whole world. It loketh not to charitie. It sayeth not: what haue I done? what haue I offended? what haue I deserued? but what hath Christ done? what hath he deserued? Here the truth of the Gospell aunswereth thee: he hath redeemed thee from thy sinne, from the deuil and from eternall death. Faith therefore acknowledgeth, that in this one person Iesus Christ, it hath forgeuenes of sinnes and eternall life. He that turneth his eyes away from this obiect, hath no true Faith, but a fantasie and a vaine opinion, and turneth his eyes from ỳ promise to the law, which terrifieth and driueth to desperation.

Faith furnished with charitie.

Therefore those thinges which the Popish Schoolemen haue taught concerning the iustifying faith being furnished with charitie, are nothing else but mere dreames. For that Faith which apprehendeth Christ the sonne of God, and is furnished with him, is the same faith that iustifieth, & not that faith which includeth charitie. For a true and a stedfast faith must lay hold vpõ nothing else but Christ alone, & in the afflictions & terrors of conscience it hath nothing els to leane vnto, but this *Diamõd Christ Iesus. Wherfore he that apprehendeth Christ by faith, although he be neuer so much

* The Papists imagine that charitie is enclosed in faith, as a Diamond is in a ring:

much terrified with the lawe and oppressed with the weight of his sinnes, yet may he be bold to glory that he is righteous. Howe or by what meanes? Euen by that precious Pearle Christ Iesus which he possesseth by faith. This our aduersaries vnderstand not, and therefore they cast away this precious Pearle Christ, and in his place they set charitie, which they say is their precious Diamond. Now, when they can not tell what faith is, it is vnpossible that they should haue faith: much lesse cã they teach it vnto others. And as for that which they wil seeme to haue, it is nothing els but naturall reason, an opinion, a very dreame and no faith.

but Christ is the true diamond, and not charitie.

Charitie the Papistes diamond, reiecting Christ.

This I say, to the ende ye may perceaue and note that by these wordes, the truth of the Gospell, Paule vehemently reproueth the contrary. For he reprehendeth the false apostles, because they had taught a false Gospell: requiring circumcision, and the obseruation of the lawe as necessary to saluation. Moreouer, they went about by wonderfull craft and subteltie to entrappe Paule: for they watched him narowly to see whether he would circumcise Titus or not: Also whether he durst withstand them in the presence of the Apostles, and for this cause he reprehendeth them bitterly. They went about (sayth he) to spie out our libertie which we haue in Christ Iesu, that they might bring vs into bondage. Wherefore the false Apostles armed them selues on euery side, that they might conuince and confound him before the whole congregation. Besides this, they went about to abuse the authoritie of the Apostles, in whose presence they accused him, saying: Paule hath brought Titus being vncircumcised, into the company of all the faithfull: he denieth and condemneth the lawe in your presence which are Apostles. If he dare be so bold to attempt this here & before you, what will not he attempt in your absence among the Gentiles?

Sleightes practised of the false Apostles against Paule

Wherefore, when he perceaued that he was so craftely assailed, he stronglye withstoode the false Apostles, saying: we did not suffer our libertie which we haue in Christ Iesu to come in daunger, although the false brethren sought by all meanes to snare vs and put vs to much trouble: but we ouercame them euen by the iudgement of the Apostles them selues, and we would not yeld vnto them, no not one hower (for, no doubt, their drift was to haue caused Paule to surcease from this libertie for a tyme,) sithens we saw that they required the obseruation of the lawe as necessary to saluation. But if they had alleaged nothing els but charitable bearing with the

brethren, no doubt but Paule would haue giuen them place. But it was an other thing that they sought: to witte, that they might bring Paule and all that stucke to his doctrine into bondage. Therfore he would not yeeld vnto them, no not the space of one moment.

Luther was content in the time of blindnes to beare with those things which now in the light of the Gospell are vtterly to be reiected.

In like maner do we also offer to the papists all that is to be offered, yea and more then we ought. Onely we except the libertie of conscience which we haue in Christ Iesus. For we will not suffer our consciences to be bound to any worke, so that by doing this thing or that, we should be righteous, or leauing the same vndone, we should be damned. We are contēted to eate ỳ same meates that they eate, we wil keepe their feasts & fasting daies, so that they wil suffer vs to do the same with a free conscience, & leaue these threatning wordes wherw they haue terrified and brought vnder their subiection ỳ whole world, saying: * We commaund, we charge, we charge againe, we excommunicate, &c. but this libertie we can not obtaine: like as Paule also could not in his time. Therfore we do as he did. For when he saw that he could not obtaine this libertie, he would not giue place to the false Apostles the space of one hower.

*The Popes thūderbolts

Wherefore, like as our aduersaries wil not leaue this free vnto vs, that onely faith in Christ iustifieth: so on the other side neither will we, nor can we giue place vnto them, that faith furnished with charitie iustifieth. Here we will and we ought also to be rebellious and obstinate against them, for els we should lose the truth of the Gospel: we should lose our libertie which we haue, not in the Emperour, not in Kings and Princes, not in that monster the Pope, not in the world, not in flesh, blood, reason &c: but which we haue in Christ Iesus. We should lose faith in Christ, which (as before I haue sayd) apprehendeth nothing els but that precious Diamond Christ Iesus. This faith whereby we are regenerate, iustified, and engrafted into Christ, if our aduersaries will leaue vnto vs sound and vncorrupt, we offer vnto them that we will doe all thinges, so that they be not contrary to this faith. But because we can not obtaine this at their handes, we againe for our part wil not yeeld vnto them one heares bredth. For the matter which we haue in hand is weightie and of great importance, euen touching the death of the sonne of God: who by the will and commaundement of the father was made flesh, was crucified and dyed for the sinnes of the world. If faith here giue place, then is this death & resurrection of the sonne of God in vaine: then is it but a fable that Christ is the

It is a poynt of true christiānitie to be stout against meritmongers, for keping the Christian libertie.

When faith is sound, all thinges are safe.

Sa-

Sauiour of the worlde: then is God found a lyer because he hath not performed that he promised. Our stoutnes therefore in this matter is godly and holy. For by it we seeke to preserue our libertie which we haue in Christ Jesus, and therby to retaine the truth of the Gospell: which if we lose, then do we also lose God, Christ, all the promises, faith, righteousnes, and euerlasting life. The holy obstinacie and stoutnes of the godly

But here will some man say: The law is diuine and holy. Let the lawe haue his glory: but yet no lawe, be it neuer so diuine and holy, ought to teach me that I am iustified and shall liue through it. I graunt it may teach me that I ought to loue God & my neighbour: also to liue in chastitie, sobernes, patience, &c. but it ought not to shew me how I should be deliuered from sinne, the deuil, death & hell. Here I must take councel of the Gospel, I must harken to the Gospell which teacheth me, not what I ought to doe (for that is ỹ proper office of the law:) but what Jesus Christ the sonne of God hath done for me: to witte, that he suffered and died to deliuer me from sinne & death. The Gospel willeth me to receaue this & to beleue it. And this is the truth of the Gospel. It is also the principall article of all Christian doctrine, wherin the knowledge of all godlines consisteth. Most necessary it is therfore that we should know this article well, teach it vnto others, & beat it into their heads cõtinually. For as it is very tender, so is it soone hurt. This Paule had well tried, and of this haue all the godly also good experience. The doctrin of the law. The doctrin of the Gospell.

To conclude, Paule would not circumcise Titus, & (as he saith) for no other cause, but for that certaine false brethren were crept in, to espie out their libertie, and would haue constrained Paule to circumcise Titus. Paule seeing this constraint and necessitie, would giue no place, no not for one hower, but strongly resisted them, and therefore he sayth: Neither Titus which was with me, being a Gentile, was compelled to be circumcised. If they had required this in the way of brotherly charitie, doubtles he would not haue denied it. But seeing they would haue done it as a necessary thing, and that by compulsion, to the euill example of others, to the ouerthrowing of the Gospell, and to bring mens consciences into bondage, therefore he set him selfe mightely against them, and preuailed so, that Titus was not circumcised. Gal. 2. 3.

It may seeme but a small matter to be circumcised, or not circumcised. But whē a man hath an affiance in keping of it, or els is in feare for not keping of it, here God is denied, Christ is reiected,

the grace and all the promises of God are refused. But if circumcision be kept without this addition, there is no daunger. If the Pope would in this sort require of vs the keeping of his traditions as * bare ceremonies, it should not be so grieuous vnto vs to keepe them: but to bind mens consciences to these ceremonies, & to make of them an high and acceptable seruice vnto God, yea and moreouer to adde, that life & saluation, or death & damnation consisteth in the obseruation hereof, is a deuilish superstition, and full of blasphemie. Who so will not crie out against this, accursed be he.

* And yet seruing to some edification, or els they are not to be kept, but vtterly reie&.

Verse 6.7. And of thē which seemed to be great, I was not taught, (what they were in times past, it is no matter to me. &c.)

Why Paule giueth not, vnto the Apostles any glorious title.

This is a vehement and a stout confutation. For he giueth not to the true Apostles them selues any glorious title: but as it were abasing their dignitie, he sayth: which seemed to be great, that is, which were in authoritie: vpon whom the determinatiō of all matters depended. Notwithstanding the authoritie of the Apostles was in deede very great in all the Churches. And Paule also did not seeke any whit to diminish their authoritie, but he thus contemptuously answereth the false Apostles, which set the authoritie and dignitie of the Apostles against Paule in all the Churches, that thereby they might weaken his authoritie, and bring his whole ministerie into contempt. This Paule might not suffer. To the ende therfore that the truth of the Gospell and libertie of conscience in Christ might continue among the *Galathians* and in all the Churches of the Gentiles, he answereth stoutly to the false Apostles, that he passed not how great the Apostles were, or what they had bene in time past: and whereas they alleadged the authoritie of the name of the Apostles against him, it toucheth him nothing at all. He confesseth that the Apostles are in deede somewhat, and that their authoritie is to be reuerenced. Notwithstanding his Gospell and ministerie ought not to be ouerthrowne for the name or title of any, whatsoeuer he be, an Apostle or an Angell from heauen.

The argument of the false Apostles against Paule.

And this was one of the greatest arguments that the false Apostles vsed against Paule. The Apostles (sayd they) were familiarly cōuersant with Christ for the space of three yeares. They heard and sawe all his preachings and miracles. Moreouer they themselues preached and wrought miracles whiles Christ was yet liuing in the world: whom Paule neuer saw in the flesh, and as touching

ching his conuersion, it was long after the glorification of Christ. Wherefore they should now consider which of these they ought more to beleue: Paule which was but one and alone, and also but a disciple, yea and one of the last of all: or the chiefest and most excellent Apostles, which long before Paule were sent and confirmed by Christ him selfe. To this Paule aunswereth: what of all this? This argument concludeth nothing. Let the Apostles be neuer so great, yea let them be Angells from heauen, it is no matter to me. The controuersie is not here concerning the excellency of the Apostles, but concerning the word of God and the truth of the Gospel. This ought to be kept pure and vncorrupt: this ought to be preferred aboue all thinges. Therefore how great Peter and the other Apostles haue bene, what great miracles they haue wrought, it is no matter to me. This is it that I onely seeke, euen that the truth of the Gospell may continue amonge you. This seemeth to be but a slender aunswer of Paule, when of purpose he so contemneth the authoritie of the Apostles, which the false Apostles alleaged against him, and giueth no other solution to their mighty argument then this: it is no matter to me. Notwithstanding he addeth a reason of the confutation.

The word of God must be preferred before all persons and titles, whatsoeuer.

§ *Verse 6.* God accepteth no mans person.

This place he alledgeth out of Moises, who vseth the same, not once but many times: Thou shalt not accept in iudgement the person of the rich man or of the poore. And this is a principle of diuinitie: God is no acceptor of persons. With the which saying he stoppeth the mouthes of the false Apostles. As though he would say: Ye set those against me which seeme to be somewhat: but God careth not for such outward things. He regardeth not the office of Apostleship. It is not the dignitie or authoritie of men that he looketh vpon. And in token hereof, he suffered Iudas one of the chiefest Apostles, and Saule one of the greatest kings, yea and the first of all, to fall away and to be damned. Ismael also and Esau he refused, being both first borne. So shall you finde throughout all the whole Scripture, that God oftentimes reiected those which in outward shew were very good and holy men. And in these examples God seemeth some times to be cruel: but it was most necessary that such fearfull examples should be shewed, and also be written. For this vice is naturally grafted in vs, that we highly esteme the per-

Leui.19.15.

2.Chr.19.7. Rom.2.11. Act.10.34. Ephes.6.9. Col.3.25.

Iudas. Saule. Ismael. Esau.

sons and outward appearance of men, & more regard the same then the word of God. Contrariwise God wil haue vs to fixe our eyes & to rest wholy vpon the word it self: he wil not haue vs to reuerence & adore the Apostleship in the persons of Peter & Paule, but Christ speaking in them & the word which they bring and preach vnto vs.

Man regardeth the person.

This the naturall man can not see: but the spirituall man onely discerneth the person from the word, the * veile of God from God him self. Now, this veile of God is euery creature. Moreouer, God here in this life dealeth not with vs face to face, but couered & shadowed from vs: that is, as Paule sayth in an other place: * we see now as it were through a glasse darkly: but then we shall see face to face. Therfore we can not be without veiles in this life. But here wisedom is required, which can discerne ỹ veile frō God him selfe: and this wisedom the world hath not. The couetous man hearing that mā liueth not by bread only, but by euery word that proceedeth out of the mouth of God, eateth the bread, but he seeth not God in the bread: for he beholdeth the veile onely & outward shew. So he doth ẅ gold & other creatures, trusting to them so long as he hath them: but when they leaue him, he despaireth. And thus he honoreth not the creator, but the creatures, not God, but his own belly.

* Euery creature of God may be called the veile of God, because God is, as it were couered and shadowed vnder it.

* 1. Cor. 13. 12

Deut. 8. 10. Mat. 4. 4.

Mā trusteth to the veiles of God, and not to God him selfe.

This I speake lest any man shoulde thinke that Paule vtterly condemneth these outward veiles or persons. For he saith not that there ought to be no person, but that there is no respect of persons with God. There must be persons and outward veiles: God hath giuen them, and they are his good creatures: but we must not trust in them. All the matter is in the right vsing of thinges, and not in the things them selues, as before I haue sayd. There is no fault in circumcision or vncircumcision (for circumcision is nothing, and vncircumcision is nothing,) but in the vse thereof. To put righteousnes in the one and vnrighteousnes in the other, that vse is damnable, and ought to be taken away: which being remoued, circumcision and vncircumcision are thinges tollerable.

The outward veiles are Gods good creatures, but to trust in thē is wicked.

So the Prince, the Magistrate, the Preacher, the Scholemaster, the scholler, the father, the mother, the children, the master, the seruaunt are persons and outward veiles, which God will haue vs to acknowledge, loue and reuerence as his creatures, which also must needes be had in this life: but he will not haue vs so to reuerence them or trust vnto them, that we forget him. And to the ende that we should not too much magnifie the outward persons, or put

truſt in them, God leaueth in them offences and ſinnes, yea great and foule ſinnes, to teach vs what difference there is betwene the perſon and God him ſelfe. Dauid that good king, becauſe he ſhould not ſeeme to be a perſon vpon whom men ſhould truſt, fel into horrible ſinnes, adulterie and murther. Peter that excellent Apoſtle denied Chriſt. Theſe and ſuch like examples, whereof the Scripture is full, ought to warne vs that we repoſe not our truſt in the perſon & outward veile, nor thinke that when we haue the outward ſhewes and ſhadowes, we haue all thinges: As it is in Poperie, where they iudge all thinges according to the outward veile, and therefore all Poperie is nothing els but a mere reſpecting of perſons and outward ſhewes. God hath giuen his creatures to our vſe and to doe vs ſeruice, and not as Idolls that we ſhould doe ſeruice vnto them. Let vs then vſe bread, wine, apparell, poſſeſſions, gold, ſiluer, and all other creatures: but let vs not truſt or glory in them: for we muſt truſt and glory in God alone. He onely is to be loued, he onely is to be feared and honoured.

God ſuffereth his deare ſaincts to fall into great vices, that we ſhould not cleaue to their perſõs.

Paule calleth here ẏ Apoſtleſhip or office of ẏ Apoſtles (which wrought many and great miracles, taught and conuerted many to the faith, and were alſo familiar with Chriſt) the perſon of man.

Paule calleth the Apoſtleſhip the perſon of man.

Briefly, this word perſon comprehendeth the whole outward conuerſation of the Apoſtles which was holy, and their authoritie which was great. Notwithſtanding (ſayth he) God eſteemeth not theſe things: Not that he eſteemeth them not at all, but in the matter of iuſtification he regardeth them not, be they neuer ſo great & ſo glorious. For we muſt diligently marke this diſtinction, that in matters of diuinitie we muſt ſpeake farre otherwiſe then in matters of pollicie. In matters of pollicie (as I haue ſayd) God will haue vs to honour and reuerence theſe outward veiles or perſons as his inſtruments by whom he gouerneth & preſerueth the world. But when the queſtion is as touching religion, conſcience, ẏ feare of God, faith and the ſeruice of God, we muſt not feare theſe outward perſons, we muſt put no truſt in them, looke for no comfort from them, or hope for deliuerance by them either corporally or ſpiritually. For this cauſe God will haue no reſpect of perſons in iudgement: for iudgement is a diuine thing. Wherefore I ought neither to feare the Iudge, nor truſt in the Iudge: but my feare & truſt ought to be in God alone, who is the true Iudge. The ciuill iudge or magiſtrate I ought in deede to reuerence for Gods cauſe,

The outward perſon is not to be loked vpon in iudgemẽt *Deut. 1.*

whose minister he is: but my conscience may not stay or trust vpon his iustice and equitie, or be feared through his vniust dealing or tyrannie, whereby I might fall into any offence against God, in lying, in bearing false witnes, in denying the truth, &c. Otherwise I will reuerence and honour the Magistrate with all my hart.

So I would also honour the Pope and loue his person, if he would leaue my conscience free and not compel me to sinne against God. But he will so be feared and adored, as can not be done without offence to the maiestie of God. Here since we must needes lose the one, let vs lose the person and sticke to God. We could be content to suffer the dominion of the Pope: but because he abuseth the same so tyrannously against vs, and would compell vs to deny and blaspheme God, and him onely to acknowledge as our Lorde and maister, clogging our consciences, and spoyling vs of the feare and trust which we should haue in God, therefore we are compelled by the commaundement of God, to resist the Pope: for it is written: * that we must rather obey God then men. Therefore without offence of conscience (which is our singular comfort) we contemne the authoritie of the Pope.

Marke what seruitude Luther was content to endure, so that he and others might enioy the libertie of conscience.

* Act. 4. 19.

There is a certeine vehemencie therefore to be noted in this word [God.] For in the cause of religion and the worde of God, there must be no respect of persons. But in matters of policie we must haue regard to the person: for otherwise there must needes follow a contempt of all reuerence and order. In this world God will haue an order, a reuerence and a difference of persons. For els the child, the scholler, the seruaunt, the subiect would say: I am a Christian as well as my father, my scholemaster, my master, my Prince: why then shoulde I reuerence him? Before God then there is no respect of persons, neither of Grecian nor of Iewe, but all are one in Christ: although not so before the world.

Thus Paule confuteth the argument of the false Apostles as touching the authoritie of the Apostles, and saith that it is nothing to the purpose. For the question is not here concerning the respect of persons, but there is a farre weightier matter in hand, that is to say, a diuine matter concerning God and his worde, and whether this word ought to be preferred before ỹ apostleship or no. Whereunto Paule aunswereth: So that the truth of the Gospell may continue, so that the worde of God and the righteousnes of faith may be kept pure and vncorrupt, let the Apostleship goe, let an Angell from

from heauen, let Peter, let Paule altogether perish.

Verse.6. Neuertheleſſe they that ſeemed to be the chiefe, did communicate nothing with me.

As though he would ſay: I did not ſo conferre w̄ the Apoſtles, that they taught me any thing. For what ſhould they teache me, ſince Chriſt by his reuelation had before ſufficiently taught me al things? and moreouer ſince I haue now preached the Goſpell the ſpace of eighteene yeares among the Gentiles, and Chriſt hath wrought ſo many miracles by me, whereby he hath confirmed my doctrine? Wherefore it was but a conference and no diſputation. Wherin I learned nothing, neither did I recāt, nor yet defend my cauſe, but onely declared what things I had done: to witte, that I had preached to the Gentiles faith only in Chriſt without the law, and that by this preaching of faith the holy Ghoſt came downe vpon the Gentiles, which immediatly ſpake with diuers tongues. Which thing when the Apoſtles heard, they witneſſed that I had taught the truth. Wherfore the falſe Apoſtles do me great wrong which peruert and turne all theſe things cleane contrary. What Paule did in that conference.

Now, if Paule would geue no place to the falſe apoſtles which ſet the authoritie of ẏ true Apoſtles againſt him: much leſſe ought we to geue place to our aduerſaries, which haue nothing elſe to bragge of, but the authoritie of their Idoll the Pope. I know that the godly ought to be humble: but againſt the Pope I will and I ought to be proud with an holy pride, and ſay: Thou Pope, I will not be ſubiect vnto thee: I will not take thee for my maiſter, for I am ſure that my doctrine is true and godly. But the Pope will not heare this doctrine. May he would force vs to obey his lawes and his decrees, and if we will not, he will by and by excommunicate, curſe and condemne vs as heretikes. Such pride therefore againſt the Pope is moſt neceſſary. And if we ſhould not be thus ſtout and proud, and in the holy Ghoſt vtterly condemne both him wall his doctrine, & the deuill the father of lies ſpeaking in him, we ſhould neuer be able to defēd this article of the righteouſnes of faith. We do not then contemne the authority of the Pope becauſe we would beare rule ouer him, neither doe we go about to exalt our ſelues aboue all ſouereigne power, ſince it is euident that we teach all men to hūble & ſubmit thēſelues to ẏ higher powers * ordained of God: but this is it that we only ſeeke, that ẏ glory of God may be main- The holie pride of the godly againſt the Pope. Why the godly are proude againſt the Pope. * The Pope is no power ordeined of God.

tained, and the righteousnes of faith may be kept pure and sound.

Wherefore if the Pope will graunt vnto vs that God alone by his meere grace through Christ doth iustifie sinners, we will not only cary him in our handes, but will also kisse his feete. But since we can not obtaine this, we againe in God are proude against him aboue measure, and will geue no place, no not one hears breadth to all the Angels in heauen, not to Peter, not to Paule, not to an hundreth Emperours, not to a thousande Popes, nor to the whole world. But be it farre from vs that we shoulde here humble our selues, since they would take from vs our glory, euen God himselfe that hath created vs and giuen vs al things, and Iesus Christ who hath redemed vs with his bloud. Let this be then the conclusion of altogether, that we will suffer our goodes to be taken away, our name, our life, and all that we haue: but the Gospell, our Faith, Iesus Christ we will neuer suffer to be wrested from vs. And cursed be that humilitie which here abaseth and submitteth it selfe. May rather let euerie Christian man here be proud and spare not, except he will deny Christ.

Cursed is humilitie in matters of God, and of faith.

Wherfore, God assisting me, my forehead shalbe more hard thē all mens foreheades. Here I take vpon me this title, according to the prouerbe: Cedo nulli, *I geue place to none.* Yea I am glad euen vvall my hart in this poynt to be called rebellious & obstinate. And here I confesse that I am and euer wil be stout and sterne, and wil not one inch geue place to any creature. Charity geueth place: for it suffereth all things, beleueth all things, hopeth all things, endureth al things. But faith geueth no place, yea it can suffer nothing, according to this auncient verse: *Non patitur ludum fama, fides, oculus:* That is, mans good name, his faith, and his eye will not be dalied withall. Wherefore a Christian, as touching his faith, can neuer be to proud nor to stout, neither must he relent or geue place, no not the breadth of one heare. For faith maketh a man here like vnto God: but God suffereth nothing, he geueth place to none, for he is immutable. So is faith immutable, and therefore may suffer nothing, geue place to no man. But as touching charitie, let a Christian man yeld & suffer all things, for therein he is but a man.

1.Cor.13.7. Loue suffereth all things, but faith can beare with nothing.

Verse.7.8. But contrariwise, when they saw that the Gospell ouer vncircumcision was committed vnto me, as the Gospel ouer circumcision was vnto Peter (for he that was mightie by

by Peter in the Apoſtleſhip ouer the circumciſion was alſo mighty by me towards the Gentiles).

With theſe wordes Paule mightely confuteth the falſe apoſtles. For here he challengeth to him ſelfe the ſame authoritie which the falſe apoſtles attributed to the true Apoſtles. And he vſeth here a figure which is called an *Inuerſion*, returning their argument againſt themſelues. The falſe apoſtles (ſayth he) do alleage againſt me the authoritie of the great Apoſtles, to maintaine their cauſe. But I contrariwiſe doe alleage the ſame againſt them for my defence, for ỳ Apoſtles are on my ſide. Wherefore O my *Galathians*, beleue not theſe counterfet apoſtles which bragge ſo much of the authority of the Apoſtles againſt me. For the Apoſtles when they ſaw the Goſpell ouer the vncircumciſion to be committed to me, & knew of the grace that to me was geuen, gaue to me and Barnabas the right hands of felowſhip, approuing my miniſtery, and geuing thankes vnto God for the gift which I had receiued. Thus he returneth the argument of the falſe apoſtles vpon them ſelues. And in theſe wordes there is an ardent vehemencie, and more contained in matter, then in wordes is able to be expreſſed.

What meaneth Paule when he ſayth, that the Goſpell ouer the vncircumciſion was committed vnto him, and ouer the circumciſion vnto Peter, when notwithſtanding Paule almoſt euery where preached to the Iewes in their Sinagoges, and Peter likewiſe to the Gentiles. There are examples and teſtimonies of both in the Acts. Peter conuerted the *Centurian* with his familie, which was a Gentile. He wrote alſo to the Gentiles, as his firſt Epiſtle teſtifieth. Paule preaching Chriſt among the Gentiles, entreth notwithſtanding into the Sinagoges of the Iewes, & there preacheth the Goſpell. And our Sauiour Chriſt in Mathew and Marke cõmaundeth his Apoſtles to goe throughout the whole world, and preache the Goſpell to euery creature. Paule likewiſe ſayth: The Goſpell preached to euery creature which is vnder heauen. Why thẽ doth he call him ſelfe the Apoſtle of the Gentiles, and Peter with the other, the Apoſtles of the circumciſion?

To Peter is committed the Goſpell ouer circũciſion, & to Paule ouer vncircumciſion.

Act.10.36.

Act.9.20.

Mat.28.9. Mar.16.15. Col.1.23.

Paule hath reſpect vnto this, that the other Apoſtles remained ſpecially in *Ieruſalem*, vntill God called them vnto other places. Thus ſtode the matter then for the time, that whiles the politicall ſtate of the Iewes continued, the Apoſtles ſtill remained in *Iudea*:

Peter the Apoſtle of the Iewes, & Paule of the Gentiles.

But when the destruction of *Ierusalem* approched, they were dispersed throughout the whole world. But Paule, as it is written in the Actes by a singular vocation was chosen to be the Apostle of the Gentiles, and being sent out of *Iudea*, he traueled through the countreis of the Gentiles. Now were the Iewes dispersed almost throughout the whole worlde, and dwelt here and there in Cities and other places amonge the Gentiles. Paule comming thether was wont (as we read in the Actes) to goe into the Sinagoges of the Iewes, and by this occasion he first brought vnto them, as the children of the kingdom, this glad tidings, that the promises made vnto ẏ fathers, were now accõplished by Iesus Christ. Whẽ they would not heare this, he turned to ẏ Gentiles, as Luke witnesseth, Act.13. where he bringeth in Paule thus boldly speaking against the Iewes: It was necessary that we should first preach the word of God vnto you: but seeing ye reiect it, and iudge your selues vnworthy of euerlasting life, loe we turne to the Gentiles. And in the Acts: Be it knowne therefore vnto you, that this saluation of God is sent vnto the Gentiles, and they shall heare it. Wherfore Paule was sent specially vnto the Gentiles. But because he was a debter vnto all, and became all things vnto all men, therfore, occasion being offered, he went into the Sinagoges of ẏ Iewes, where not onely the Iewes, but also the Gentiles heard him preaching Christ. Otherwhiles he preached publikely in the market place, in houses & by the riuers sides. He was specially then the Apostle of the Gentiles: as Peter was of the Iewes: who notwithstanding preached Christ to the Gentiles also when occasion was offered.

Act.13.3. Paule preached also to the Iewes.

Act.28.28.

Rom.1.14.

Vncircumcision. Circumcision.

And here he calleth vncircumcision the Gentiles, and circumcision the Iewes, by a figure named *Synecdoche*, which vnder a part comprehendeth the whole: which figure is commonly vsed in the scripture: The Gospell then ouer vncircumcision, is that which was appoynted to be sent vnto the Gentiles. This Gospell, sayth he, was committed vnto him, as the gospell ouer circumcision was vnto Peter. For as Peter preached the gospell among the Iewes, so did he among the Gentiles.

Paule receiueth not his gospell of the other Apostles.

This he often repeteth, that Peter, Iames & Ihon, which seemed to be the pillers of the church, taught him nothing, nor committed vnto him the office of preaching the Gospell, as hauing authoritie and rule ouer him. But they themselues (sayth he) did see that the gospel was committed vnto me, but not by Peter. For as I did not

receiue

receiue or learne any gospel of man, so did I receiue no commaundement by man to preache the same, but both the knowledge and the commaundement to preach it among the Gentiles, I receiued immediatly from God: like as the charge was geuen of God vnto Peter to preach the same among the Iewes.

This place witnesseth verie plainly that the Apostles had like calling, like charge, and all one Gospell. Peter preached no other Gospell then the rest of the Apostles did, neither did he appoynt to others their charge and office: but there was an equality among them all, for they were all taught of God, that is, both their vocation & charge was wholy and immediatly from God. There was none therefore greater then other: none that had any prerogatiue aboue other. And therefore where the Pope vaunteth that Peter was the chiefe of the Apostles, that therby he might confirme and stablish his vsurped primacie, it is an impudent lie.

The Apostles calling was equall.

Equalitie among the Apostles.

Verse.8. For he that was mightie by Peter.

This is a confutation of an other argumẽt of the false Apostles. Why do the false apostles boast (saith he) that the Gospel of Peter was mightie, that he conuerted many, that he wrought many and great miracles, raised vp the dead, and with his shadow healed the sicke? I graunt all these things to be true: but Peter receiued this power from heauen. God gaue a vertue to his word, so that many did beleeue him, and great miracles were wrought by him. The same power had I also: which I receiued not of Peter, but the same God and the same spirite which was mightie in Peter, was mighty in me also. I had ỹ same grace: I taught many: I wrought many miracles, and through my shadow also I healed the sicke. And this Luke testifieth in the. 19. of the Actes in these wordes: And God wrought no small miracles by the handes of Paule, so that from his bodie were brought napkins and handkercheses, & the diseases departed from them, and the euill spirites went out of them. Read more hereof in the 13.16.20.28. of the Actes.

Act.5.15.

Act.19.11.12

To conclude, Paule will be counted in no poynt inferiour to the rest of the Apostles: and herein he glorieth with a godly and a holy pride. Necessitie constrained him stoutly to withstande Peter, and the burning zeale he had for the glorie of God, moued him so to do. Certaine prophane spirites, as Iulianus and Porphirius not considering this, thought it to be but a carnall pride that caused

The stoutnes of Paule is not carnall.

Paule thus to doe: such as at this day we see in the Pope & his generation. But Paule had not here his owne busines in hand, but a matter of Faith. Now, as cõcerning Faith, we ought to be inuincible, and more hard, if it might be, then the Adamãt stone. But as touching charitie, we ought to be soft, and more flexible then the reede or leafe that is shaken with the winde, and readie to yeeld to euery thing. Therfore the controuersie was not here touching the glory of Paule, but the glory of God, ỳ word of God, the true worship of God, true religion, and the righteousnes of faith, to the end that these things might still remaine pure and vncorrupt.

Verse.9. And when Iames, and Cephas, and Iohn knew of the grace that was geuen vnto me, which are counted to be pillers, they gaue to me & to Barnabas the right hands of fellowship, that we should preach vnto the Gentiles, and they vnto the circumcision.

That is to say, whẽ they heard that I had receaued my calling and charge from God to preach the Gospell among the Gentiles, and that God had wrought so many miracles by me: moreouer, that so great a number of the Gentiles were come to the knowledge of Christ through my ministerie, and that the Gentiles had receiued the holy Ghost without the lawe and circumcision by the onely preaching of faith, they glorified God for this grace which was geuen vnto me.

What Paule calleth grace in this place,

He calleth grace here what so euer he had receaued of God: to wit, that of a persecuter and waster of the church, he was made an Apostle, was taught by Iesus Christ, & enriched w̃ spiritual gifts. And herewithall he sheweth that Peter gaue testimonie vnto him, that he was a true Apostle, sent and taught, not by him selfe nor by the other Apostles, but by God alone, & not onely acknowledged ỳ ministerie and authoritie of Paule, and the gifts of the spirit which were in him, as heauenly things, but also approued and confirmed the same, and yet not as a superiour and ruler, but as a brother and witnes. Iames and Iohn did likewise the same. Wherefore he concludeth that they which are esteemed for the chiefe pillers amongst the Apostles, are wholy with him, and not against him.

Peter approueth the ministery of Paule.

Verse.9. The right hands of fellowship.

As if they should haue sayd: We (O Paule) in preaching the gospell

goſpell, doe agree with thee in all things. Therfore in doctrine we are companiõs, and haue felowſhip together therin: that is to ſay, we haue all one doctrine, for we preach one Goſpell, one baptiſme, one Chriſt and one faith. Wherefore we can teach or enioyne thee nothing, ſince there is one mutual conſent betwixt vs in all things. For we doe not teach any other or more excellent things then thou doeſt: but the ſame gifres which we haue, we ſee to be in thee alſo, ſauing that to thee is committed the Goſpell ouer the vncircumciſion, as the Goſpell ouer the circumciſion is vnto vs. But we conclude here that neither vncircumciſion nor circumciſion ought to hinder our ſocietie and felowſhip, ſince it is but one Goſpell which we both preach.

Paule & the other Apoſtles taught all one goſpell.

Hetherto Paule hath proued by manifeſt witnes, not only from God, but alſo from man, that is to ſay, the Apoſtles, that he had truely and faithfully preached the Goſpell. Therefore he ſheweth that what ſo euer the falſe apoſtles ſaid to diminiſh his authoritye, is but fained and forged matter, and that the teſtimonie of the Apoſtles maketh for him, and not for the falſe apoſtles. But for that he is alone and without witnes, therfore he addeth an* oth, and calleth God to record that the things which he hath ſpoken are true.

* In the former chapter & 20. verſe.

Verſe. 10. Warning only that we ſhould remember the poore, which thing alſo I was diligent to doe.

A good miniſter muſt be carefull for the poore. *Eſa.61.1. Mat.11.5. Luke.4.18.*

After the preaching of the Goſpell, the office & charge of a true and faithfull Paſtor is, to be mindfull of the poore. For where the Church is, there muſt needes be poore: who for the moſt part are the onely true diſciples of the Goſpell, as Chriſt ſayth: The poore receiue the glad tidings of the Goſpell. For the world and the deuill do perſecute the Church, and bring many to pouertie, who are afterwards forſaken and deſpiſed of the world. Moreouer ỳ world not onely offendeth herein, but alſo it is careleſſe for the preſeruation of the Goſpell, true religion, and the true ſeruice of God. There is none that will nowe take any care for the maintenaunce of the miniſters of the Church, and erecting of ſchooles: but for the erecting and eſtabliſhing of falſe worſhip, ſuperſtition and idolatrie, no coſt was ſpared, but euerie man was readie to geue moſt liberallie and largelie. And hereof came ſo many Monaſteries, ſo many Cathedrall Churches, ſo many Biſhopprickes in the Popes Church where all impietie raigned, with ſo

The worlde is readie to geue for the maintenãce of vngodlines, but it careth not for Gods miniſters.

great reuenues prouided for their sustentation: where as nowe a whole Citie thinketh it much to finde one or two poore ministers and preachers of the Gospell, which before, whiles the Pope & all impietie raigned, did susteine sundry monasteries of Monks, Friers, Nunnes, & whole swarmes of massing Priests. To be briefe, true religion is euer in neede. And Christ complaineth, that he is hungrie, thirstie, harbourles, naked and sicke. Contrariwise, false religion and impietie flourisheth and abounded with all worldly wealth and prosperitie. Wherefore a true and faithfull Pastor must haue a care of the poore also: and this care Paule here confesseth that he had.

Mat.25.35.

Vers.11. And when Peter was come to *Antiochia*, I withstoode him to his face: for he was to be blamed.

Paule goeth on still in his confutation, saying that he, not onely hath for his defence the testimonie of Peter and the other Apostles which were at *Ierusalem*: but also that he withstoode Peter in the presence of the whole Church of *Antioch*. He sheweth here a matter, not done in a corner, but in the face of the whole Church. For (as before I haue sayd) he hath here no trifeling matter in hand, but the chiefest article of all Christian doctrine. The vtilitie and ỳ maiesty wherof who so rightly estemeth, to him all other things shall seeme but vile and nothing worth. For what is Peter? what is Paule? what is an Angell frō heauen? what are all other creatures to the article of Iustification? which if we know, then are we in the cleare light: but if we be ignorant therof, then are we in most miserable darkenes. Wherefore if ye see this article impugned or defaced, feare not to resist either Peter or an Angell from heauen, following the example of Paule, who seeing the maiestie of this article to be in daunger for the dignitie of Peter, had no regard of his dignitie and estimation, that he might kepe the same pure and vncorrupt. For it is written: He that loueth father or mother, or his owne life more then me, is not worthie of me.

The maiestie of the article of iustificatiō.

Mat.10.37.

It behoueth vs to be obstinate in Gods matters.

Wherefore we are not ashamed, for the defence of the truth, to be counted and called of the hypocrites, proude and obstinate, and such as will be onely wise, will heare none, wil geue place to none. Here we must nedes be obstinate and inflexible. For the cause why we offend man, that is to say, tread downe the maiestie of the person or of the world, is so great, that the sinnes which the world iudgeth

geth to be most hainous, are counted singular vertues before God. In that we loue our parents, honour the Magistrate, shewe reuerence to Peter and other ministers of the word, we doe well. But here we haue in hand the cause neither of Peter, nor parents, nor Magistrate, nor of ỳ world, nor of any other creatures, but of God him self. Here if I giue no place to my parents, to the Magistrate, or an Angell from heauen, I doe well. For what is the creature in respect of the Creator? Yea, what are all creatures being compared vnto him? Euen as one droppe of water in respect of the whole sea. Why then should I so highly esteeme Peter which is but a droppe, and set God aside which is the whole sea? Let the droppe therefore giue place to the sea, and let Peter giue place vnto God. This I say, to the ende that ye should diligently wey and consider the matter whereof Paule entreateth: For he entreateth of the word of God, which can neuer be magnified enough.

And where he sayth [to his face,] this clause maketh specially against the venemous vipers and Apostles of Satan, which sclaunder those that are absent, and in their presence dare not once open their mouth: as the false Apostles did, whom also here he toucheth by the way: which durst not speake euil of him in his presence, but in his absence sclaundered him most spitefully. So did not I (sayth he) speake euill of Peter, but frankly and openly I withstood him, not of any colourable pretence, ambition, or other carnall affection, but because he was to be blamed and sharply reproued. To his face. A Christian will openly reproue vices in his brother.

Here let other men debate whether an Apostle may sinne or no. This saye I, that we ought not to make Peters fault lesse then it was in deede. The Prophets them selues haue some times erred and bene deceiued. Nathan of his owne spirite sayd vnto Dauid that he should build the house of the Lord. But this prophecie was by and by after corrected by a reuelation from God, that it should not be Dauid, because he was a man of warre and had shed much blood, but his sonne Salomon that should build vp the house of the Lord. So did the Apostles erre also: For they imagined that the kingdom of Christ should be carnall and worldly, as we may see in the first of the Actes, when they asked of Christ, saying: Lord wilt thou at this time restore the kingdom of Israell? And Peter, although he heard this commaundement of Christ: Goe into the whole world, &c. had not gone vnto Cornelius, if he had not bene admonished by a vision. And in this matter he did not onely erre, The Prophets and Apostles sinned, & had their infirmities. *2. Sam. 7. 3. 4. 5.* *Act. 1. 6.* *Mat. 28.* *Act. 10. 11.*

Peter sinned

but also committed a great sinne, and if Paule had not resisted him, all the Gentiles which did beleue, had bene constrained to receiue circumcision, & to kepe the law: The beleuing Iewes also had ben confirmed in their opinion: to witte, that the obseruation of these thinges was necessary to saluation, & by this meanes they had receiued againe the law in steede of the Gospell, Moises in steede of Christ: And of all this great enormitie & horrible sinne Peter by his dissimulation had bene ỳ onely occasion. Therfore we may not attribute to ỳ saincts such perfectiõ, as though they could not sinne.

No Saincte without sin.

Dissention betwene Paule and Barnabas. *Act. 15. v. 39.*

Luke witnesseth that there was such great dissention betweene Paule and Barnabas, (which were put a part together for the ministerie of the Gospel among the Gentiles, & had traueled through many regions, and preached vnto them the Gospell) that the one departed from the other. Here we must needes say that there was a fault either in Paule or in Barnabas. And doubtles it could not be, but that the discorde was exceeding great which separated these two, being ioyned together in such a holy fellowship, as the text witnesseth. Such examples are written for our consolation. For it is a great comfort vnto vs when we heare that euen the Saincte which haue the spirit of God, do sinne. Which comfort they would take from vs which say that the Saincts doe not sinne.

The falls of the Saincte bring great comfort vnto vs.

Iudges 16.
2. Sam. 11. 14.
Iob. 3. 12.
Iob. 4.
Iere. 20. 14.
Ionas 4.

Sampson, Dauid and many other excellent men, full of the holy Ghost, fell into great sinnes. Iob and Ieremie curse the day of their natiuitie. Elias and Ionas are weary of their life, and desire death. Such errours and offences of the Saincts, the Scripture setteth forth to the comfort of those that are afflicted and oppressed with desperation, and to the terrour of the proude. No man hath so greuously fallen at any tyme, but he may rise againe. And on the other side, no man taketh so fast footing, but he may fall. If Peter fell, I may likewise fall. If he rose againe, I may also rise againe. And such examples as these are, the weake harted, and tender consciences ought to make much of, that they may the better vnderstande what they pray for when they say: forgiue vs our trespasses: and, I beleue the forgiuenes of sinnes. We haue the selfe same spirite of grace and prayer which the Apostles and all the Saincts had, neither had they any prerogatiue aboue vs. We haue the same gifts which they had, the same Christ, baptisme, word, forgiuenes of sinnes: all which they had no lesse neede of then we haue, and by the same are sanctified and saued as we be.

Verse 12.

Verse 12. For before that certaine came from Iames, he did eate with the Gentiles.

The Gentiles which were conuerted to the faith, did eate meats forbidden by the law, & Peter being conuersant with the Gentiles which were conuerted, did eate with them, and drunke wine also which was forbidden, knowing that herein he did well, and therefore boldly transgressed the law with the Gentiles. Paule confesseth that he also did the like when he saith that he became as a Iew to the Iewes, and to them that were without lawe, as though he were without lawe: That is to say, with the Gentiles he did eate and drinke like a Gentile and kept no law at all: with the Iewes, according to the law, he abstained from all things forbidden in the law: For he laboured to serue and please all men that he might gaine all. Wherefore Peter in eating and drinking with the Gentiles, sinned not, but did well, and knew that it was lawfull for him so to doe. For he shewed by this transgression, that the lawe was not necessary to righteousnes, & also deliuered the Gentiles from the obseruation of the law. For if it were lawfull for Peter in one thing to breake the lawe, it was lawfull for him to breake it in all thinges. And Paule doth not here reproue Peter for his transgression, but for his dissimulation, as followeth. Peter liueth with the Gentiles like a Gentile. *1.Cor.9.20.21*

Verse 12. But when they were come, he withdrew and separated him self, fearing them which were of the circumcision.

Here then ye see Peters offence, as Paule plainly setteth it forth. Paule accuseth him not of malice or ignorance, but of dissimulation and infirmity, in that he abstained from meates forbidden in the law, fearing lest the Iewes which came from Iames, should be offended thereby, & had more respect to the Iewes then to the Gentiles. Hereby he gaue occasion, as much as in him was, to ouerthrow the Christian libertie and truth of the Gospell. For in that he did withdraw and vterly separate him selfe, abstayning from meates forbidden in the law (which notwithstanding he had eaten of before,) he ministred a scruple of conscience to the faithful, thus to gather vpon his exãple: Peter abstaineth from meats forbidden in the law: therfore he that eateth meats forbiddē in ꝑ law, sinneth and transgresseth the law: but he that abstaineth is righteous and kepeth the law, for els would not Peter haue withdrawne him self. The offence of Peter. What the beleuing Iewes gathered of Peters abstaining.

But because he did so, and of purpose refused those meates which before he did eate, it is a sure argument that such as eate against the law doe sinne, and such as abstaine from meates which the law forbiddeth, doe keepe the lawe and are iustified thereby.

The fact is one thing, & the ende thereof is an other.

Here note, that the end of this fact of Peter is reproued of Paul, and not the fact it selfe: for the fact in it selfe was not euill. To eate and drinke, or not to eate and drinke is nothing. But the ende, that is: If thou eate thou sinnest: if thou abstaine thou art righteous, is euill. So circumcision of it selfe is good, but this ende is euill: If thou be not circumcised after the law of Moises, thou canst not be saued. Also to eate meates prohibited in the lawe, is not euill: but this shrinking and dissimulation of Peter is euill. For it might be sayd: Peter abstaineth from meates forbidden in the law, wherfore if thou doest not likewise abstaine, thou canst not be saued. This Paule might in no wise dissemble: for the truth of the Gospel was here in daunger. To the ende therefore that this truth might continue sound and uncorrupt, he resisted Peter to his face.

Meates may be refused two maner of wayes. 1. Cor. 9.

And here we must make a distinction. For meates may be refused two maner of wayes. First for Christian charities sake. And herein there is no daunger: for to beare with the infirmitie of my brother it is good. So Paule him selfe both did & taught. Secondly, by abstaining from them to obtaine righteousnes, and for not abstaining, to sinne and to be damned. Here accursed be charitie with all the seruice and workes of charitie, whatsoeuer. For thus to refraine from meates, is to deny Christ, to tread his blood vnder our feete, to blaspheme the holy Ghost, and to despise all holy thinges. Wherefore, if we must lose the one, let vs rather lose man our friend and brother, then God our father. For if we lose God our father, man our friend and brother can not continue.

The dissimulation of Peter.

Ierome, who neither vnderstood this place nor the whole Epistle besides, thinketh this to be but a fained reprehension of Paule, and therefore he excuseth Peters fall, saying, that it was done by ignorance. But Peter offended through dissimulation, and thereby had established the necessitie of the lawe, had constrained both Gentiles and Iewes to reuolt from the truth of the Gospell, had giuen them great occasion to forsake Christ, to despise grace, to returne to the Iewish religion, and to beare all the burdens of the lawe, if Paule had not reproued him, and by that meanes reuoked the Gentiles and Iewes which were offended through this example of

Peter,

Peter, to the libertie which is in Christ Iesus, and to the truth of the Gospell. Wherefore if a man would here set forth and amplifie Peters offence, it should appeare to be very great, and yet was it not done by malice or ignorance, but by occasion and feare onely. Thus we see what ruines may come by one mans fall and offence, if it be not well seene to and corrected in time. Wherefore we may not trifle with this article of iustification: neither is it without good cause that we doe so often and so diligently put you in minde thereof.

The sinne of Peter.

To fall in doctrine, is an easie matter.

And it is much to be maruelled that Peter being such an excellent Apostle, should thus doe: who before in the councell of *Ierusalem* stoode, in a maner, alone in the defence of this article, & preuailed therein, namely that saluation cometh by Faith without the lawe. He that before did so constantly defend the truth and libertie of the Gospell, now by his fall in abstaining from meates forbidden in the law, is not only the cause of great offence, but also offendeth against his owne decree. Wherefore let him which thinketh he standeth, take heede lest he fall. No man would thinke what dãger there is in traditions and ceremonies: which notwithstanding we can not want. What is more necessary then the lawe and the workes thereof? and yet there is great daunger lest by the same, men be brought to ỹ denial of Christ. For of the law cometh often times a trust and affiance in workes, and where that is, there can be no trust in Christ. Christ therefore is soone denied & soone lost, as we may see in Peter: who knew this article of iustification better then we doe, and yet how easily should he haue giuen occasion of such an horrible ruine, if Paule had not withstand him, that all the Gentiles should thereby haue falne away from the preaching of Paule, and by this meanes should haue lost the Gospell & Christ him selfe? And this should haue bene done vnder a holy pretence. For they might haue said: Paule, hetherto thou hast taught vs that we must be iustified by grace without the law. Thou seest now that Peter doth the contrary: for he abstaineth from meates forbidden in the lawe, and hereby he teacheth vs that we can not be saued except we receaue circumcision and obserue the law.

The Councell holden at Ierusalẽ. *Act. 15.*

1. Cor. 10. 12.

If the ceremonies cõmaunded of God be so daungerous what may we iudge of those which Antichrist hath brought into the Church, seruing to no edification?

Verse 13. And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.

Peters dissimulation.

Here you may plainly see that Paule chargeth Peter with dissimulation. If Peter dissembled, then did he certainly know what was the truth and what was not. He that dissembleth sinneth not of ignorance, but deceaueth by a colour which he knoweth him self to be false. And other (sayth he) dissembled likewise with Peter, in so much that Barnabas also (who was Paules companion, and had now a long time preached among the Gentiles, faith in Christ without the law, together with Paule) was brought into their dissimulation. Ye haue here then Peters offence plainly described to be mere dissimulation, which afterwards had bene an occasion of ỳ ruine of ỳ gospel thē newly receiued, if Paule had not resisted him.

Dissimulation what it is

And this is a wonderful matter, that God preserued the church being yet but young, and the Gospell it selfe, by one onely person. Paule alone standeth to the truth: for he had lost Barnabas his cōpanion, and Peter was against him. So some time one man is able to doe more in a Councell then the whole Councel besides. Which thing the Papistes them selues do witnesse. And for example they alledge * Paphnutius, who withstoode the whole Councell of *Nice* (which was the best of all that were after the Councel of the Apostles at *Ierusalem*) and preuailed against it.

* Paphnutius stoode in the defence of the mariage of ministers against the whole councell.

This I say, to the ende that we should diligently learne the article of Justification, and make a plaine difference betwene ỳ * law and the Gospell, and that in this matter we should doe nothing by dissimulation or giue place to any man, if we will retaine the truth of the Gospell and faith sound and vncorrupt: which (as I haue sayd) are soone hurt. Wherefore in this case away with reason, which is an enemie to Faith: which also in tentations of sinne and death, leaneth not to the righteousnes of Faith (for thereof it is vtterly ignorant,) but to her owne righteousnes, or at the least, to the righteousnes of the lawe. Now, as soone as the law and reason ioyne together, faith loseth her virginitie: for nothing fighteth more strongly against faith then the law and reason. And these two enemies can not be conquered but with great labour and difficultie: which we must conquere notwithstanding, if we will be saued.

* The law and the Gospell must be discerned one from the other.

The law and reason are against faith

What we must doe when our conscience is terrified.

Wherefore, when thy conscience is terrified with the lawe, and wrestleth with the iudgement of God, aske councel neither of reason nor of the law, but rest onely vpon grace and the word of consolation, and so stand herein, as if thou haddest neuer heard any thing of the lawe, ascending vp to the glasse of faith, where neither the

law

law nor reason doe shine, but onely the light of Faith, which assureth vs that we are saued by Christ alone without any law. Thus the Gospell leadeth vs beyond and aboue the light of the lawe and reason, into the deepe secrets of faith, where the law & reason haue nothing to doe. Notwithstanding we must harken also vnto the lawe, but in place and tyme. Moises whiles he was in the mountaine, where he talked with God face to face, had no lawe, made no lawe, ministred no lawe: but when he was come downe from the mountaine, he was a lawe giuer, and gouerned the people by the law. So the cõscience must be free from the law, but the body must be obedient vnto the law.

Moises in the mountaine was aboue the law: so in matters of faith, we must haue nothing to doe with the law.

Hereby it appeareth that Paule reproued Peter for no light matter, but for the chiefest article of all Christian doctrine, which by Peters dissimulation was in great daunger. For Barnabas and the other Iewes dissembled together with him, which did all offende, not through ignorance or malice, but for feare of the Iewes: whereby their hearts were so blinded, that they did not see their sinne. And certainly it is much to be maruelled, that such excellent men as Peter, Barnabas and others should so suddenly and so lightly fall, especially in that thing which they knew to be wel done, & had also before taught vnto others. It is a perilous thing therefore to trust to our owne strength, be we neuer so holy, neuer so well learned, and although we thinke our selues neuer so sure of that we know: For in that wherof we thinke our selues most sure, we may erre and fall, and bringe our selues and other into great daunger. Let vs therefore diligently & with all humilitie exercise our selues in the study of the holy scriptures, and let vs hartely pray that we neuer lose the truth of the Gospell.

We must not trust in our owne strength.

Thus we see then that we are nothing with all our giftes, be they neuer so great, except God assist vs. When he leaueth vs to our selues, our wisedom & knowledge is nothing. For in the houre of tentation it may suddenly come to passe, that by the subtelte of the deuill, all the comfortable places of the scripture shall be taken out of our sight, and such places only as containe threatnings shall be set before our eies, which shall oppresse vs and vtterly confound vs. Let vs learne therfore that if God withdraw his hand, we may soone be ouerthrowne, and let no man glory of his owne righteousnes, wisedome and other giftes, but let him humble him selfe and pray with the Apostle: Lord encrease our faith.

Without God we can doe nothing

Luc. 17. 5.

Verse 14. But when I saw that they went not the right way to the truth of the Gospell.

This is a wonderfull example of such excellent men and pillers of the Church. There is none but Paule that hath his eyes open, and seeth the offence of Peter, of Barnabas and the other Iewes which dissembled with Peter. On the other side, they doe not see their owne offence: nay they rather thinke that they do well in bearing with the infirmitie of the weake Iewes. Wherfore it was very necessary that Paule should reproue their offence & not dissemble it, and therefore he accuseth Peter, Barnabas and other, that they went not the right way to the truth of the Gospell: that is to say, they swarued from the truth of the Gospell. It is a great matter that Peter should be accused of Paule as one that was faine frō the truth of the Gospell. He could not be more grieuously reprehēded. Yet he suffered it patiently, & no doubt but he gladly acknowledged his offence. I sayd before, that many haue the Gospell, but not the truth of the Gospell. So Paule sayth here, that Peter, Barnabas and other of the Iewes went not the right way to the truth of the Gospell: that is to say, they had the Gospell, but they walked not vprightly according to the Gospell. For albeit they preached the Gospell, yet through their dissimulation (which could not stand with the truth of the Gospell,) they established the law: but the establishing of the law is the abolishing of the Gospell.

Peter knoweth not his error.

Who so then can rightly iudge betwene the law and the gospel, let him thanke God, and know that he is a right Diuine. In the time of tentation, I confesse that I my selfe doe not know howe to do it as I ought. Now, the way to discerne the one from the other, is to place the Gospell in heauen and the lawe on the earth: to call the righteousnes of the Gospell heauenly, and the righteousnes of the law earthly, and to put as great difference betwene the righteousnes of the Gospell and of the lawe, as God hath made betwene heauen and earth, betwene light & darknes, betwene day & night. Let the one be as the light and the day, and the other as the darknes & the night. And would to God we could yet further separate the one from the other. Wherfore, if the question be concerning the matter of faith or conscience, let vs vtterly exclude the lawe, and leaue it on the earth: but if we haue to doe with workes, then let vs lighten the lanterne of workes & of the righteousnes of the lawe.

The difference of the law and the Gospell ought most diligently to be learned.

So

So let the Sunne and the inestimable light of the Gospel & grace shine in the day, and the lanterne of the law in the night. Wherefore if thy conscience be terrified with the sense & feeling of sinne, thinke thus with thy selfe: Thou art now remaining vpon earth: there let the Asse labour and trauell: there let him serue and cary the burden that is layd vpon him, that is to say, let the body with his members be subiect to the lawe. But when thou mountest vp into heauen, then leaue the asse with his burden on the earth: for the conscience hath nothing to doe with the law or workes, or with the earthly righteousnes. So doth the asse remaine in the valley, but the conscience ascendeth with Isaac into the mountaine, knowing nothing at all of the lawe or workes thereof, but onely looking to the remission of sinnes and pure righteousnes offered and freely giuen vnto vs in Christ.

Contrariwise in ciuill policie, obedience to the lawe must be seuerely required. There nothing must be knowne as concerning the Gospell, conscience, grace, remission of sinnes, heauenly righteousnes, or Christ him selfe, but Moises onely with the lawe and the workes thereof. If we marke well this distinction, neither the one nor the other shall passe his boundes, but the lawe shall abide without heauen, that is, without the heart and conscience, and contrariwise the libertie of the Gospell shall abide without the earth, that is to say, without the body and members thereof. Now therefore, as soone as the law & sinne come into heauen, that is, into the conscience, let them by & by be cast out. For the conscience being feared with the terrour of the wrath and iudgement of God, ought to know nothing of the law, and sinne, but of Christ onely. And on the other side, when grace and libertie come into the earth, that is, into the body, then say: thou oughtest not to dwell in the dregges and dunghill of this corporall life, but thou belongest vnto heauen.

When the law is to be vrged.

The lawe hath no thing to doe with the cõscience.

This distinction of the lawe and the Gospell Peter confounded through his dissimulation, and therby perswaded the beleuing Iewes that they must be iustified by the Gospell and the lawe together. This might not Paule suffer, and therfore he reproued Peter: not to put him to any reproch, but to the ende that he might againe establish a plaine differẽce betwene these two: namely that the gospell iustifieth in heauen, and the law on earth. The Pope hath not onely mixed the law with the Gospell, but also of the Gospell hath made mere lawes, yea and such as are ceremoniall onely. He hath

The Pope maketh lawes of the Gospell.

also confounded and mixed politicall and ecclesiastical matters together: which is a deuilish and hellish confusion.

This place touching the difference betweene the law and the gospell, is very necessarie to be knowne: for it containeth the summe of all Christiã doctrine. Wherfore let all that loue and feare God, diligently learne to discerne the one from the other, not onely in words, but in dede & in practise, that is to say, in hart & conscience. For as touching ỳ words, the distinction is easie: but in time of tẽtation thou shalt find the Gospel but as a straunger and a rare gest in thy conscience: but the law contrariwise thou shalt finde a familiar and continuall dweller within thee: for reason hath the knowledge of the law naturally. Wherefore when thy conscience is terrified with sinne, which the lawe vttereth and encreaseth, then say thou: There is a time to die, and a time to liue: there is a time to heare the law and a time to despise the law: there is a time to heare the Gospel, and there is a time to be ignorant of the Gospell. Let the law now depart, and let the Gospell come: for there is now no time to heare the law, but the Gospel. But thou hast done no good: nay thou hast done wickedly and hast grieuously sinned. I graunt: notwithstanding I haue remision of al my sinnes for Christs sake. But out of the conflict of conscience, when externall dueties must be done, there is no time to harken to the Gospell: then must thou follow thy vocation, and the workes thereof.

The gospell a straunger in tentations: the lawe a continuall gest.

The time of the Gospel.

An obiection.

When we must heare the law.

Verse. 14. I sayd vnto Peter openly: If thou being a Iew liuest as the Gentiles and not as the Iewes, why constrainest thou the Gentiles to doe like the Iewes?

To liue like the Iewes.

That is to witte, thou art a Iewe and therefore thou art bound to liue like a Iew, that is, to abstaine from meates forbidden in the law. Notwithstãding thou liuest like a Gentile: that is to say, thou doest contrary to the law, and transgressest the law. For as a Gentile which is free from the lawe, thou eatest common and vncleane meats, and therin thou doest well. But in that thou being afraid at the presence of the brethren conuerted from the Iewish religion, abstainest from meates forbidden in the lawe, and kepest the law, thou compellest the Iewes likewise to kepe the law: that is, thou constrainest them of necessitie to obserue the law. For in that thou abstainest from prophane meats, thou geuest occasion to ỳ Gentiles thus to thinke: Peter abstaineth from those meats which the Gentiles

tiles vse to eate, which also he him selfe before did eate: therfore we ought likewise to auoid the same, and to liue after the maner of the Iewes: otherwise we cā not be iustified or saued. We see then that Paule reproueth not ignorāce in Peter (for he knew that he might freely eate with the Gentiles all maner of meates), but dissimulation, whereby he compelleth the Gentiles to liue like the Iewes.

Peter through his dissimulation, compelled the Gentiles to liue like the Iewes.

Here I say againe, that to liue as ỳ Iew, is not euill of it selfe, for it is a thing indifferent either to eate swines flesh or any other meates. But so to play the Iewe that for conscience sake thou abstainest from certaine meates, this is to deny Christ and to ouerthrow the Gospel. Therfore when Paule sawe that Peters act tended to this end, he withstoode him and said: Thou knowest that the keping of the law is not necessary to righteousnes, but that we are iustified only through faith in Christ, and therfore thou kepest not the law, but transgressest the lawe and eatest all maner of meates. Notwithstanding by thy example thou constrainest the Gentiles to forsake Christ, and to returne to the law. For thou geuest them occasion thus to thinke: Faith onely is not sufficient to righteousnes, but the law and workes are also required. And this Peter teacheth vs by his example. Therfore the obseruation of the law must needes be ioyned with faith in Christ, if we will be saued. Wherefore Peter by this example is not onely preiudiciall to the purity of doctrine, but also to the truth of faith and Christian righteousnes. For the Gentiles receaued this of him, that the keping of the law was necessarie to righteousnes: which errour in case it be admitted, then doth Christ profit vs nothing at all.

Things indifferent may not clogge mēs consciences

Peters errour.

Hereby it plainly appeareth to what end this discorde betwene Paule and Peter tendeth. Paule doth nothing by dissimulation, but dealeth sincerely and goeth plainly to worke, Peter dissembleth, but this dissimulation Paule reproueth. The controuersie was for the maintenance of pure doctrine and the verity of the Gospel: and in this quarell Paule did not care for the offence of any. In this case all people and nations, all Kinges & Princes, all Iudges and Magistrats ought to geue place. Since then it is so daungerous a thing to haue to do with the law, and that this fall was so sudden & so great as if it had bene from heauen aboue euen downe into hell, let euery Christian diligētly learne to discerne betwene the law & the Gospell. Let him suffer the law to rule ouer the body & mēbers thereof, but not ouer the conscience. For that Queene and spouse

Libertie of conscience.

may not be defiled with the lawe, but must be kept without spot for her onely husband Christ, as Paule sayth, 2. Cor. 11. I haue espoused you to one husband. &c. Let the conscience then haue her bride chamber, not in the low valley, but in the high mountaine: in the which let Christ lie and there rule & reigne, who doth not terrifie & afflict sinners, but comforteth them, pardoneth their sinnes and saueth them. Wherefore let the afflicted conscience thinke vpon nothing, know nothing, set nothing against the iudgement of God, but the word of Christ, which is the word of grace, of remission of sinnes, of saluation & euerlasting life. But this to performe in deede, is a hard matter. For mans reason and nature can not stedfastly cleaue vnto Christ, but oftentimes it is caried away with the cogitations of the lawe and sinne, and so alwayes seeketh to be at libertie after the flesh, but according to conscience a seruaunt and a slaue.

What an afflicted conscience ought to behold.

Verse. 15. We which are Iewes by nature, and not sinners of the Gentiles.

That is to say: we are borne vnto the righteousnes of the lawe, to Moises, and to circumcision, and euen in our birth we bring the law with vs. We haue the righteousnes of the lawe by nature, as Paule before sayth of him selfe in the first chapter: Being zelous of the traditions of the fathers. Wherefore if we be compared to the Gentiles, we are no sinners: we are not without the law and without workes like vnto the Gentiles: but we are Iewes borne, we are borne righteous and brought vp in righteousnes: Our righteousnes beginneth euen with our birth, for the Iewish religion is naturall vnto vs. For God commaunded Abraham to circumcise euerie man child the eight day. This lawe of circumcision receiued from the fathers, Moises afterward confirmed. It is a great matter therefore that we are Iewes by nature. Notwithstanding, although we haue this prerogatiue, that we are righteous by nature, borne to the law and the workes thereof, and are not sinners as the Gentiles, yet are we not therefore righteous before God.

The prerogatiue of the Iewes.

Gen. 17. 10.

Hereby it is euident that Paule speaketh not of ceremonies, or of the ceremoniall law, as some doe affirme, but of a farre waighter matter, namely of the nativitie of the Iewes, whom he denyeth to be righteous, although they be borne holy, be circumcised, kepe the lawe, haue the adoption, the glorie, the couenaunt, the fathers,

fathers, the true worship, God, Christ, the promises, liue in them and glory in the same: as they say, Iohn. 8. We are the seede of Abraham. Also, we haue one father, which is God. And to the Romaines: Behold thou art called a Iew, and restest in the law. &c. Rom. 2. 17. Wherefore, although Peter and the other Apostles were the children of God, righteous according to the lawe, the workes and the righteousnes thereof, circumcision, the adoption, the couenauntes, the promises, the Apostleship, &c. yet Christian righteousnes commeth not therby: for none of all these is faith in Christ, which only (as followeth in the text) iustifieth, and not the lawe: Not that the law is euill or damnable, for the lawe, circumcision and such like, are not therefore condemned because they iustifie not; but Paule therfore taketh from them the office of iustifying, because the false Apostles contended that by them, without faith, and onely by the worke wrought, men are iustified and saued. This was not to be suffred of Paule. For without faith all things are deadly. The law, circumcision, the adoptiō, the temple, the worship of God, the promises, yea God & Christ him selfe without faith profiteth nothing. Paule therefore speaketh generally against all thinges which are contrary to faith, and not against ceremonies onely.

Faith iustifieth, and nothing but faith.

All thinges are deadly without faith.

Verse. 16. Know that a man is not iustified by the workes of the law, but by the faith of Iesus Christ.

This word [the worke of the lawe] reacheth farre and comprehendeth much. We take the worke of the lawe therefore generally for that which is contrarie to grace. What so euer is not grace, is the law, whether it be iudiciall, ceremoniall, or the ten commaundements. Wherefore if thou couldest do the workes of the law according to this commaundement: Thou shalt loue the Lord thy God with all thy hart. &c. (which no man yet euer did or could do) yet thou shouldest not be iustified before God: for a man is not iustified by the workes of the lawe. But hereof we will speake more largely hereafter.

The worke of the lawe.

The worke of the law then, according to Paule, signifieth the worke of the whole law, whether it be iudicial, ceremoniall or morall. Now, if the worke of the morall law do not iustifie, much lesse doth circumcision iustifie, which is a worke of the ceremonial law. Wherfore, when Paule sayth (as he oftentimes doth) that a man is not iustified by the law, or by the workes of the lawe (which are

both one), he speaketh generally of the whole lawe, setting ỳ righteousnes of faith against the righteousnes of the whole lawe. For the righteousnes of the lawe (sayeth he) a man is not pronounced righteous before God: but the righteousnes of faith God imputeth freely through grace, for Christes sake. The law (no doubt) is holy, righteous and good, and consequently the workes of the law are holy, righteous and good: yet notwithstanding a man is not iustified thereby before God.

Works don before and after iustification.

Now, the workes of the lawe may be done either before iustification or after. There were many good men euen amongst the *Paganes*, as Xenophon, Aristides, Fabius, Cicero, Pōponius Atticus, and others, which before iustification perfourmed the deedes of the lawe, and did notable workes. Cicero suffered death valiantly in a good and a iust cause. Pomponius was a constant man, and loued truth, for he neuer made lye himselfe, nor could suffer the same in any other. Now, constancie and truth are noble vertues and excellent workes of the law, and yet were they not iustified thereby. After iustification, Peter, Paule, & all other Christians haue done and do the workes of the law, yet are they not iustified thereby. I know not my selfe gilty in any thing (saith Paule) & yet am I not thereby iustified. We see then that he speaketh not of any part of the law, but of the whole law, and all the workes thereof.

Cicero Pomponius Atticus

1.Cor.4.4. Paule intreateth of the whole lawe.

The Diuinitie of the Popish Sophisters, commonly called the Schoolemen.

The papists diuinitie

Wherefore the wicked & pernicious opinion of the Papistes, is vtterly to be condemned, which attribute the merite of grace and remission of sinnes to the worke wrought. For they say that a good worke before grace, is able to obtaine grace of Congruence (which they call *meritum de Congruo*), because it is meete that God should reward such a worke. But when grace is obtained, the worke following deserueth euerlasting life of due det and worthines, which they call *meritum de Condigno*. As for example: If a man being in deadly sinne, without grace, doe a good worke of his owne good naturall inclination: that is, if he say or heare a Masse, or geue almes, and such like, this man of congruence deserueth grace. When he hath thus obtained grace, he doth nowe a worke which of worthines deserueth euerlasting life. For the first,

Merite of congruence before grace which God of very equitie must reward.

Merite of worthines after grace, which of right & duety deserueth eternal life.

God

God is no debter: but because he is iust and good, it behoueth him to approue such a good worke though it be done in deadly sinne, & to geue grace for such a seruice. But when grace is obtained, God is become a debter, and is constrained of right and duetie to geue eternall life. For nowe it is not onely a worke of free will, done according to the substance, but also done in grace, which maketh a man acceptable vnto God, that is to say, in charitie.

This is the Diuinitie of the Antichristian kingdom: Which here I recite to the ende that the disputation of Paule may be the better vnderstand (for two contrary things being set together may be the better knowne): & moreouer that all men may see how farre from the truth these blinde guides and leaders of the blinde haue wandered, and howe by this wicked and blasphemous doctrine they haue not only darkened the Gospell, but haue taken it cleane away, and buried Christ vtterly. For if I being in deadly sinne, can doe any litle worke which is not onely acceptable in Gods sight of it selfe and according to the substance, but also is able to deserue grace of congruence, and when I haue receaued grace, I may doe workes according to grace, that is to say, according to charitie, and gette of right and duetie eternall life, what neede haue I now of the grace of God, forgeuenes of sinnes, of the promise, and of the death and victorie of Christ? Christ is now to me vnprofitable, and his benefice of none effect: For I haue free will and power to doe good workes, whereby I deserue grace of congruence, and afterwards by the worthines of any worke, eternall life.

The doctrine of the Papists blasphemous against Christ and his righteousnes.

Such monstruous & horrible blasphemies should haue bene set forth to the Turkes and Iewes, and not in the Church of Christ. And here by it plainly appeareth that the Pope and his Bishops, Doctors, Pharisees, and all his religious rable, haue no knowledge or regard of holy matters, and that they were not carefull for the healthy of the seely and miserably scattered flocke. For if they had seene but, as it were, through a cloud, what Paule calleth sinne and what he calleth grace, they would neuer haue compelled the people to beleue such abhominations and execrable lies. By deadly sinne they vnderstoode onely the externall worke committed against the lawe, as murther, theft, and such like. They could not see that ignorance, blindnes, and contempt of God in the heart, in gratitude, murmuring against God, and resisting the will of God,

What the Papistes cal deadly sinne

are also deadly sinne, and that the flesh can not thinke, speake, or do any thing, but that which is deuelish and altogether against God. If they had seene these mischiefes fast rooted in the nature of man, they would neuer haue deuised such impudent & execrable dreames touching the desert of congruence and worthines.

A description of a deadly sinner.

Wherfore we must properly and plainly define what a wicked man or a deadly sinner is. He is such a holy and a bloudy hypocrite as Paule was when he went to *Damascus*, to persecute Iesus of *Nazareth*, to abolishe the doctrine of the Gospell, to murther the faithfull, and vtterly to ouerthrow the church of Christ. And who wil not say but that these were horrible sinnes? Yet could not Paul see them. For he was so blinded with a peruerse zeale of God, that he thought these abhominations to be perfect righteousnes & high seruice vnto God: and shall we say that such as defend these horrible sinnes to be perfect righteousnes, doe deserue grace?

Desert of congruence and worthines, a vaine and foolishe toy.

The ground of the whole Popedom.

Wherfore with Paul, we vtterly deny the merite of congruence and worthines, and affirme that these speculations are nothing els but mere deceits of Satan, which were neuer done in dede, nor notified by any examples. For God neuer gaue to any man grace and euerlasting life for the merite of congruence or worthines. These disputations therfore of the Scholemen touching the merite of congruence & worthines, are nothing else but vaine toyes & dreames of idle braines, to no other end and purpose but to draw men from the true worship of God. And hereupon is the whole papacy grounded. For there is no religious person, but he hath this imagination: I am able by the obseruation of my holy order to deserue grace of congruence, and by the works which I doe after that I haue receiued this grace, I am able to heape vp such treasure of merite, as shall not onely be sufficient for me to obtaine eternall life, but also to giue or sell vnto others. Thus haue all the religious orders taught, and thus haue they liued. And to defend this horrible blasphemie against Christ, the Papists do at this day attempt against vs what they can. And there is not one of them al, but the more holy hypocrite and merite monger he is, the more cruell and deadly enemie he is to the Gospell of Christ.

The true way to Christianitie.

The first parte of true Christianitie, is

NOw the true way to Christianitie, is this, that a man doe first acknowledge him selfe by the law, to be a sinner, and that it is

impossible for him to do any good worke. For the law sayth: Thou art an euill tree, and therefore all that thou thinkest, speakest, or doest, is against God. Thou canst not therefore deserue grace by thy workes. Which if thou goe about to doe, thou doublest thy offence: For since thou art an euill tree, thou canst not but bring forth euill fruites, that is to say, sinnes. For whatsoeuer is not of Faith, is sinne. Wherefore he that would deserue grace by workes going before Faith, goeth about to please God with sinnes, which is nothing els but to heape sinne vpon sinne, to mocke God, and to prouoke his wrath. When a man is thus taught and instructed by the law, then is he terrified and humbled, then he seeth in deede ꝑ greatnes of his sinne, and can not find in him selfe one sparke of the loue of God: therefore he iustifieth God in his worde, and confesseth that he is giltie of death and eternall damnation. The first part then of Christianity is the preaching of repentance, and the knowledge of our selues.

the preaching of repentance, & the acknowledging of our sinnes. *Mat.7.17. Rom.14.23.*

The second part is: If thou wilt be saued, thou maist not seeke saluation by workes: For God hath sent his onely begotten sonne into the world, that we might liue through him. He was crucified and dyed for thee, and offred vp thy sinnes in his owne body. Here is no congruence or worke done before grace, but wrath, sinne, terrour & death. Wherefore the law doth nothing els but vtter sinne, terrifie and humble, and by this meanes prepareth vs to iustification, and driueth vs to Christ. For God hath reuealed vnto vs by his worde, that he will be vnto vs a mercifull father, and without our deserts, seeing we can deserue nothing) will freely giue vnto vs remission of sinnes, righteousnes, and life euerlasting for Christ his sonnes sake. For God giueth his gifts freely vnto all men, and that is the praise and glory of his diuinitie. But the Iusticiaries & meritmongers will not receaue grace and euerlasting life of him freely, but will deserue the same by their owne workes. For this cause they would vtterly take from him the glory of his diuinitie. To the ende therefore that he may maintaine and defend the same, he is constrained to send his law before, which as a lightning and thundring from heauen, may bruse and breake those hard rockes.

The second part is the preaching of the forgiuenes of sinnes.

The office of the law.

The meritmongers take from God the glory of his Godhead.

This briefly is our doctrine as touching Christian righteousnes, contrary to the abominations & blasphemies of the Papistes, concerning the merite of congruence and worthines, or works before grace and after grace. Which monstrous dreames were deui-

The deuilish dreame of the Papistes touching the merit of *congruum & condignum.*

sed by such as were neuer exercised with any tentations, neuer had any true feeling of sinne or of the terrour of death, and therefore they know not what they say, or what they teach. Moreouer, they can shew no example of any worke done either before or after grace that could iustifie before God. Wherefore these are nothing els but vaine topes and foolish fables, whereby the Papistes deceaue both them selues and other. For Paule here plainly affirmeth, that no man is iustified by the workes of the lawe, either going before grace (whereof he speaketh in this place) or comming after grace. You see then that Christian righteousnes is not such an essentiall qualitie engrafted in the nature of man, as the Scholemen doe imagine when they say,

The diuinitie of the Schoolemen.

WHen a man doth any good worke, God accepteth it, & for that worke he powreth into him charitie, which they call charitie infused. This charitie (say they) is a qualitie remaining in the heart, and this they call formall righteousnes (which maner of speaking it is expedient for you to know) and they can abide nothing lesse then to heare that this qualitie forming and adorning the soule, as whitenes doth the wall, should not be counted righteousnes. They can clime no higher then to this cogitation of mans reason, that man is righteous by his owne formall righteousnes, which is grace making him acceptable vnto God, that is to say, charitie. So to this qualitie cleauing vnto the soule, that is to wit, charitie (which is a worke after the law, for the law sayth: Thou shalt loue the Lord thy God, &c.) they attribute formall righteousnes, that is to say, true christian righteousnes, and they say that this righteousnes is worthy of euerlasting life, and he that hath it, is formally righteous: and moreouer he is effectually or actually righteous, because he nowe doth good workes, whereunto euerlasting life is due. This is the opinion of the Popish Scholemen, yea euen of the best of them all.

The Papists take their formal righteousnes, which they cal charitie, to be that grace wherby we are made acceptable vnto God.

Some other there be which are not so good, as Scotus and Occam, which say, that for the obtaining of the grace of God, this charitie infused or giuen of God, is not necessary: but that a man euen by his owne naturall strength, may procure this charitie aboue all things. For so reasoneth Scotus: If a man may loue a creature, a yong man a maiden, a couetous man money, which are the

Scotus and Occam doctors of hellish darknes.

lesse

leſſe good, he may alſo loue God which is the greater good. If he haue a loue of the creature through his naturall ſtrength, much more hath he a loue of the Creator. With this argument were all the Sophiſters conuicted, and none of them all was able to confute it. Notwithſtanding thus they reply.

The Scripture compelleth vs to confeſſe (ſay they) that God, beſides that naturall loue and charitie which is engrafted in vs (wherewith alone he is not contented,) requireth alſo charitie which he him ſelfe giueth. And hereby they accuſe God as a tyran and a cruell exactor, who is not content that we keepe and fulfill his law, but aboue the lawe (which we of our ſelues are able to fulfill,) requireth alſo, that we ſhould accompliſh it with other circũſtance and furniture, as apparel to the ſame: As if a Miſtres ſhould not be contented that her Cooke had dreſſed her meate excellently well, but ſhould chide her for that ſhe did not prepare the ſame, being decked with precious apparell, and adorned with a crowne of gold. Now, what a Miſtres were this, who when her Cooke hath done all that ſhe was bound to doe, and alſo exactly performed the ſame, woulde moreouer require that ſhe ſhoulde weare ſuch ornaments as ſhe could not haue? Euen ſo, what a one ſhould God be if he ſhould require his law to be fullfilled of vs (which notwithſtanding by our owne naturall ſtrength we obſerue and fullfill) with ſuch furniture as we can not haue?

The blaſphemous doctrine of the Scholemen, which dreame, that beſides that ſtrength which they ſay we haue of our ſelues to fullfill the law, and is ſufficient to ſaluation, God requireth yet a farther perfection in vs which we can not haue

But here leſt they ſhould ſeeme to aduouch contrary thinges, they make a diſtinction, and ſay that the law is fulfilled two maner of wayes: Firſt according to the ſubſtance of the deede, & ſecondly according to the mind of the commaunder. According to the ſubſtance of the deede (ſay they) we may fullfill all thinges which the law commaundeth, but not according to the mind of the commaũder, which is, that God is not contented that thou haſt done all thinges which are commaunded in the lawe (although he can require no more of thee:) but he further requireth, that thou ſhouldeſt fullfill the law in charitie: not that charitie which thou haſt by nature, but that which is aboue nature & heauenly, which he him ſelfe giueth. And what is this els but to make of God a tyranne & a tormentor, which requireth that of vs which we are not able to performe. And it is in a maner, as much as if they ſhould ſay, that the faule is not in vs if we be damned, but in God, which with this circumſtance requireth his law to be accompliſhed of vs.

The law fulfilled two maner of wayes (ſay the Papiſts) according to the ſubſtance of the deede, and according to the mind of the commaunder.

These thinges I doe the more diligently repeate, that you may se how farre they haue straied from the true sense of the scripture, which haue sayd that by our owne naturall strength we may loue God aboue all thinges, or at least, by the worke wrought we may deserue grace and euerlasting life. And because God is not content that we fulfill the law according to the substance of the deede, but will haue vs also to fulfill the same according to the minde of the commaunder: therfore the scripture further compelleth vs to haue a quality aboue nature poured into vs from aboue, and that is charitie, which they call formall righteousnes, adorning and bewtifying faith, being also the cause that faith iustifieth vs. So faith is the body, and the shell: charitie the life, the kernell, the forme and furniture. These are the monstrous dreames of the Scholemen.

But we in the steede of this charitie doe place faith, and we say that faith apprehendeth Iesus Christ, who is the forme which adorneth and furnisheth faith, as the colour adorneth and bewtifieth the wall. Christian faith therefore is not an idle qualitie or empty buske in the heart, which may be in deadly sinne vntill charitie come and quicken it: but if it be true faith, it is a sure trust and confidence of the heart, and a firme consent whereby Christ is apprehended: So that Christ is the obiect of faith, yea rather euen in faith Christ himselfe is present. Faith therefore is a certaine obscure knowledge, or rather darkenes which seeth nothing, and yet Christ apprehended by faith, sitteth in this darknes: like as God in *Sinai* and in the temple satte in the middest of * darknes. Wherfore our formall righteousnes is not charitie furnishing and bewtifying faith, but it is faith it selfe, which is, as it were, a certaine cloud in our hearts: that is to say, a stedfast trust and affiance in the thing which we see not, which is Christ: who although he be not seene at all, yet is he present.

Christian faith.

Christ is the obiect which faith beholdeth and looketh vnto.

* *Exod.19.9. 1.Reg.8.10.*

True formal and Christian righteousnes.

Faith therefore iustifieth because it apprehendeth and possesseth this treasure, euen Christ present. But this presence can not be cõprehended of vs, because it is in darknes, as I haue said. Wherfore, where assured trust and affiance of the heart is, there Christ is present, yea euen in the cloud and obscuritie of faith. And this is the true formall righteousnes, whereby a man is iustified, and not by charitie, as the popish Scholemen doe most wickedly affirme.

How Christ is present in faith, mans hart can not comprehẽd.

To conclude, like as the Scholemen say that charitie furnisheth and adorneth faith: so doe we say that it is Christ which furnisheth

and

and adorneth faith, or rather that he is the very forme and perfection of faith. Wherefore Christ apprehended by faith and dwelling in the heart, is the true Christian righteousnes, for the which God counteth vs righteous and giueth vs eternall life. Here is no worke of the lawe, no charitie, but a farre other maner of righteousnes, and a certaine new world beyond and aboue the lawe. For Christ or faith is not the law nor the worke of the lawe. But concerning this matter, which the Scholemen neither well vnderstoode nor taught, we entend to speake more largely hereafter. Now it shall be enough that we haue shewed that Paule speaketh not here of the ceremoniall law onely, but of the whole law.

The true rule of Christianitie.

COntrary to these vaine trifles & doting dreames (as we haue also noted before,) we teach faith, and giue a true rule of Christianitie in this sort: First that a man must be taught by the lawe to know him selfe, that so he may learne to say with the Prophet: All haue sinned and haue neede of the glory of God. Also, there is not one righteous, no not one: Not one that vnderstandeth, not one that seeketh after God: All haue gone astray. Also, against thee onely haue I sinned. Thus we by a contrary way, doe driue men from the merite of congruence and worthines. Now, when a man is humbled by the lawe, and brought to the knowledge of him selfe, then followeth true repentance (for true repentance beginneth at the feare and iudgement of God) and he seeth him selfe to be so great a sinner, that he can find no meanes how he may be deliuered from his sinne by his owne strength, workes, or merites. Then he perceaueth wel what Paule meaneth when he sayth, that man is the seruaunt and bondslaue of sinne. Also, that God hath shut vp all vnder sinne: and that the whole world is giltie before God &c. Then he seeth that all the diuinitie of the Scholemen touching the merite of congruence and worthines, is nothing else but meere foolishnes, and that by this meanes the whole Papacie falleth.

The first part of christianitie, is the preaching of repentance. *Rom.1.3. Psal.14.1. Psal.53.4. Psal.51.4.*

Rom.7.14. Rom.11.32. Rom.3.19.

Here now he beginneth to sigh, and sayth in this wise: Who then can giue succour? For he being thus terrified with the law, vtterly despaireth of his owne strength: he looketh about, & sigheth for the helpe of a Mediatour and Sauiour. Here then cometh in good time the healthful word of the Gospell, & sayth: Sonne thy sinnes

The second part is the preaching of the Gospell.

Mat. 9.2. are forgiuen thee: beleue in Christ Iesus crucified for thy sinnes. If thou feele thy sinnes and the burden thereof, looke not vpon them in thy selfe, but remember that they are translated and layd vpon Christ, whose stripes haue made thee whole. *Esay 53.1.*

This is the beginning of health and saluation. By this meanes we are deliuered from sinne, iustified and made inheritours of euerlasting life: not for our owne workes and deserts, but for our faith, whereby we lay hold vpon Christ. Wherefore we also doe acknowledge a qualitie and a formall righteousnes in the heart: not charitie (as the Sophisters doe) but faith, and yet so notwithstanding, that the heart must behold & apprehend nothing but Christ the Sauiour. And here it is necessary that you know the true definition of Christ. The Scholemen being vtterly ignorant hereof, haue made Christ a Iudge and a tormentor, deuising this fond fantasie concerning the merit of congruence and worthines.

Christ is no law giuer. But Christ, according to his true definition, is no lawe giuer, but a forgiuer of sinnes and a Sauiour. This doth faith apprehend and vndoubtedly beleue, that he hath wrought workes and merits of congruence and worthines before and after grace abundantly. For he might haue satisfied for all the sinnes of the worlde by one onely droppe of his blood: but now he hath shed it plentifully, and hath satisfied abundantly. *Ebr. 9.* By his owne blood hath he entred into the holy place once for all, and obtained eternall redemption for vs. Also *Rom. 3.* And we are iustified freely by his grace through the redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation vnto vs through faith in his blood. Wherefore it is a great matter to lay hold vpon Christ by *Rom. 3. & 4.* faith bearing the sinnes of the worlde. And this faith alone is counted for righteousnes.

Christ. Faith. Imputation. Here is to be noted, that these three things, faith, Christ, acceptation or imputation must be ioyned together. Faith taketh hold of Christ and hath him present, and holdeth him inclosed, as the ring doth the precious stone. And whosoeuer shall be found hauing this confidence in Christ apprehended in the heart, him will God account for righteous. This is the meane & this is the merite whereby we attaine the remission of sinnes and righteousnes. Because thou beleuest in me, sayth the Lord, and thy faith layeth hold vpon Christ, whom I haue freely giuen vnto thee that he might be thy Mediatour and high Priest, therefore be thou iustified and righteous.

ous. Wherefore God doth accept or account vs as righteous, onely for our faith in Christ.

Imputation necessary.

And this acceptation or imputation is very necessary: First because we are not yet perfectly righteous, but whiles we remaine in this life, sinne dwelleth still in our flesh: and this remnant of sinne God purgeth in vs. Moreouer we are some times left of the holy Ghost and fall into sinnes, as did Peter, Dauid and other holy men. Notwithstanding we haue alwayes recourse to this article: that our sinnes are couered, and that God will not lay them to our charge. *Psalme 32.* and *Rom. 4.* Not that sinne is not in vs (as the Papists haue taugh, saying that we must be alwaies working wel vntill we feele that there is no gilt of sinne remaining in vs:) yea sinne is in deede alwayes in vs, and the godly doe feele it, but it is couered & is not imputed vnto vs of God for Christes sake: whom because we do apprehend by faith, al our sinnes are now no sinnes. But where Christ and Faith be not, there is no remission or couering of sinnes, but meere imputation of sinnes and condemnation. Thus will God glorifie his sonne, and will be glorified him selfe in vs through him.

They that beleue in Christ, shall not be charged with their sinnes.

When we haue thus taught faith in Christ, then doe we teach also good workes. Because thou hast layde hold vpon Christ by faith, through whom thou art made righteousnes, beginne now to worke well. Loue God and thy neighbour, call vpon God, giue thankes vnto him, praise him, confesse him. These are good works in deede, which flow out of this faith and this chearfulnes conceaued in ỹ hart for that we haue remission of sinnes freely by Christ.

The doctrin of good workes must be taught after the doctrine of faith.

Now, what crosse or afflictions so euer doe afterwards ensue, they are easily borne, and chearfully suffered. For the yoke that Christ layeth vpon vs, is sweete, and his burden is easie. When sinne is pardoned, and the conscience deliuered from the burden & sting of sinne, then may a Christian beare al things easily. Because he feeleth all things within sweete and comfortable, therefore he doth and suffereth all things willingly. But when a man walketh in his owne righteousnes, whatsoeuer he doth is greeuous and tedious vnto him, because he doth it vnwillingly.

The Crosse.

Mat. 11. 30.

We therfore do make this definition of a Christian, that a Christian is not he which hath no sinne, but he to whom God imputeth not his sinne, through faith in Christ. This doctrine bringeth great consolation to poore afflicted consciences in serious and inwarde

Who is a right Christian.

terrours. It is not without good cause therefore that we doe so often repeate and beate into your mindes the forgiuenes of sinnes, and imputation of righteousnes for Christes sake: also that a Christian hath nothing to doe with the lawe and sinne, specially in the time of tentation. For in that he is a christian, he is aboue the law and sinne. For he hath Christ the Lord of the lawe present and inclosed in his heart (as we haue sayd) euen as a ring hath a Iewell or precious stone inclosed in it. Therefore when the law accuseth and sinne terrifieth him, he looketh vpon Christ, and when he hath apprehended him by faith, he hath present with him the Conquerour of the lawe, sinne, death, and the deuill: who raigneth and ruleth ouer them, so that they can not hurt him. Wherefore a Christian man, if ye define him rightly, is free from al lawes, and is not subiect vnto any creature, either within or without: in that he is a Christian (I say) and not in that he is a man or a woman, that is to say, in that he hath his conscience adorned and bewtified with this faith, with this great and inestimable treasure, or (as Paule sayth) this vnspeakeable gift: which can not be magnified and praysed enough, for it maketh vs the children and heyres of God. And by this meanes a Christian is greater then the whole world. For he hath such a gift, such a treasure in his heart, that although it seemeth to be but litle, yet notwithstanding the smalnes thereof is greater then heauen & earth, because Christ which is this gift, is greater.

A Christian man hath nothing to doe with the lawe.

1. Cor. 9. 15.

Whiles this doctrine pacifying and quieting the conscience, remaineth pure and vncorrupt, Christians are made Iudges ouer all kindes of doctrine, and are Lordes ouer the lawes of the whole world. Then can they certainly iudge that the Turke with his Alcoran is damned, because he goeth not the right way, that is, he acknowledgeth not him selfe to be miserable and damnable, nor apprehendeth Christ by faith, for whose sake he might be assured that his sinnes are pardoned. In like maner they boldly pronounce sentence against the Pope, that he is condemned with all his kingdom, because he so walketh and so teacheth (with all his religious rable of Sophisters and Scholemen,) that by the merite of congruence we must come to grace, and that afterward by the merite of worthines we are receaued into heauen. Here sayth the Christian, this is not the right way to iustifie vs, neither doth this way leade vs to heauen. For I can not (sayth he) by my workes going

Christians are Iudges of all kinds of doctrine.

The doctrin of the Pope.

before

before grace, deserue grace, nor by my workes folowing grace, deserue eternall life: but to him that beleueth, sinne is pardoned and righteousnes imputed. This trust and this confidence maketh him the child of God and heire of his kingdome: for in hope he possesseth alredy euerlasting life assured vnto him by promise. Through faith in Christ therfore all things are geuen vnto vs, grace, peace, forgeuenes of sinnes, saluation and euerlasting life, and not for the merite of congruence and worthines.

Wherefore this doctrine of the Scholemen, with their ceremonies, Masses and infinite foundations of the Papisticall kingdom, are most abhominable blasphemies against God, sacrileges and plaine denyalls of Christ, as Peter hath foretold in these wordes. There shalbe (saith he) false teachers among you, which shal priuely bring in damnable heresies, denying the Lorde that hath bought them &c. As though he would say: the Lord hath redemed and bought vs with his bloud, that he might iustifie & saue vs: this is the way of righteousnes & saluation. But there shall come false teachers, which denying ꝑ Lord, shal blaspheme the way of truth, of righteousnes and saluation: they shall finde out newe wayes of falsehoode and destruction, and many shall folowe their damnable wayes. Peter throughout this whole chapter most liuely painteth out the Papacie, which neglecting and despising the Gospell and faith in Christ, hath taught the workes and traditions of men: as the merite of congruence and worthines, the difference of dayes, meates, vowes, inuocation of Saincts, pilgrimages, purgatorie and such like. In these fantasticall opinions the Papistes are so nusled, that it is impossible for them to vnderstand one syllable of the Gospell, of faith, or of Christ. 2. Pet. 2. 1. The Papacy liuely painted out.

And this the thing it selfe doth well declare. For they take that priuiledge vnto them selues which belongeth vnto Christ alone. He only forgeueth sinnes, he only geueth righteousnes and euerlasting life: and they most impudently & wickedly do vaunt that they are able to obtaine these things by their owne merites & worthines before & after grace. This saith Peter and the other Apostles, is to bring in dãnable heresies & sects of perditiõ. For by these meanes they deny Christ, treade his bloud vnder their feete, blaspheme the holy Ghost, and despise the grace of God. Wherefore no man can sufficiently conceaue how horrible the idolatrie of the Papists is. As inestimable as the gift is which is offered vnto vs by Christ: The idolatrie of the Papists.

euen so and no lesse abhominable are these prophanations of the Papists. Wherefore they ought not to be lightly esteemed or forgotten, but diligently waied and considered. And this maketh verie much also for the amplifying of the grace of God and benefite of Christ, as by the contrarie. For the more we know the prophanation of the papisticall Masse, so much the more we abhorre and detest the same, and embrace the true vse of the holy Communion, which the Pope hath taken away, and hath made marchaundise thereof, that being bought for money, it might profite others. For he sayth that the Masling Priest, an apostata, denying Christ and blaspheming the holy Ghost, standing at the aultar, doth a good worke, not onely for him selfe, but also for others both quicke and dead, and for the whole church, & that only by the worke wrought, and by no other meanes.

The true vse of the communion take away by the Pope.

Wherfore euē by this we may plainly see the inestimable patience of God, in that he hath not long agoe destroied the whole Papacie, and consumed it with fire & brimstone, as he did *Sodome* and *Gomorre*. But now these ioly felowes goe about, not only to couer, but highly to aduance their impiety and filthines. This we may in no case dissemble. We must therfore with al diligence set forth the article of iustification, that as a most cleare Sunne, it may bring to light the darkenes of their hypocrisie, & discouer their filthines and shame. For this cause we doe so often repeat & so earnestly set forth the righteousnes of faith, that ẏ aduersaries may be confounded, and this article established & confirmed in our harts. And this is a most necessary thing: For if we once lose this Sunne, we fall again into our former darknes. And most horrible it is ẏ the Pope should euer be able to bring this to passe in the church, that Christ should be denied, trodē vnder fote, spit vpon, blasphemed, yea & that euen by the gospell & sacraments: which he hath so darkned, & hath turned into such an horrible abuse, that he hath made them to serue him against Christ, for the stablishing & confirming of his detestable abhominations. O deepe darkenes, O horrible wrath of God.

The horrible abuse of the gospell, and Sacraments in the Popedom.

Verse. 16. Euen we I say, haue beleued in Iesus Christ, that we might be iustified.

This is the true meane to become a Christian, euen to be iustified by faith in Iesus Christ, & not by the workes of the law. Here we must stand not vpon the wicked glose of the Scholemen, which say

say that faith then iustifieth, when charity and good workes are ioyned withal. With this pestilent glose the Sophisters haue darkened and corrupted this and other like sentences in Paule, wherein he manifestly attributeth iustification to faith onely in Christ. But when a man heareth that he ought to beleue in Christ, and yet notwithstanding faith iustifieth not except it be formed and furnished with charitie, by and by he falleth from faith, and thus he thinketh: If faith without charity iustifieth not, then is faith in vaine and vnprofitable, and charitie alone iustifieth: For except faith be formed with charitie, it is nothing. The Scholemens glose is wicked, which saith, that faith adorned with charity iustifieth.

And to confirme this pernicious and pestilent glose, the aduersaries do alleage this place, 1. Cor. 13. Though I speake with the tounges of men and angells, and haue no loue, I am nothing. And this place is their brasen wall. But they are men without vnderstanding, & therefore they can see or vnderstand nothing in Paule: And by this false interpretation they haue not onely peruerted the wordes of Paule, but haue also denied Christ and buried all his benefites. Wherefore we must auoid this glose as a most deadly and deuilish poyson, and conclude with Paule, that we are iustified, not by faith furnished with charitie, but by faith only and alone. Faith iustifieth without the law.

We graunt that we must teach also good workes and charitie, but it must be done in time and place, that is to say, when the question is concerning workes, and toucheth not this article of iustification. But here the question is, by what meanes we are iustified and attaine eternall life. To this we aunswere with Paule, that by faith onely in Christ we are pronounced righteous, and not by the workes of the law or charitie: Not because we reiect good works, but for that we will not suffer our selues to be remoued from this anker hold of our saluation: which Sathan most desireth. Wherefore since we are nowe in the matter of iustification, we reiect and condemne all good works: for this place will admit no disputation of good workes. In this matter therefore we doe generally cut of all lawes and all the workes of the law. The doctrin of good workes is not to be neglected.

But the law is good, iust and holy. True it is. But when we are in the matter of iustification, there is no time or place to speake of the lawe: but the question is, what Christ is, and what benefite he hath brought vnto vs. Christ is not the lawe, he is not my worke, or the worke of the lawe, he is not my charitie, my obedience, my pouertie, but he is the Lorde of life and death, a Mediatour, An obiection. Christ.

a Sauiour, a redemer of those that are vnder the law and sinne. In him we are by faith and he in vs. This bridegrome must be alone with the bride in his secret chamber, all the seruauntes and family being put apart. But afterwards, when the doze is open and he cõmeth forth, then let the seruaunts and handmaidens returne, to minister vnto them: then let charitie do her office, and let good wozks be done.

We must learne therfoze to discerne all lawes, yea euẽ the law of God, and all wozkes, from the pzomise of the Gospell, and from faith, that we may define Chzist rightly. Foz Chzist is no law, and therefoze he is no exactoz of the lawe and wozkes, but he is the Lambe of God that taketh away the sinnes of the world. This doth faith alone lay hold of, and not charitie, which notwithstanding, as a certaine thankefulnes, must follow faith. Wherefoze victozie ouer sinne and death, saluation and euerlasting life come not by the lawe noz by the wozkes of the lawe, noz yet by the power of free will, but by the Lozd Iesus Chzist onely and alone.

Ioh. 1. 29.

Faith onely iustifieth, because it only taketh hold of the benefite of Christ.

Verse. 16. That we might be iustified by faith in Christ, and not by the workes of the law.

Paule speaketh not here of the ceremoniall law onely (as before we haue sayd), but of the whole law. Foz the ceremoniall law was as well ỹ law of God as the mozall law was. As foz example, Circũcision, the institution of the Pziesthode, the seruice and ceremonies of the temple were as well commaunded of God as the tenne commaundements. Mozeouer, when Abraham was commaunded to offer vp his sonne Isaac in sacrifice, it was a lawe. This wozke of Abraham pleased God no lesse then other wozkes of the ceremoniall law did, and yet was he not iustified by this wozke, but by faith: foz the scripture sayth: Abraham beleued God, and it was counted to him for righteousnes.

Paule speaketh of the whole law.

Gen. 15. 6. Rom. 4. 3.

But since the reuelling of Chzist (say they) the ceremoniall law killeth and bzingeth death. Yea, so doth the law of the tenne commaundements also, without faith in Chzist. Mozeouer, there may no lawe be suffered to raigne in the conscience, but onely the lawe of the spirite and life, whereby we are made free in Chzist from the law of the letter and of death, from the wozkes therof, and from all sinnes: Not because the lawe is euill, but foz that it is not able to iustifie vs: foz it hath a plaine contrary effect and wozking. It is an

The lawe must not be suffered to raigne in the conscience.

high

high and an excellent matter to be at peace with God, and therfore in this case we haue neede of a farre other Mediatour then Moises or the law. Here we must doe nothing at all, but onely receaue the treasure which is Christ, and apprehend him in our hearts by faith although we feele our selues to be neuer so full of sinne. These words therfore of the Apostle: that we might be iustified by faith, and not by the workes of the lawe, are verie effectuall, and not in vaine or vnprofitable, as the Scholemen thinke, and therfore they passe them ouer so lightly.

Our saluatiō consisteth not in doing, but in receauing

Hitherto ye haue heard the words of Paule which he spake vnto Peter: wherein he hath briefly comprised the principal article of all Christian doctrine, which maketh true Christiās in deede. Now he turneth to the *Galathians* to whom he writeth, and thus he concludeth: Since it is so that we are iustified by faith in Christ, then by the workes of the law shall no flesh be iustified.

Hitherto hath Paule spoken to Peter.

Verse. 16. Because by the deedes of the lawe, no flesh shall be iustified.

Flesh in Paul doth not signifie (as the Scholemen dreame) manifest and grosse sinnes, for those he vseth to call by their proper names as aduulterie, fornication, vncleanes and such like: but by flesh Paul meaneth here as Christ doth in the third chapt. of Iohn. That which is borne of flesh (sayth he) is flesh. Flesh therefore signifieth the whole nature of man, with reason and al other powers what so euer do belong to man. This flesh (sayth he) is not iustified by workes, no not of the lawe. Flesh therefore, according to Paule, signifieth all the righteousnes, wisedom, deuotion, religion, vnderstanding and will that is possible to be in a naturall man: So that if a man be neuer so righteous according to reason and the lawes of God, yet with all righteousnes, workes, merites, deuotion, and religion he is not iustified.

What Paule calleth the flesh.

Iohn. 3. 6.

This the Papists do not beleue, but being blind and obstinate, they defend their abhominations against their owne conscience, & continue still in this their blasphemie, hauing in their mouthes these execrable wordes: He that doth this good worke or that, deserueth forgeuenes of his sinnes: who so euer entreth into this or that holy order and keepeth his rule, to him we assuredly promise euerlasting life. It can not be vttered what an horrible blasphemie it is to attribute that to the doctrine of Deuils, to the decrees and ordi-

The blindnes of the Papists.

The Pope attributeth the vertue

of iustifying to his owne traditions, which Paul taketh from the lawe of God.

maners of men, to the wicked traditios of the Pope, to the hypocriticall workes & merits of Monks and Friers, which Paule the Apostle of Christ taketh from the law of God. For if no flesh be iustified by the workes of the lawe, much lesse shall it be iustified by the rule of Benedict, Francis or Augustine, in the which there is not one iot of true Faith in Christ: but this only they teach, that who so euer kepeth these things, hath life euerlasting.

Wherefore I haue many and often marueled, that these sects of perdition raigning so many yeares in so great darknes & errours, the church could endure and continue as it hath done. Some there were whom God called by ỹ text of ỹ gospell & by baptisme. These walked in simplicitie and humblenes of hart, thinking the Monks and Friers, and such onely as were anoynted of the Bishops, to be religious and holy, & themselues to be prophane and secular, and not worthy to be compared vnto them. Wherefore they finding in themselues no good workes to set against the wrath & iudgement of God, did flie to the death and passion of Christ, and were saued in this simplicitie.

Who were saued in the kingdom of the Pope.

Horrible and vnspeakeable is the wrath of God, in that he hath so long time punished the contempt of the Gospell & Christ in the Papists; and also their ingratitude, in geuing them ouer into a reprobate sense, in so much that they, blaspheming & denying Christ altogether as touching his office, in steade of the Gospell receaued the execrable rules, ordinances and traditions of men, which they deuoutly adored and honoured, yea and preferred the same farre aboue the worde of God; vntil at length they were forbidden to marry, and were bound to that incestuous single life: wherein they were outwardly polluted and defiled with all kindes of horrible wickednes, as adultrie, whoredome, vncleanes, Sodomitrie and such other abominations. This was the frute of that filthie single life.

The Papists preferre mans traditions before the Gospel.

So God punishing sinne vp sinne, inwardly gaue them ouer into a reprobate minde, and outwardly suffered them to fall into such horrible abominations, and that iustly, because they blaspheme ỹ only sonne of God, in whom the father would be glorified, & whom he deliuered to death, that all which beleue in him, might be saued by him, and not by their owne execrable rules & orders. Him that honoureth me (sayth he) I will honour. Now, God is honoured in his sonne. Who so then beleueth that the sonne is our Mediatour

and

and Sauiour, he honoureth the father, and him againe doth God honour, that is to say, adorneth him with his giftes, forgeuenes of sinnes, righteousnes, the holy Ghost, and euerlasting life. Contrariwise: They that despise me (sayth he) shall be despised.

The dignity of the lawe.

This is then a generall conclusion: By the deedes of the lawe no flesh shall be iustified. The lawe of God is greater then the whole world, for it comprehendeth all men, and the workes of the lawe doe farre excell euen the most glorious willworkes of all the Meritmongers, and yet Paule sayth, that neither the lawe nor the workes of the law doe iustifie. Therefore we conclude with Paule, that faith onely iustifieth. This proposition he goeth about to confirme in this maner.

Verse 18. If then while we seeke to be made righteous by Christ, we our selues are found sinners, is Christ therefore the minister of sinne? God forbid.

The first argument in defence of the righteousnes of faith.

If this be true (sayth he) that we are iustified by Christ, then is it vnpossible that we should be sinners, or should be iustified by the lawe. On the contrary, if this be not true, but that we must be iustified by the lawe and the workes of the lawe, it is then vnpossible that we should be iustified by Christ. One of these two must nedes be false. Either we are not iustified by Christ, or we are not iustified by the law. But the truth is that we are iustified by Christ: therefore we are not iustified by the lawe. He reasoneth therefore after this maner: If then while we seeke to be made righteous by Christ, &c. That is, If we seeke to be iustified by Christ, and so being iustified are yet found sinners, hauing neede of the law to iustifie vs being sinners: if we haue neede (I say) of the obseruation of the lawe to iustifie vs, so that they which are righteous in Christ are not righteous, but haue yet neede of the lawe to iustifie them: or if he yt is iustified by Christ must yet further be iustified by the lawe, then is Christ nothing else but a lawgeuer and a minister of sinne. Therefore he that is iustified and holy in Christ, is not iustified or holy, but hath yet neede of the righteousnes and holynes of the lawe.

But we are in deede iustified and made righteous in Christ: For the truth of the Gospel teacheth vs that a man is not iustified in the law, but in Christ. Now, if they which are iustified in Christ are yet found sinners, that is, doe yet still belonge to the lawe,

and are vnder the lawe (as the falſe apoſtles teach) then are they not yet iuſtified. For the lawe accuſeth them, and ſhewth them to be yet ſinners, & requireth of them the workes of the law as neceſſary to their iuſtificatiō. Therfore they that are iuſtified in Chriſt are not iuſtified: and ſo it followeth that Chriſt is not a iuſtifier, but a miniſter of the law.

With theſe words he vehemently chargeth the falſe apoſtles & all Heretikemongers, that they peruert altogether: for they make of the law grace and of grace the law, of Moiſes Chriſt & of Chriſt Moiſes. For they teach that, beſides Chriſt and all the righteouſnes of Chriſt, obſeruation of the law is neceſſary to iuſtification. And thus we ſee that by their intolerable peruerſenes, they make the law Chriſt: for by this meanes they attribute that to the law, which properly belongeth vnto Chriſt. If thou doe the workes of the law (ſay they) thou ſhalt be ſaued: but if thou do them not, thou ſhalt not be iuſtified although thou doe beleue in Chriſt neuer ſo much. Now, if it be ſo that Chriſt iuſtifieth not, but is the miniſter of ſinne (as it muſt needes folow by their doctrine), then is Chriſt the lawe: for we haue nothing elſe of him, ſeeing he teacheth that we are ſinners, then that we haue by the lawe. So Chriſt being the miniſter of ſinne, ſendeth vs to the law and to Moiſes, as to our iuſtifier.

The iuſticiaries make Moiſes Chriſt, and the law grace.

It can not be therefore but that the Papiſts and all ſuch as are ignorant of the righteouſnes of Chriſt, or haue not the true knowledge therof, muſt needes make of Chriſt Moiſes and the law, and of the law Chriſt. For thus they teach: It is true (ſay they) that faith in Chriſt iuſtifieth, but withal we muſt needes kepe the commaundements of God. For it is written: If thou wilt enter into life, kepe the commaūdements. Here euen at the firſt dash, Chriſt is denyed & Faith aboliſhed, becauſe that is attributed to the commaundementes of God or to the law, which belongeth to Chriſt alone. For Chriſt, according to his true definition, is a iuſtifier & a Redeemer from ſinnes. If I attribute this to the law, then is the law my Iuſtifier, deliuering me from my ſinnes, becauſe I do the workes therof: and ſo now the law is Chriſt, and Chriſt vtterly loſeth his name, his office and glory, and is nothing elſe but a miniſter of the law, reproouing, accuſing, terrifying, preſenting and ſending the ſinner to an other that may iuſtifie him: which is the proper office of the law.

Mat. 19. 17.

But

But the proper office of Christ is, after the lawe hath pronounced a man to be giltie, to raise him vp againe, & to loose him from his sinnes, if he beleue the Gospel. For to all that do beleue, Christ is the ende and full finishing of the law vnto righteousnes: He is the Lambe of God that taketh away the sinnes of the world. But the Papistes and Anabaptistes, because they vnderstand not this doctrine, doe turne all cleane contrary, making of Christ Moises, and of Moises Christ. And this is in deede (although they will say otherwise) their principall proposition: That Christ is Moises. Moreouer they deride vs, because we doe so diligently teach and so earnestly require Faith. Ha ha (say they) faith faith: waite thou the time vntill thou come to heauen by faith. Nay, thou must striue to doe greater and waighter matters. Thou must fulfill the law, according to that saying: Do this and thou shalt liue. Faith which ye so highly extoll, doth nothing els but make men careles, idle & negligent. Thus are they become nothing els but ministers of the lawe and lawe workers, calling backe the people from baptisme, faith, the promises of Christ, to the law and workes, turning grace into the law, and the law into grace.

The office of Christ. *Rom. 10.4. Ioh. 1.29.*

Meritmongers scorne the preachers of faith. *Luke 10.28.*

Who would euer beleue, that these things could so easily be cõfounded & mingled together? There is no man so vnsensible, which doth not perceaue this distinction of the lawe and grace to be most plaine and manifest. For the very nature and signification of the wordes maketh this distinction and difference. For who vnderstãdeth not that these wordes, Law and Grace, doe differ in name and signification? Wherefore it is a monstrous thing, that this distinction being so plaine, the aduersaries should be so dreuelish and peruerse, as to mingle together the law and grace, and to transforme Christ into Moises. Therefore I often times say, that this doctrine of faith is very plaine, and that every man may easily vnderstand this distinction of the lawe and grace as touching the wordes, but as touching the vse and inward practise, it is very hard.

The difference of the law & grace is very easy, but yet are they soone confounded and mixed togither.

The Pope and his Scholedoctors doe plainly confesse that the lawe and grace are diuers and distinct thinges, and yet when they come to the vse and practise thereof, they teach cleane contrary. Faith in Christ (say they) whether it be gotten by the strength, operation and qualities of nature, or whether it be faith infused and poured into vs of God, yet is it but a dead Faith, if charitie be not ioyned therewith. Where is now the distinction & difference of the

The Pope cõfoundeth the law and grace togither.

lawe and grace? In deede they doe distinguish them in name, but in effect they call grace charitie. Thus doe all they which so straitly require the obseruation of the law, and attribute iustification to the law and workes. Wherefore, whosoeuer doe not perfectly vnderstand the article of iustification, must needes confound and mingle the law and grace together.

Let euery man therefore diligently learne about all thinges, to put a difference betwene the lawe and grace in deede and in practise: not in wordes onely as the Pope and the fantasticall Anabaptistes doe: Who as touching the wordes, doe confesse that they are two distinct thinges: but in very deede (as I haue sayd) they confound and mingle them together, for they will not graunt that faith iustifieth without workes. If this be true, then Christ profiteth me nothing. For though my faith be neuer so perfite, yet after their opinion, if this faith be without charitie, I am not iustified. And thus Christ apprehended by faith is not a iustifier, grace profiteth nothing, neither can faith be true faith without charitie.

They that say, the law is necessary to righteousnes, are like to the false Apostles.

With this doctrine these lying spirites and sectes of perdition doe darken and deface the benefite of Christ at this day: they take away from him the glory of a iustifier, and make him a minister of sinne. They are in all thinges like to the false Apostles. For euen as they throughout all the Churches did require circumcision and the obseruation of the lawe besides faith in Christ, in so much that without circumcision and keeping of the law, they denied the iustification of faith (for except ye be circumcised, sayd they, after the law of Moises, ye can not be saued:) euen so at this day these straite exactors of the law, besides the righteousnes of faith, doe require the keping of the commaundements of God, according to that saying: Doe this and thou shalt liue. Also, If thou wilt enter into life, keepe the commaundements. Wherefore there is not one among them, be he neuer so wise, that vnderstandeth the difference betwene the law and grace.

Luk. 10. 28.
Mat. 19. 17.

But we put a difference, and say, that we doe not here dispute whether we ought to doe good workes: whether the law be good, holy and iust: whether it ought to be kept or no: for this is another maner of question. But our question is concerning iustification, and whether the law doe iustifie or no. This the aduersaries will not heare: they will not aunswere to this question, nor make any distinction as we doe: but onely cry out, that good workes ought

to

to be done, that the law ought to be obserued. We know that well enough. But because these are diuers and distinct matters, we will not suffer them to be mingled together. That good workes ought to be done, we will hereafter declare when time shall serue. But since we are now in the matter of iustification, we set aside here all good workes: for the which the aduersaries do so earnestly striue, ascribing vnto them wholy the office of iustifying: which is to take from Christ his glory, and to ascribe the same vnto workes.

Wherefore this is a stronge argument, which I haue oftentimes vsed to my great comfort: If then while we seeke to be made righteous by Christ, &c. As though Paule should say: If we being iustified by Christ, are counted yet as not iustified and righteous, but as sinners which are yet to be iustified by the lawe, then may we not seeke iustification in Christ, but in the lawe. But if iustification commeth by the lawe, then commeth it not by grace. Now, if iustification commeth not by grace, but by the lawe, what hath Christ done and wrought by his death, by his preaching, by his victorie which he hath obtained ouer the lawe, sinne and death, and by sending the holy Ghost? We must conclude therefore, that either we are iustified by Christ, or els that we are made sinners, culpable and guilty through him. But if the lawe doe iustifie, then can it not be auoyded, but needes it must follow that we are made sinners through Christ, and so Christ is a minister of sinne. The case standeth thus, let vs then set downe this proposition. Euery one that beleueth in the Lord Iesus Christ is a sinner, and is guilty of eternall death, and if he flie not vnto the law doing the workes thereof, he shall not be saued.

If righteousnes come by the law, then is Christ vnprofitable.

The holy Scripture, especially the new Testament, maketh often mention of faith in Christ, and highly aduaunceth the same: which sayth, that whosoeuer beleueth in him, is saued, perisheth not, is not iudged, is not confounded, hath eternall life &c. But contrariwise they say: he that beleueth in him is condemned, &c. because he hath faith without workes which doth condemne. Thus doe they peruert all thinges, making of Christ a destroyer and a murtherer, and of Moises a Sauiour. And is not this an horrible blasphemie, so to teach, that by doing good workes thou shalt be made worthy of eternall life: but by beleuing in Christ thou shalt be made culpable and guilty of eternall death? that the lawe being kept and accomplished saueth, and faith in Christ condemneth?

Faith in Christ.

Ioh. 3. 16.
Ioh. 5. 24.

Faith infused.

The selfe same wordes (I graunt) the aduersaries doe not vse: but in very deede such is their doctrine. For faith infused (say they) which properly they call faith in Christ, doth not make vs free frō sinne, but that faith which is furnished with charitie. Herof it followeth that faith in Christ without the law saueth vs not. This is plainly to affirme that Christ leaueth vs in our sinnes and in the wrath of God, and maketh vs giltie of eternall death. On the other side, if thou keepe the lawe and doe the workes therof, then faith iustifieth thee because it hath workes; without the which faith auaileth nothing. Therefore workes iustifie and not faith. O horrible impietie. What pernicious and cursed doctrine is this?

The doctrin of the Papistes.

Paule therefore groundeth his argument vpon an impossibilitie and a sufficient diuision. If we being iustified in Christ are yet found sinners, and can not be iustified by an other meane then by Christ, that is to wit, by the law, then can not Christ iustifie vs, but he onely accuseth and condemneth vs: and so consequently it followeth that Christ died in vaine, & that these with other like places are false: Behold the Lambe of God that taketh away the sinnes of the world. Also: He that beleueth in him hath euerlasting life: yea the whole Scripture is false, which beareth witnes that Christ is the Iustifier and Sauiour of the world. For if we be found sinners after that we be iustified by Christ, it followeth of necessitie that they which fulfill the lawe, are iustified without Christ. If this be true, then are we either *Turkes*, or *Iewes*, or *Tartarians*, professing the name and worde of God in outwarde shew, but in deede and verity vtterly denying Christ and his word. It is great impietie therefore to affirme that faith, except it be formed with charitie, iustifieth not. But if the aduersaries will needes defende this doctrine, why doe they not then reiect faith in Christ altogether: especially seeing they make nothing else of it but a vaine qualitie in the soule, which without Christ auaileth nothing? why doe they not say in plaine wordes, that workes doe iustifie and not faith? Yea, why doe they not generally deny, not onely Paule, but also the whole Gospell (as in verie deede they do) which attribute righteousnes to workes, and not to faith alone? For if faith and workes together doe iustifie, then is the disputation of Paule altogether false, which plainly pronounceth that a man is not iustified by the deedes of the lawe, but by faith alone in Iesus Christ.

Ioh. 1. 29.

The Papists are touched

Verse 17. Is Christ therefore the minister of sinne?

This is a kind of speach vsed of the Hebrewes, which Paule in the *2. Cor. 3.* doth also vse: Where he most diuinely and plainely speaketh of these two ministeries: to wit, of the letter and the spirite, of the law & grace, or of death and life. And he sayth that Moises the minister of the lawe, hath the ministerie of sinne (as he calleth it,) of wrath, death and condemnation. For Paule is wont to giue reprochfull names vnto the lawe, & amongst all the Apostles, he onely vseth this maner of speach: the other doe not so speake. And very necessary it is that such as are studious of the holy scripture, should vnderstand this maner of speach vsed of the Apostle. The ministerie of Moises.

Now, a minister of sinne is nothing els, but a lawe giuer or a Scholemaster of the law, which teacheth good workes and charitie, and that a man must suffer the crosse and afflictions, and follow the example of Christ and of the Sainctes. He that teacheth and requireth this, is a minister of the lawe, of sinne, of wrath, and of death: For by this doctrine he doth nothing els but terrifie and afflict mens consciences, and shut them vnder sinne. For it is impossible for the nature of man to accomplish the lawe: yea in those that are iustified and haue the holy Ghost, the law of the members fighteth against the law of the mind. What will it not then doe in the wicked which haue not the holy Ghost? Wherefore he that teacheth that righteousnes cometh by the lawe, doth not vnderstande what he sayth, or what he affirmeth, and much lesse doth he keepe the lawe, but rather he deceaueth him selfe and others, and layeth vpon them such a burden, as they are not able to beare, requiring and teaching impossible things, and at the last he bringeth him selfe and his disciples vnto desperation. A minister of sinne. There is no perfect obedience to the law, euen in the iustified. *1. Tim. 1. 7.*

The right vse and ende therefore of the lawe is, to accuse & condemne as giltie, such as liue in securitie, that they may see them selues to be in daunger of sinne, wrath, and death eternall, that so they may be terrified and brought euen to the brinke of desperation, trembling and quaking at the falling of a leafe: and in that they are such, they are vnder the lawe. For the lawe requireth perfect obedience vnto God, and condemneth all those that doe not accomplish the same. Now, it is certaine that there is no man liuing which is able to performe this obedience: which notwithstanding God streitly requireth of vs: The law therefore iustifieth not, but The office and vse of the law. To be vnder the law.

Deut.27.26. Gal.3.10. condemneth, according to that saying: Cursed is he that abideth not in all things that are written in this booke. Therefore he that teacheth the law, is a minister of the law.

Wherefore it is not without good cause that Paule in the *2. Cor.3.* calleth the minister of the law the minister of sinne: For the lawe sheweth and vttereth sinne, which without the lawe is dead. Now the knowledge of sinne (I speake not here of that speculatiue knowledge of hypocrites, but of a true knowledge, by the which we see the wrath of God against sinne, and feele a true tast of death) terrifieth the heart, driueth downe to desperation, killeth and destroyeth. *Rom.7.* Wherefore these Scholemasters of the lawe and workes are called in the Scripture oppressors & tyrans. For as the taskemasters in *Egypt* did oppresse the children of *Israell* with corporall seruitude, so doe these law giuers and taskemasters driue men into spirituall and most miserable bondage of soule, and at length bring them to desperation and vtter destruction. These doe neither know themselues nor the force of the lawe: Neither is it possible for them to haue quietnes and peace of conscience in great and inward terrours, and in the agonie of death, yea though they haue obserued the lawe, loued their neighbours, done many good workes, and suffered great afflictions: for the law alwayes terrifieth and accuseth, saying: thou neuer diddest accomplish all that is commaunded in the lawe: but accursed is he that hath not done all things contained therein. Wherefore these terrours remaine still in the conscience and encrease more and more. And if such Scholemasters of the law be not raised vp by Faith and the righteousnes of Christ, they are driuen downe headlong to desperation.

The ministery of the law, is the ministery of sinne.

Exod.1. The Scripture calleth the teachers of the law exactors & tyrannes, bringing mens soules in to spirituall slauery.

This also was notably figured when the law was giuen, as we may see in the 19. and 20. of Exodus. Moises brought the people out of the tents to meete with the Lord, that they might heare him speake vnto them out of the darke cloude. Then the people being astonished and trembling for feare, fled backe (which a litle before had promised to doe all that God had commaunded, and standing aloofe of, sayd vnto Moises: Who can abide to see the fire, and to heare the thundrings and noise of the trumpet? Talke thou with vs, and we will heare thee: but let not God talke with vs lest we die. So the proper office of the law is to leade vs out of our tentes and tabernacles, that is to say, from the quietnes and securitie

The history of the publishing of the law in Exod.19.20

The office of the law.

wherein

wherein we dwell, and from trusting in our selues, and to bring vs before the presence of God, to reueile his wrath vnto vs, and to set before vs our sinnes. Here the conscience feeleth that it hath not satisfied the law, neither is able to satisfie it, nor to beare the wrath of God, which the lawe reuealeth when it bringeth vs forth after this maner before the presence of God, that is to say, when it searcheth vs, accuseth vs, and setteth before vs our sinnes. Here it is impossible that we should be able to stande: and therefore being thoroughly affraid, we flie, and we crie out with the children of *Israel*: we shall die, we shall die: Let not the Lorde speake vnto vs, but speake thou vnto vs &c.

He then which teacheth that faith in Christ iustifieth not without the obseruation of the law, maketh Christ a minister of sinne, that is to say, a Scholemaster of the law, which teacheth the selfe same doctrine that Moises did. By this meanes Christ is no Sauiour, no giuer of grace, but a cruell tyranne, who requireth such things (as Moises did) which no man is able to performe. See how all the meritmongers doe take Christ to be but a new law giuer, and the Gospell to be nothing els but a certaine booke which containeth newe lawes concerning workes, as the Turkes dreame of their Alcoran. But as touching lawes, there is enough in Moises. The Gospel then is a preaching of Christ, which forgiueth sinnes, giueth grace, iustifieth and saueth sinners. Now, wheras there are commaundements found in the Gospell, they are not the Gospell, but expositions of the law, & matters depending vpon the Gospell.

Who maketh Christ a minister of sinne.

The Gospel

Commaundements in the Gospell.

To conclude, if the law be the ministerie of sinne, then is it also the ministerie of wrath & of death. For as the law reueileth sinne, so doth it terrifie a man, it sheweth vnto him his sinne & the wrath of God, and striketh into him a terrour of death and damnation. For thus the conscience by and by gathereth: Thou hast not kept the commaundements of God: therefore is God angry with thee. If he be angry with thee, he will destroy thee and condemne thee for euer. And it thinketh this to be an infallible consequence: I haue sinned, therefore I must die. And so it followeth that the ministery of sinne is the ministery of wrath and condemnation. For after that sinne is reueiled, by and by ensueth the wrath of God, death, and damnation. And hereof it cometh that many which are not able to beare the iudgement and wrath of God which the lawe setteth before their eyes, doe kill, hange or drowne them selues.

The law is the ministery of sinne, wrath, and death.

The conscience thus gathereth: Thou hast sinned, therfore God is angry with thee, and will condemne thee for euer.

Verse 17. God forbid.

A picture of Christ.

As though he would say: Christ is not the minister of sinne, but the giuer of righteousnes and eternall life. Wherefore Paule separateth Moises farre from Christ. Let Moises then tary on ẏ earth: Let him be the Scholemaster of the letter and exactor of the law: let him torment & crucifie sinners. But the beleuers (saith Paule) haue an other Scholemaster in their conscience: not Moises, but Christ, which hath abolished the law and sinne, hath ouercome the wrath of God, and destroyed death. He biddeth vs that labour and are oppressed w̄ all maner of calamities, to come vnto him. Therefore when we flie vnto him, Moises with his lawe vanisheth away, so that his sepulcher can no where be seene, sinne & death can hurt vs no more. For Christ our instructor is Lord ouer the law, sinne and death, so that they which beleue in him, are deliuered from the same. It is therefore the proper office of Christ, to deliuer from sinne and death: And this Paule teacheth & repeteth euery where.

Deut. 34.

The Law. Christ.

We are condemned and killed by the law, but by Christ we are iustified and restored to life. The lawe astonisheth vs & driueth vs from God: but Christ reconcileth vs to God, and maketh for vs an entrance, that we may boldly come vnto him: For he is the Lambe of God that hath taken away the sinnes of the world. Now, if the sinne of the world be take away, then is it taken away from me also which do beleue in him. If sinne be take away, then is the wrath of God, death and damnation taken away also: And in the place of sinne succedeth righteousnes, in the place of wrath, reconciliation and grace, in the place of death, life, and in the place of damnation, saluation. Let vs learne to practise this distinction, not in wordes onely, but in life and liuely experience, and with an inward feeling. For where Christ is, there must needes be ioy of heart and peace of conscience: for Christ is our reconciliation, righteousnes, peace, life and saluation. Briefly, whatsoeuer the poore * afflicted conscience desireth, it findeth in Christ abundantly. Now Paule goeth about to amplifie this argument, and to perswade as followeth.

Christ hath taken away all euills, & hath brought vnto vs all good things

* Whatsoeuer the afflicted conscience desireth, it findeth in Christ abundantly.

Verse 18. For if I build againe the things that I haue destroyed, I make my selfe a trespasser.

As if he should say: I haue not preached to this ende that I might build againe those things which I once destroyed. For if I should

ſhould ſo do, I ſhould not only labour in vaine, but ſhould make my ſelfe alſo a trāſgreſſor, and ouerthrow altogether, as the falſe apoſtles doe: that is to ſay, of grace & of Chriſt I ſhould againe make the lawe and Moiſes: and contrariwiſe of the lawe and Moiſes I ſhould make grace and Chriſt. Now, by the miniſterie of the Goſpell I haue abolished ſinne, heauines of heart, wrath & death. For thus haue I taught: Thy conſcience, O man, is ſubiect to the law, ſinne and death: from which thou canſt not be deliuered either by men or Angells. But now commeth the Goſpell & preacheth vnto thee remiſſiō of ſinnes by Jeſus Chriſt, who hath abolished ỹ law, and hath deſtroyed ſinne and death. Beleue in him: ſo ſhalt thou be deliuered from the curſe of the lawe and from the tyrannie of ſinne and death thou ſhalt become righteous and haue eternall life.

What Paule had deſtroied by the miniſtery of the Goſpel.

Behold how I haue deſtroyed the lawe by the preaching of the goſpel, to ỹ end that it ſhould not raigne in thy cōſcience any more For when the new Geſt Chriſt Jeſus commeth into the new houſe there to dwel alone, Moiſes the old inhabiter muſt geue place vnto him and depart ſomewhether els. Alſo where Chriſt the new Geſt is come to dwell, there can ſinne, wrath & death haue no place: but there now dwelleth mere grace, righteouſnes, ioy, life, true affiāce and truſt in the father, now pacified and reconciled vnto vs, gracious, long ſuffering and full of mercy for his ſonne Chriſtes ſake. Should I then, driuing out Chriſt and deſtroying his kingdome which I haue planted through the preaching of the Goſpell, nowe build vp againe the law and ſet vp the kingdom of Moiſes? In deede this ſhould I do if I ſhould teach circumciſion and the obſeruation of the law to be neceſſary to ſaluation, as the falſe apoſtles doe: and by this meanes, in the ſtede of righteouſnes & life, I ſhould reſtore againe ſinne & death. For the law doth nothing elſe but vtter ſinne, procure Gods wrath, kill and deſtroy.

Moiſes geueth place to Chriſt & the lawe to the Goſpell.

What are the Papiſtes (I pray you) yea the beſt of them all, but deſtroyers of the kingdome of Chriſt, and builders vp of the kingdom of the deuil and of ſinne, of wrath and eternall death? Yea they deſtroy the church, which is Gods building, not by the lawe of Moiſes, as did the falſe apoſtles, but by mens traditions and doctrines of Deuils. And euen ſo the fantaſticall heads which are at this day and ſhall come after vs, do deſtroy and ſhall deſtroy thoſe thinges which we haue built: doe builde and ſhall build vp againe thoſe things which we haue deſtroyed.

The Papiſts are deſtroyers of the kingdom of Chriſt.

But we by the grace of Christ holding the article of iustificatiō, doe assuredly know that we are iustified and reputed righteous before God by faith only in Christ. Therfore we do not mingle the law and grace, faith and workes together: but we separate them far a sunder. And this distinction or difference betwene the lawe and grace, let euery true Christian marke diligently, and let him suffer the same to take place, not in letters and syllables, but in practise and inward experience: So that when he heareth that good workes ought to be done, and that the exampie of Christ is to be followed, he may be able to iudge rightly and say: wel, al these things will I gladly doe. What then foloweth? Thou shalt then be saued and obtaine euerlasting life. Nay, not so. I graunt in deede that I ought to do good workes, patiently to suffer troubles & afflictions, and to shed my bloud also if neede be, for Christs cause: but yet am I not iustified, neither doe I obtaine saluation thereby.

The difference of the law and the gospel, must be diligētly marked.

We must not therefore drawe good workes in to the article of iustification, as the Monkes haue done, which say, that not onely good workes, but also the punishments and tormentes which malefactors suffer for their wicked deedes, doe deserue euerlasting life. For thus they comfort them whē they are brought to the galowes or place of execution: Thou must suffer willingly and patiently this shamefull death: which if thou doe, thou shalt deserue remission of thy sinnes and euerlasting life. What an horrible thing is this, that a wretched theefe, a murtherer, a robber should be so miserably seduced in that extreame anguish and distresse, that euen at the verie poynt of death, when he is now readie to be hanged or to haue his head cut of, he should refuse the Gospell and sweete promises in Christ, which are onely able to bring comfort and saluation, and should be commaunded to hope for pardon of his sinnes, if he willingly and patiently endure that opprobrious death which he suffereth for his mischeeuous deedes? What is this else but to heape vpō him which is already most miserably afflicted, extreme perdition & destruction, and through a false confidence in his owne death, to shew him the ready way to hell?

Howe the Monkswere wont to cōfort cōdemned persons at the time of their death.

Hereby these hypocrites doe plainly declare, that they neither teache nor vnderstande one letter or syllable concerning grace, the Gospell, or Christ. They retaine onely in outward shew the name of the Gospell and of Christ, that they may begeile the harts of the people. Notwithstanding they denying and reiecting Christ in

deede, doe attribute more to the traditions of men, then to the Gospel of Christ. Which thing to be true, so many kinds of false worship, so many religious orders, so many ceremonies, and so many miracles doe plainly witnesse: All which thinges were instituted as availeable to deserue grace, righteousnes and euerlasting life. In their confessions they make no mention of Faith or the merite of Christ, but they teach and set forth the satisfactions and merits of men, as it may plainly appeare in this forme of absolution (I speake nothing here of other matters) which the Monkes vsed among them selues, yea and such as would be counted more deuout and more religious then others: which I thinke good here to sette downe, that our posteritie may see how great and how horrible the kingdom of the Pope is.

The maner of Popish confession.

The forme of a Monkish absolution.

God forgiue thee, my brother. The merite of the passion of our Lord Iesus Christ, and of blessed S. Marie alwaies a virgine, and of all the Saincts: the merite of thine order, the streitnes of thy religion, the humility of thy confession, the cõtrition of thy hart, the good works which thou hast done and shalt doe for the loue of our Lord Iesus Christ, be vnto thee availeable for the remission of thy sinnes, the encrease of desert and grace, and the reward of euerlasting life. Amen.

Ye heare the merite of Christ mencioned in these wordes: but if ye wey them well, ye shall perceaue that Christ is there altogether vnprofitable, and that the glorie and name of a iustifier and Sauiour is quite taken from him, and geuen to Monkish merites. Is not this to take the name of God in vaine? Is not this to confesse Christ in wordes, and in verie deede to deny his power, and blaspheme his name? I my selfe also was once entangled with this errour. I thought Christ to be a iudge (although I confessed with my mouth that he suffered and died for mans redemption) & ought to be pacified by the obseruation of my rule and order. Therefore when I prayed or when I said Masse, I vsed to adde this in ỹ end: O Lord Iesus, I come vnto thee, & I pray thee that these burdens and this streitnes of my rule & religion may be a full recompence for all my sinnes. But now I geue thankes vnto God the father of all mercies, which hath called me out of darkenes vnto the light

of his glorious Gospell, and hath geuen vnto me plentifull knowledge of Christ Iesus my Lord: for whose sake I count all things to be but losse, yea I esteeme them but as dunge, that I may gaine Christ, & that I may be found in him, not hauing mine owne righteousnes out of the rule of Augustine, but that righteousnes which cometh by faith in Christ: Unto whom with the father and the holy Ghost be praise and glory world without end. Amen.

Faith without workes.

We conclude therfore with Paule, that we are iustified by faith only in Christ, without the law. Now, after that a man is once iustified and possesseth Christ by Faith, and knoweth that he is his righteousnes and life, doubtlesse he will not be idle, but as a good tree he will bring forth good frutes. For the beleuing man hath the holy Ghost, and where the holy Ghost dwelleth, he wil not suffer a man to be idle, but stirreth him vp to all exercises of piety and godlines, & of true religion, to the loue of God, to the patient suffering of afflictions, to prayer, to thankesgiuing, to the exercise of charitie towardes all men.

Hitherto we haue handled the first argument, wherin Paule contendeth that either we can not be iustified by the lawe, or else that Christ must nedes be the minister of sinne. But this is impossible: Wherefore we conclude that iustification cometh not by the law. Of this place we haue largely entreated, as it is well worthy, and yet can it not be taught and beaten into mens heads sufficiently.

Verse. 19. For I through the lawe am dead to the lawe, that I might liue vnto God.

Paules maner of speach vnknowen to mans reason.

These are maruelous wordes and vnknowne kindes of speach, which mans reason can in no wise vnderstand. And although they be but few, yet are they vttered with great zeale and vehemencie of spirit, and as it were in great displeasure. As if he should say: why doe ye boast so much of the lawe? whereof in this case I will be ignorant. But if ye will needes haue the law, I also haue the lawe. Wherefore, as though he were moued through indignation of the holy Ghost, he calleth grace it selfe the law, geuing a new name to the effect and working of grace, in contempt of the lawe of Moises and the false apostles, which contended that the law was necessary to iustification: and so he setteth the lawe aginst the lawe. And this is a sweete kind of speach and full of consolation, when in the scriptures, and specially in Paule, the lawe is set against the lawe,

Paule calleth grace the law.

Phrases of speach onely proper to the scripture

sinne

ſinne againſt ſinne, death againſt death, captiuitie againſt captiuitie, hell againſt hell, the altar againſt the altar, the lambe againſt the lambe, the paſſeouer againſt the paſſeouer.

In the 8. to the Romaines it is ſayd: For ſinne he condemned ſinne. Pſal. 68. and Epheſ. 4. He hath led captiuitie captiue. Oſe. 13. O death I will be thy death: O hell I will be thy deſtruction. So he ſayth here, that through the lawe he is dead to the lawe. As if he ſayd: The lawe of Moiſes accuſeth and condemneth me: but againſt that accuſing and condemning law, I haue an other lawe, which is grace and libertie. This lawe accuſeth the accuſing law, and condemneth the condemning law. So death killeth death: but this killing death is life it ſelfe. But it is called the death of death by a vehement indignation of ſpirite againſt death. So righteouſnes taketh the name of ſinne, becauſe it condemneth ſinne, and this condemning of ſinne is true righteouſnes.

Death againſt death.

Iam. 1. 15.

And here Paule ſeemeth to be an heretike: yea of all heretikes the greateſt, and his hereſie is ſtraunge and monſtruous. For he ſayth, that he being dead to the law, liueth to God. The falſe apoſtles taught this doctrine: Except thou liue to the lawe, thou art dead to God: that is to ſay, vnleſſe thou liue after the law, thou art dead before God. But Paule ſayth quite contrary: Except thou be dead to the lawe, thou canſt not liue to God. The doctrine of our aduerſaries at this day is like to the doctrine of the falſe apoſtles of that time. If thou wilt liue to God (ſay they) liue to the law or after the lawe. But contrariwiſe we ſay: If thou wilt liue to God, thou muſt be vtterly dead to the law. Mans reaſon and wiſedom vnderſtandeth not this doctrine: therefore it teacheth alwayes the contrary: that is, If thou wilt liue vnto God, thou muſt kepe the law: for it is written, Do this and thou ſhalt liue. And this is a ſpeciall principle amongſt all the popiſh diuines: he that liueth after the law, liueth vnto God. Paule ſayth the contrary: that is, we can not liue vnto God vnleſſe we be throughly dead to the lawe. Wherefore we muſt mount vp to this heauenly altitude, that we may be aſſured that we are farre aboue the lawe, yea that we are vtterly dead vnto the lawe. Now, if we be dead vnto the lawe, then hath ỹ law no power ouer vs, like as it hath no power ouer Chriſt, who hath deliuered vs frō the ſame, that we might liue vnto God. All theſe thinges tende to this ende, to proue that we are not iuſtified by the lawe, but by faith onely in Ieſus Chriſt.

Paules hereſie.

He that is dead to the law, liueth to God.

The doctrin of the Papiſts.

A ſpeciall principle amongeſt the Popiſh diuines.

The whole lawe is abrogated.

And here Paule speketh not of the ceremoniall lawe onely, (as before we haue declared more at large) but of the whole law, whether it be ceremonial or morall: which to a Christian is vtterly abrogate, for he is dead vnto it: Not that the law is vtterly taken away: nay it remaineth, liueth, and raigneth still in the wicked. But a godly man is dead vnto the law, like as he is dead vnto sinne, the deuill, death and hell: which notwithstanding doe still remaine, & the world with all the wicked shall still abide in them. Wherefore when the Papist vnderstandeth that the ceremoniall lawe onely is abolished, vnderstand thou that Paule and euery Christian is dead to the whole law, and yet the law remaineth still.

Christ free from the graue. &c.

As for example: Christ rising from death is free frō the graue, and yet the graue remaineth still. Peter is deliuered from the prison, the sicke of the palsey from his bed, the young man from his coffen, the maiden from her couch, and yet the prison, the bed, the coffen, the couch do remaine still. Euen so the lawe is abolished when I am not subiect vnto it, the lawe is dead when I am dead vnto it, and yet it remaineth still. But because I am dead vnto it by an other law, therefore it is dead also vnto me: as the graue of Christ, the prison of Peter, the couch of the maiden. &c. doe still remaine, and yet Christ by his resurrection is dead vnto the graue, Peter by his deliuerance is freed from the prison, and the maid through life is deliuered from the couch.

I am dead to the law.

Wherfore these words: I am dead to the law, are very effectuall. For he sayth not: I am free from the lawe for a time, or I am Lord ouer the lawe: but simplie, I am dead to the lawe, that is to say, I haue nothing to doe with the lawe. Paule could haue vttered nothing more effectually against the righteousnes of the law, then to say: I am dead to the lawe, that is, I care nothing at all for the law: therefore I am not iustified by it.

What it is to die to the law.

Now, to die to the law, is, not to be bound to the law, but to be free from the lawe and not to know it. Therefore let him that will liue to God, endeuour that he may be found without the lawe, and let him come out of the graue with Christ. The souldiers were astonished when Christ was risen out of the graue: and they also which sawe the maiden raised vp from death to life, were amazed. So mans reason and wisedom is astonished, and becometh foolish when it heareth that we are not iustified except we be dead to the lawe: for it is not able to reach vnto this mysterie. But we know

that

that when we apprehend Christ by faith inwardly in cõscience, we enter into a certaine new law, which swalloweth vp ẏ old lawe that held vs captiues. As the graue in which Christ lay dead, after that he was risen againe, was voide and emptie, and Christ vanished away: so when I beleue in Christ, I rise againe with him, and die to my graue, that is to say, ẏ law, which held me captiue: So that now the law is voide, and I am escaped out of my prison & graue, that is to say, the law. Wherefore the law hath no right to accuse me, or to hold me any longer, for I am risen againe.

It is necessarie that mens consciences shoulde be diligently instructed, that they may well vnderstand the difference betwene the righteousnes of the law, and grace. The righteousnes of grace or the libertie of conscience doth in no wise pertaine to the flesh. For the flesh may not be at libertie, but must remaine in the graue, the prison, the couch: it must be in subiection to the law, & exercised by ẏ Egyptians. But the christian cõscience must be dead to the law, that is to say, free from the law, & must haue nothing at all to do wt it. It is good to know this: for it helpeth very much to ẏ cõforting of poore afflicted consciences. Wherefore, whẽ you see a man terrified & cast downe wt the sense and feeling of his sinne, say vnto him. Brother thou doest not rightly distinguish. Thou placest the lawe in thy conscience, which should be placed in the flesh. Awake, arise vp, and remember that thou must beleue in Christ the conquerour of the lawe and sinne. With this faith thou shalt mount vp aboue & beyond the lawe, into that heauen of grace where is no lawe nor sinne. And albeit the lawe and sinne doe still remaine, yet they pertaine nothing to thee: for thou art dead to the law and sinne.

Let the flesh be subiect to the lawe, but not the conscience.

How afflicted consciences must be comforted.

This is easily sayd: but blessed is he which knoweth how to lay fast holde on these thinges in time of distresse, that is, which can say, when sinne ouerwayeth him, and the lawe accuseth him: what is this to me, O law, that thou accusest me, and sayest that I haue committed many sinnes? In deede I graunt that I haue committed many sinnes, yea and yet still doe commit sinnes dayly without number. This toucheth me nothing: I am now deafe and can not heare: therefore thou talkest to me in vaine, for I am dead vnto thee. But if thou wilt needes dispute with me as touching my sinnes, get thee to my flesh and members, my seruãts: teach them, exercise and crucifie them: But trouble not me, not me Conscience, I say, which am a Ladie and a Queene, and haue nothing to

How thou must defend thy selfe against the accusation of the lawe.

The conscience answering to the accusatiō of the lawe.

do with thee: for I am dead to thee, and now I liue to Christ, with whom I am vnder an other law, to witte, the lawe of grace, which ruleth ouer sinne & the law. By what meanes? By faith in Christ, as Paule declareth hereafter.

To liue to the lawe, is to die to God, and contrariwise, to die to the lawe, is to liue to God.

But this seemeth a straunge and a wonderful definition, that to liue to the lawe, is to die to God: and to die to the law, is to liue to God. These two propositions are cleane contrarie to reason, and therfore no crafty Sophister or lawworker can vnderstand them. But learne thou the true vnderstanding thereof. He that liueth to the law, that is, seketh to be iustified by the workes of the law, is & remaineth a sinner: therefore he is dead & condemned. For the law can not iustifie and saue him, but accuseth, terrifieth, & killeth him. Therefore to liue vnto the lawe, is to die vnto God: and contrariwise, to die to the lawe, is to liue vnto God. Wherfore if thou wilt liue vnto God, thou must die to the law: but if thou wilt liue to the lawe, thou shalt die to God. Now, to liue vnto God, is to be iustified by grace or by faith for Christes sake, without the lawe and workes.

To liue vnto God.

This is then the proper and true definition of a Christian, that he is the childe of grace and remission of sinnes, because he is vnder no law, but is aboue the law, sinne, death and hell. And euen as Christ is free from the graue, and Peter from the prison, so is a Christian free from the lawe. And such a respect there is betwene the iustified conscience and the law, as is betwene Christ raised vp from the graue, and the graue, and as is betwene Peter deliuered from the prison, and the prison. And like as Christ by his death and resurrectiō is dead to the graue, so that it hath now no power ouer him, nor is able any longer to holde him, but the stone being roled away, the seales broken, & the kepers astonished, he riseth againe and goeth away without any let: and as Peter by his deliuerance is freed from the prison, and goeth whether he will: euen so the conscience by grace is deliuered from ỹ law. So is euery one that is borne of the spirite. But the flesh knoweth not from whence this cometh, nor whether it goeth, for it cā not iudge but after the law. But on the contrary, the spirite saieth: let the lawe accuse me, let sinne and death terrifie me neuer so much, yet I doe not therefore despaire: for I haue the lawe against the lawe, sinne against sinne, and death against death.

A Christiā.

Mat. 28.

The conscience by grace deliuered from the law.

Therefore when I feele the remorse and sting of conscience for sinne

ſinne, I beholde that braſen Serpent Chriſt hanging vppon the croſſe. There I finde an other ſinne againſt my ſinne which accuſeth and deuoureth me. Now, this other ſinne, namely in the fleſh of Chriſt, which taketh away the ſinnes of the world, is Almighty, it condemneth and ſwalloweth vp my ſinne. So my ſinne is condemned by ſinne, that is, by Chriſt crucified: who is made ſinne for vs, that we might be made the righteouſnes of God through him. In like maner I finde death in my fleſh, which afflicteth and killeth me: but I haue in me a contrary death, which is the death of death: for this death crucifieth and ſwalloweth vp my death.

Sinne againſt ſinne.

1. Cor. 5. 21.

Death againſt death

These thinges be not done by the law or workes, but by Chriſt crucified: vpon whoſe ſhoulders lye all the euills and miſeries of mankind, the law, ſinne, death, the deuill, and hell: and all these doe die in him, for by his death he hath killed them. But we muſt receaue this benefite of Chriſt with a ſure faith. For like as neither the law nor any worke thereof is offered vnto vs, but Chriſt alone: ſo nothing is required of vs but Faith alone, whereby we apprehend Chriſt, and beleue that our ſinnes and our death are condemned and abolished in the ſinne and death of Chriſt.

Thus haue we alwayes moſte certaine and ſure argumentes, which neceſſarily conclude that iuſtification cometh by faith alone. For how ſhould the law and workes auaile to iuſtification, ſeeing that Paule is ſo earneſt both againſt the law and workes, and ſaith plainly that we muſt be dead to the lawe, if we will liue to God. But if we be dead to the law and the law be dead to vs, then hath it nothing to doe with vs. How then ſhould it auaile any thing at all to our iuſtification? Wherefore we muſt needes ſay, that we be iuſtified by grace alone, or by faith alone in Chriſt, without the law and workes.

This the blind Sophiſters doe not vnderſtand, and therefore they dreame that Faith iuſtifieth not, except it doe the workes of charitie. By this meanes Faith which beleueth in Chriſt, becometh vnprofitable and of none effect: for the vertue of iuſtifying is taken from it, except it be furniſhed with charitie. But let vs now ſet apart the lawe and charitie vntill an other time, and let vs reſt vpon the principall point of this preſent matter: which is this, that Jeſus Chriſt the ſonne of God dyed vpon the croſſe, did beare in his body my ſinnes, the law, death, the deuill and hell. These inuincible enemies and tyrannes doe oppreſſe, vexe, and trouble me, and

The ſtate & principall poynt of all this matter.

therfore I am carefull how I may be deliuered out of their handes, iustified and saued. Here I finde neither lawe, worke nor charitie which is able to deliuer me from their tyrannie. There is none but the Lord Iesus onely and alone, which taketh away the lawe, killeth and destroyeth my death in his body, and by this meanes spoileth hell, iudgeth and crucifieth the deuill, and throweth him downe into hell. To be briefe, all the enemies which did before torment & oppresse me, Christ Iesus hath brought to naught: Hath spoyled them, and made a shew of them openly, triumphing by him selfe ouer them, in such sort that they can now rule and raigne no more ouer me, but are constrained to obey me. *Colos. 2. 15.*

In the matter of iustification there is nothing for vs to do, but to heare what Christ hath done for vs, and to apprehend the same by faith.

By this we may plainly see, that there is nothing here for vs to doe: Onely it belongeth vnto vs, to heare that these thinges haue bene wrought and done in this sort, and by faith to apprehend the same. And this is the true formed & furnished faith in deede. Now, when I haue thus apprehended Christ by faith, and through him am dead to the law, iustified from sinne, deliuered from death, the deuill and hell, then I do good workes, I loue God, I giue thankes to him, I exercise charitie towards my neighbour. But this charitie or workes following, doe neither forme nor adorne my faith, but my faith formeth and adorneth charitie. This is our diuinitie: which seemeth straunge and maruelous, or rather foolish to carnal reason: to wit, that I am not onely blind and deafe to the law, yea deliuered & freed from the law, but also wholy dead vnto the same.

This sentence well vnderstood in the time of trouble, maketh a man strong against all tentations.

This sentence of Paule: Through the lawe I am dead to the law, is full of consolation. Which, if it may enter into a man in due season, and take sure hold in his heart with good vnderstanding, it may so worke, that it will make him able to stand against all daungers of death, and all terrours of conscience and sinne, although they assaile him, accuse him, and would driue him to desperation neuer so much. True it is that euery man is tempted: if not in his life, yet at his death. There, when the law accuseth him & sheweth vnto him his sinnes, his conscience by and by sayth: Thou hast sinned. If then thou take good hold of that which Paule here teacheth, thou wilt answere: I graunt I haue sinned. Then will God punish thee. Nay, he will not so doe. Why, doth not the law of God so say? I haue nothing to doe with that lawe. Why so? Because I haue an other law which striketh this law dumme, that is to say, libertie. What libertie is that? The libertie of Christ, for by Christ

A speach or dialogue betwene the law and conscience.

I

I am vtterly freed from the law. Therefore, that law which is and remaineth a law to the wicked, is to me libertie, and bindeth that lawe which would condemne me: And by this meanes that lawe which would bind me & hold me captiue, is now fast bound it selfe, and holden captiue by grace and libertie, which is now my lawe: Which sayth to that accusing lawe: thou shalt not hold this man bound and captiue, for he is myne: but I will hold thee captiue, & bind thy hands that thou shalt not hurt him, for he liueth now vnto Christ, and is dead vnto thee.

A consolation against the terrors of the law, &c.

The binding law through Christ is bound it self

This to doe, is to dash out the teeth of the law, to wrest his sting and all his weapons from him, and to spoyle him of all his force: And yet the same law notwithstanding continueth and remaineth still to the wicked and vnbeleuers: and to vs also that be weake, so farre forth as we lacke faith, it continueth yet still in his force: here it hath his edge and teeth. But if I doe beleue in Christ, although sinne driue me neuer so much to despaire, yet staying vpon this libertie which I haue in Christ, I confesse that I haue sinned: but my sinne which is a condemned sinne, is in Christ which is a condemning sinne. Now this condemning sinne is stronger then that which is condemned: for it is iustifying grace, righteousnes, life & saluation. Thus when I feele the terrour of death, I say: Thou hast nothing to doe with me, O death: for I haue an other death which killeth thee my death, and that death which killeth, is stronger then that which is killed.

Sinne condemned, and cõdemning.

Death killed, & death killing.

Thus a faithfull man by faith onely in Christ, may raise vp him selfe, and conceaue such sure and sound consolation, that he shal not neede to feare the deuill, sinne, death, or any euills. And although the deuill set vpon him with all might and mayne, and goe about with all the terrours of the world to oppresse him, yet he conceaueth good hope euen in the middes thereof, and thus he sayeth: Sir Deuill, I feare not thy threatnings and terrours, for there is one whose name is Iesus Christ, in whome I beleeue: he hath abolished the law, condemned sinne, vanquished death, and destroyed hell: and he is thy Tormentour, O Satan, for he hath bound thee and holdeth thee captiue, to the ende that thou shouldest no more hurt me, or any that beleeueth in him. This faith the deuil can not ouercome, but is ouercome of it. For this is the victory sayth S. Iohn) that ouercometh the world, euen our faith. Who is it that ouercometh the world, but he which beleeueth that Iesus is the sonne of God?

1. Iob. 5. 4.

Paule therefore through a vehement zeale and indignation of spirite, calleth grace it selfe the lawe, which notwithstanding is an exceeding & inestimable libertie of grace which we haue in Christ Iesu. Moreouer he giueth this opprobrious name vnto the lawe (to let vs vnderstand for our consolation, that there is now a newe name giuen vnto it,) that it is not nowe aliue any more, but dead & condemned. And here (which is a pleasant sight to behold) he bringeth forth the law, and setteth it before vs as a theefe and a robber, which is already condemned and adiudged to death. For he describeth it as it were a prisoner hauing both hands & feete fast bound, and all his power taken away, so that it can not exercise his tyrannie, that is to say, it can not accuse and condemne any more: And with this most pleasant sight he maketh it odious and contemptible to the conscience: so that now he which beleueth in Christ, dare boldly and with a holy pride triumph ouer the lawe after this maner. I am a sinner: If thou canst doe any thing against me, O law, now doe thy worst. So farre of is it then, that the lawe is now terrible vnto him which doth beleue.

A new name giuen to the law, that it is dead and condemned.

The law is bound and condemned: therefore it can not accuse vs &c.

A holy pride.

Since Christ is risen from death, why should he now feare the graue? Since Peter is deliuered from the prison, why should he now feare it? When the maiden was at the point of death, then might she in deede feare the bed: but being nowe raysed vp, why should she feare it? In like maner, why should a Christian which enioyeth and possesseth Christ by faith, feare the lawe? True it is that he feeleth the terrours of the lawe, but he is not ouercome of them: but staying vpon the libertie which he hath in Christ, he sayth: I heare thee murmuring, O lawe, that thou wouldest accuse me and condemne me: but this troubleth me nothing at all. Thou art to me as ỳ graue was vnto Christ: For I see that thou art fast bound hand and foote: and this hath my lawe done. What lawe is that? Libertie, which is called the law, not because it bindeth me, but because it bindeth my lawe. The lawe of the ten commaundements did bind me. But against that law I haue an other law, enē the law of grace: which notwithstanding is to me no law, neither doth it bind me, but setteth me at liberty. And this is a law against that accusing and condemning law: which law it so bindeth, that it hath no power to hurt me any more. So against my death which bindeth me, I haue an other death, that is to say, life, which quickneth me in Christ: and this death looseth and freeth me from the

Why he calleth libertie the law.

The law of grace, binding the law of the ten commaundements.

hands

bondes of my death, and with the same bondes bindeth my death. So death which bound me, is now fast bound, which killed me, is now killed by death, that is to say, by life it selfe.

Thus Christ, with most sweete names, is called my lawe, my sinne, my death, against the law, against sinne, against death: whereas in very deede he is nothing els but meere liberty, righteousnes, life & euerlasting saluation. And for this cause he is made the lawe of the law, the sinne of sinne, the death of death, that he might redeeme me from the curse of the law, iustifie me and quicken me. So then, whiles Christ is the law, he is also liberty, whiles he is sinne, he is righteousnes, and whiles he is death, he is life. For in that he suffered the law to accuse him, sinne to condemne him, and death to deuoure him, he abolished the law, he condemned sinne, he destroyed death, he iustified and saued me. So is Christ the poyson of the law, sinne and death, and the remedie for the obtaining of libertie, righteousnes, and euerlasting life.

The most sweete and comfortable names of Christ.

Christ a poison against death.

This maner of speach which Paule here vseth, and is proper vnto him alone, is full of consolation. Likewise in the 7. chapter to the Romaines he setteth the law of the spirite against the lawe of the members. And because this is a straunge and a maruelous maner of speaking, therefore it entreth more easily into the mind, and sticketh faster in the memory. Moreouer, when he sayth: I through the law am dead to the law, it soundeth more sweetely then if he should say: I through libertie am dead to the law. For he setteth before vs, as it were, a certaine picture, as if the law were fighting against the law. As though he should say: O law, if thou canst accuse me, terrifie me, and bind me, I will set aboue and against thee an other law, that is to say, an other tormentour, which shall accuse thee, bind thee and oppresse thee. In deede thou art my tormentour, but I haue an other tormentour, euen Christ, which shal torment thee. When thou art thus bound, tormented and suppressed, then am I at libertie. So then grace is a law, not to me, for it bindeth me not, but to my lawe: which this lawe so bindeth, that it can not hurt me any more.

The law of the mind set against the law of the members.

One tormētor against an other.

Thus Paule goeth about to draw vs wholy from the beholding of the lawe, sinne, death and all other euills, and to bring vs vnto Christ, that there we might behold this ioyfull conflict: to wit, the law fighting against the law, that it may be to me libertie: sinne against sinne, that it may be to me righteousnes: death against

A most ioyfull combat.

death, that I may obtaine life: Christ fighting against the deuill, that I may be the child of God: and destroying hell, that I may enioy the kingdom of heauen.

Verse 19. That I might liue vnto God.

That is to say, that I might liue before God. Ye see then that there is no life vnlesse ye be without the lawe, yea vnlesse ye be vterly dead vnto the law, I meane in conscience. Notwithstanding in the meane season (as I haue often sayd) so long as the body liueth, the flesh must be exercised with lawes, and vexed with exactions and penalties of lawes, as were the Egyptians. But the inward man not subiect to the lawe, but deliuered and freed from it, is a liuely, a iust and a holy person, not of him selfe, but in Christ, because he beleeueth in him, as followeth.

The flesh subiect to the law, but not the conscience.

Verse 20. I am crucified with Christ.

This he addeth to declare that the law is a deuourer of the law. Not onely (sayth he) I am dead to the law through the lawe, that I may liue to God, but also I am crucified w Christ. But Christ is Lord ouer the lawe, because he is crucified & dead vnto the law: Therefore am I also Lord ouer the law: for I likewise am crucified and dead vnto the lawe, forasmuch as I am crucified and dead with Christ. By what meanes? By grace and faith. Through this faith because I am now crucified and dead vnto the lawe, therefore the law loseth all his power which it had ouer me, euen as it hath lost all his power which it had ouer Christ. Wherefore, euen as Christ him self was crucified to the law, sinne, death and the deuill, so that they haue no further power ouer him: euen so I through faith being now crucified with Christ in spirite, am crucified and dead to the law, sinne, death and the deuill, so that they haue no further power ouer me, but are now crucified and dead vnto me.

To be crucified with Christ.

Paule speaketh not here of crucifying by imitation or example (for to follow the example of Christ, is also to be crucified with him,) which crucifying belongeth to the flesh. Whereof Peter speaketh in his 1. Epistle and 2. chapter. Christ suffered for vs, (sayth he) leauing vnto vs an example that we should follow his steppes. But he speaketh here of that high crucifying, whereby sinne, the deuill and death are crucified in Christ, and not in me. Here Christ Iesus doth all him selfe alone. But I beleeuing in Christ,

Chriſt, am by faith crucified alſo wᵗ Chriſt, ſo that all theſe thinges are crucified and dead vnto me.

Verſe 20. Thus I liue.

I ſpeake not ſo (ſayth he) of my death & crucifying, as though I now liued not: Yea I liue, for I am quickned by this death and crucifying through the which I die: That is, for as much as I am deliuered from the lawe, ſinne and death, I nowe liue in deede. Wherefore that crucifying and that death whereby I am crucified and dead to the law, ſinne, death and all euills, is to me reſurrection and life. For Chriſt crucifieth the deuil, he killeth death, condemneth ſinne, and bindeth the law: and I beleuing this, am deliuered from the law, ſinne, death and the deuill. The lawe therefore is bound, dead and crucified vnto me, and I againe am bound, dead, and crucified vnto it. Wherefore, euen by this death and crucifying, that is to ſay, by this grace or libertie, I now liue.

The true life of the faithfull.

Here (as before I haue ſayd) we muſt obſerue Paules maner of ſpeaking. He ſayth that we are dead & crucified to the lawe, where as in very deede the law it ſelfe is dead and crucified vnto vs. But this maner of ſpeach he vſeth here of purpoſe, that it may be the more ſweete and comfortable vnto vs. For the lawe (which notwithſtanding continueth, liueth and reigneth in the whole worlde, which alſo accuſeth and condemneth all men) is crucified and dead vnto thoſe onely which beleue in Chriſt: therefore to them alone belongeth this glory, that they are dead to ſinne, hell, death and the deuill.

The faithful are crucified and dead to the law.

The glory of the faithfull.

Verſe 20. Yet nowe not I.

That is to ſay, not in mine owne perſon, nor in mine owne ſubſtance. Here he plainly ſheweth by what meanes he liueth: And he teacheth what true Chriſtian righteouſnes is, namely that righteouſnes whereby Chriſt liueth in vs, and not that which is in our perſon. Therefore when we ſpeake of Chriſtian righteouſnes, we muſt vtterly reiect the perſon. And here Chriſt and my conſcience muſt become one bodye, ſo that nothing remaine in my ſight but Chriſt crucified and raiſed from the dead. But if I behold my ſelfe onely & ſet Chriſt aſide, I am gone. For by and by I fall into this cogitation: Chriſt is in heauen & thou art on the earth: how ſhalt thou now come vnto him? Forſooth I will liue holily, and do that

Chriſtian righteouſnes.

We muſt haue Chriſt onely in ſight and before our eies

which the law requireth: so shall I enter into life. Here, returning to my selfe, and considering what I am, what I ought to be, and what I am bound to do, I lose the sight of Christ, who is my righteousnes and life. Who being lost, there is no councell nor succour now remaining, but certaine desperation and destruction must needes follow.

Such is our miserie, that in tentations and afflictions we set Christ aside, and looke backe into our selues, and our life past.

And this is a common euill among men. For such is our miserie, that when tentation or death cometh, by and by setting Christ aside, we consider our owne life past, and what we haue done. Here, except we be raised vppe againe by faith, we must needes perish. Wherefore we must learne in such conflicts and terrours of conscience (forgetting our selues, and setting the law, our life past, and all our workes apart, which driue vs to the consideration of our selues onely) to turne our eyes wholy to the brasen serpent Christ Iesus crucified, and assuredly beleeue that he is our righteousnes and life, not fearing the threatnings and terrours of the law, sinne, death and the iudgement of God. For Christ, on whome our eyes are fixed, in whom we liue, who also liueth in vs, is Lord and conquerour of the law, sinne, death and all euills: In whom most certaine and sure consolation is set forth vnto vs, and victorie giuen.

Verse 20. Thus I liue, yet not I now, but Christ liueth in me.

Where he sayth: Thus I liue, he speaketh it, as it were, in his owne person. Therefore he by and by correcteth him selfe, saying: yet not I now. That is to say, I liue not now in mine owne person, but Christ liueth in me. In deede the person liueth, but not in him selfe, nor for any thing that is in him. But who is that I, of whome he sayth: yet not I. This I is he which hath the lawe, and is bound to doe the workes thereof: who also is a certaine person separate from Christ. This person Paule reiecteth. For as he is separate from Christ, he belongeth to death and hell. Therefore he sayth: Now not I, but Christ liueth in me. He in my forme, my furniture and perfection, adorning and bewtifying my faith, as the colour, the cleare light, or the whitenes do garnish and bewtifie the wall. Thus are we constrained grossely to set forth this matter. For we can not spiritually conceaue, that Christ is so nearely ioyned and vnited vnto vs, as the colour or whitenes are vnto the wall. Christ therefore (sayth he) thus ioyned and vnited vnto me and abiding in me, liueth this life in me which I now liue: yea Christ him selfe

The old mã.

is

is this life which I now liue. Wherefore Christ and I in this behalfe are both one.

Now, Christ liuing in me aboliſheth the law, condemneth ſinne, and deſtroyeth death: for it can not be, but at his preſence all theſe muſt nedes vaniſh away. For Chriſt is euerlaſting peace, conſolation, righteouſnes and life: and to theſe the terrour of the law, beaſtlines of mind, ſinne, hell and death, muſt needes geue place. So Chriſt liuing and abiding in me, taketh away and ſwalloweth vp all euils which vexe and afflict me. This vnion or cõiunction then, is the cauſe that I am deliuered from the terrour of the lawe and ſinne, am ſeparate from my ſelfe, and tranſlated vnto Chriſt & his kingdom, which is a kingdom of grace, righteouſnes, peace, ioy, life, ſaluation, and eternall glorie. Whileſt I thus abide & dwell in him, what euill is there that can hurt me?

The workes of Chriſt liuing in the faithfull.

In the meane ſeaſon the old man abideth without and is ſubiect to the lawe: but as concerning iuſtification Chriſt and I muſt be entierly conioyned and vnited together, ſo that he may liue in me and I in him. And this is a wonderfull maner of ſpeech. Now, becauſe Chriſt liueth in me, therefore looke what grace, righteouſnes, life, peace and ſaluation is in me, it is his, and yet notwithſtanding the ſame is mine alſo by that vnſeparable vnion and cõiunction which is through faith: by the which Chriſt and I are made as it were one body in ſpirite. For as much then as Chriſt liueth in me, it followeth, that as I muſt needes be with him partaker of grace, righteouſnes, life and eternall ſaluation: ſo the lawe, ſinne and death can haue no place in me: yea the lawe is crucified and ſwallowed vp of the lawe, ſinne of ſinne, and death of death. Thus Paule goeth about to drawe vs from the beholding of our ſelues, the law and workes, and to plant in vs true faith in Chriſt: ſo that in the matter of iuſtification we ſhould thinke vpon nothing elſe but grace, ſeparating the ſame farre from the lawe and workes, which in this matter ought to haue no place.

Chriſt liuing in the faithful, communicateth vnto them all giftes of grace & ſpirituall bleſſings.

Paule hath his peculiar phraſe or kinde of ſpeach, which is not after the maner of men, but diuine and heauenly, nor vſed of the Euangeliſts or of the reſt of the Apoſtles, ſauing onely of Iohn: who alſo is wont ſometimes ſo to ſpeake. And if Paule had not firſt vſed this phraſe, and ſet forth the ſame vnto vs in plaine words, the very Saincts themſelues durſt not haue vſed it. For it ſeemeth a very ſtraunge and a mõſtrous maner of ſpeaking thus to ſay: I liue,

Paules excellent and heauenly maner of ſpeach.

I liue not: I am dead, I am not dead: I am a sinner, I am not a sinner: I haue the law, I haue not ꝑ law. Which phrase is sweete and comfortable to all those that beleue in Christ. For in that they behold themselues, they haue both the lawe and sinne: but in that they looke vnto Christ, they are dead to the law and haue no sinne. If therefore in the matter of iustification thou separate the person of Christ from thy person, then art thou in the law, thou abidest in the lawe, thou liuest in the lawe and not in Christ, and so thou art condemned of the lawe, and dead before God. For thou hast that faith which (as the Sophisters dreame) is furnished with charitie. Thus I speake for examples sake. For there was neuer any one found that was saued by this faith. And therefore what things soeuer the popish Sophisters haue writtē touching this faith, are nothing els but vaine topes and meere deceites of Sathan. But let vs graunt that such there be as haue this faith: yet are they not therfore iustified. For they haue but an historicall faith concerning Christ, which the Deuill also and all the wicked haue.

The faithful both righteous and sinners.

The Papists faith.

Faith therefore must be purely taught: namely that thou art so entirely & nerely ioyned vnto Christ, that he and thou are made as it were one person: so that thou mayst boldly say, I am now one wt Christ, that is to say, Christes righteousnes, victorie and life are mine. And againe, Christ may say, I am that sinner, that is, his sinnes & his death are mine, because he is vnited & ioyned vnto me & I vnto him. For by faith we are so ioyned together, that we are become one flesh & one bone. *Eph. 5.* we are ꝑ members of the bodie of Christ, flesh of his flesh, & bone of his bones: So that this faith doth couple Christ & me more neere together, then the husband is coupled to his wife. This faith therefore is not an idle qualitie, but the excellency thereof is such, that it vtterly confoundeth these foolish dreames of ꝑ Sophisters touching their formed faith & counterfeit charitie, their merits, workes and worthines. These things I would gladly set forth more fully, if by any meanes I could.

Faith so knitteth vs and Christ together, that we become one with him.

True faith is not idle.

Hitherto we haue declared this to be the first argumēt of Paule, that either Christ must needes be the minister of sinne, or else the lawe doth not iustifie. When he had finished this argument, he set forth him selfe for an example, saying, that he was dead vnto that old law by a certaine new lawe. Now he answereth two obiections which might haue bene made against him. His first answere is against the cauillations of the proude, and the offence of the weake.

weake. For when remission of sinnes is freely preached, then doe ꝑ malicious by and by sclaunder this preaching, as *Rom. 3.* Let vs doe euill that good may come thereof. For these fellowes, as soone as they heare that we are not iustified by the law, forth with doe maliciously conclude and say: why, then let vs reiect the law. Againe, if grace doe there abound (say they) where sinne doth abound, let vs then abound in sinne that we may become righteous, & that grace may the more abound. These are the malicious & proude spirites, which spitefully & witting ly sclaūder the Scriptures & sayings of ꝑ holy Ghost, euen as they sclaundered Paule whilest the Apostles liued, to their owne confusion & condemnation, as it is said. *2. Pet. 3.*

What occasion the malicious take of this doctrine.

Moreouer, the weake which are not malicious, are offended when they heare that the lawe and good workes are not to be done as necessary to iustification. These must be holpen, and must be instructed how good workes doe not iustifie: howe they ought to be done, how not to be done. They ought to be done, not as the cause, but as the frutes of righteousnes: and when we are made righteous, we ought to doe them: but not contrariwise, to the ende that when we are vnrighteous, we may be made righteous. The tree maketh the apple, but not the apple the tree.

Howe the weake are to be instructed.

Goodworks are not the cause, but the frutes of righteousnes.

He said before: I am dead. &c. here the presumptious and malicious might soone take occasion to cauill after this maner. What sayst thou Paule? art thou dead? how then doest thou speake? how doest thou write? The weake also might soone be offended, and say vnto him: what art thou Paul? Doe we not see that thou art liuing, & dost such things as pertaine to this life? To this he answereth: I liue in deede, and yet now not I, but Christ liueth in me. There is then a double life. The first is mine, which is naturall: the second is the life of an other, that is to say, the life of Christ in me. As touching my naturall life I am dead, and now I liue an other life. I liue not now as Paule, but Paule is dead. Who is it then that liueth? The Christian. Paule therefore as he liueth in him selfe, is wholy dead through the law: but as he liueth in Christ, or rather as Christ liueth in him, he liueth by an other life: for Christ speaketh in him, liueth in him, and exerciseth all the operations of life in him. This cometh not now of the life of Paule, but of the life of the christian & regenerate person. Therfore thou malicious spirit, where I say that I am dead, now sclaūder my words no more. And thou that art weake, be not offended, but distinguish & deuide

Malitious cauillers.

Life taken two maner of wayes.

this matter rightly. For (as I sayd) there are two liues: to wit, my naturall life, and the life of an other. By mine owne life I liue not: for if I did, the law would haue dominion ouer me, and holde me in captiuitie. To the ende therefore that it should not hold me in captiuitie and bondage, I am dead to it by an other lawe: and this death purchaseth vnto me the life of an other, euen the life of Christ: which life is not mine by nature, but is geuen vnto me by Christ through faith.

The faithful liue not their owne life, but the life of Christ.

Secondly, this obiection might haue bene made against Paule: What sayst thou Paule? Doest thou not liue by thine owne life, or in thine owne flesh, but in Christ? we see thy flesh, but we see not Christ. Wouldest thou then delude vs by thine inchauntmentes, that we should not see thee present in flesh, liuing as thou diddest before, and doing all thinges in this corporall life as others doe? He answereth:

Verse.20. And in that I nowe liue in the flesh, I liue by faith in the sonne of God.

Christ is our life.

As if he should say: True it is that I liue in the flesh, but this life, whatsoeuer it is, I esteeme as no life: for in very deede, it is no true life, but a shadow of life, vnder the which an other liueth, that is to say, Christ, who is my true life in deede: which life thou seest not, but onely hearest, and I feele. Thou hearest the winde, but knowest not whence it cometh or whether it goeth. *Ioh.3.* Euen so thou seest me speaking, eating, labouring, sleeping and doing other thinges, and yet thou seest not my life. For this time of life which I now liue, I liue in deede in the flesh, but not through the flesh or according to the flesh, but through faith and according to faith. Paule then denieth not that he liueth in the flesh, because he doth all thinges that belong to a naturall man. He vseth also carnall thinges, as meate, drinke, apparell and such like, which is to liue in the flesh: but he sayth that this is not his life: And although he vseth these thinges, yet he liueth not through them as the world liueth through the flesh and after the flesh: for it neither knoweth nor hopeth for any life besides this.

The faithful liue in the flesh, but not according to the flesh.

Therfore (saith he) this life which I now liue in the flesh, whatsoeuer it is, I liue in the faith of the sonne of God. For this word which I now corporally speake, is the word, not of flesh, but of the holy Ghost, and of Christ. This sight which goeth in, or commeth

To liue in the faith of the sonne of God.

out

out at mine eyes, proceedeth not of flesh, that is to say, it is not gouerned of the flesh, but of the holy Ghost. So my hearing commeth not of the flesh, although it be in the flesh, but of the holy Ghost. A Christian speaketh none other but chast, sober and holie thinges, which pertaine vnto Christ, to the glorie of God and the profite of his neighbour. These things come not of the flesh, neither are done according to the flesh, and yet are they in the flesh. For I can not teach, write, pray or geue thãks, but with these instruments of the flesh, which are necessarie to the accomplishing of these workes: and yet notwithstanding these workes procede not of the flesh, but are geuen by God from aboue. In like maner I behold a woman, but with a chast eye, not lusting after her. This beholding cometh not of the flesh, although it be in the flesh, because the eyes are the carnal instruments of this sight: but the chastnes of this sight commeth from heauen.

Thus a Christian vseth the world & all creatures, so that there is no difference betwene him and the Infidel. For in their apparel, in their feeding, hearing, seeing, speaking, gestures, countenances and such other things they are like, & in outward appearance they seeme to be all one (as Paule speaketh of Christ: In outward appearance he was found, saith he, as a man): yet notwithstanding there is great difference. For I liue in the flesh (I graunt) but I liue not of my selfe: but in that I now liue, I liue in the faith of the sonne of God. This which I nowe speake, springeth out of an other fountaine then that which thou heardest of me before. Paule before his conuersion spake with the same voyce and toungue wherewith he spake afterwards: but his voice & his toungue were then blasphemous, and therefore he could speake nothing else but blasphemies and abhominations against Christ and his Church. After he was cõuerted, he had the same flesh, the same voice & toungue which he had before, & nothing was chaũged: but his voice and his toungue then vttered no blasphemies, but spirituall and heauenly wordes: to wit, thankesgiuing and the praise of God: which came of faith & the holy Ghost. So then I liue in the flesh, but not of the flesh or after the flesh, but in the faith of the sonne of God.

Phil.2.7.

The difference betwene the faithfull & vnfaithfull.

Hereby we may plainly see whence this spirituall life cometh: which the naturall man can in no wise perceaue, for he knoweth not what maner of life this is. He heareth the wind, but whence it cometh or whither it goeth, he knoweth not. He heareth the voice

of the ſpirituall man, he knoweth his face, his maners and his geſtures: but he ſeeth not whence thoſe wordes, which are not nowe wicked and blaſphemous as before, but holy and godly, or whence thoſe motions & actions doe come. For this life is in the heart by faith, where the fleſh is killed & Chriſt raigneth with his holy ſpirit, who now ſeeth, heareth, ſpeaketh, worketh, ſuffereth & doth all other things in him, although the fleſh doe reſiſt. To conclude, this is not the life of the fleſh, although it be in the fleſh: but of Chriſt the ſonne of God, whom the Chriſtian poſſeſſeth by faith.

Verſe. 20. Who loued me and gaue him ſelfe for me.

The true maner of iuſtification.

Here haue ye ỳ true maner of iuſtification ſet before your eies, & a perfect exãple of the aſſurãce of faith. He that can with a firme & a conſtant faith ſay theſe wordes with Paule: I liue by faith in the ſonne of God, who loued me, and gaue him ſelfe for me, is happie in deede. And with theſe wordes Paule taketh away the whole righteouſnes of the law & workes, as afterwards we will declare. We muſt therfore diligently wey and conſider theſe wordes: The ſonne of God loued me, and gaue him ſelfe for me. It was not I then that firſt loued the ſonne of God, and deliuered my ſelfe for him: as the Sophiſters dreame, that they loue the ſonne of God, & deliuer them ſelues for him. For they teach that a man, *ex puris naturalibus*, that is, of his owne pure naturall ſtrength, is able to doe meritorious workes before grace, and loue God and Chriſt aboue all things. Theſe fellowes preuent the loue of God & Chriſt: for they doe that is in them (ſay they): that is, they doe not onely fulfill the commaundements, but alſo they obſerue the * counſells, they doe the workes of * ſupererogation, and ſell their ſuperfluous merites to lay men, and ſo (as they dreame) they geue them ſelues for Chriſt, and thereby ſaue both them ſelues and others, turning the wordes of Paule: which loued me. &c. cleane contrarie, and ſaying: we haue loued Chriſt and geuen our ſelues for him. Thus, whiles the wicked, being puffed vp with the wiſedom of the fleſh, imagine that they doe what in them lieth, they loue God, they deliuer them ſelues for Chriſt: what doe they elſe but aboliſh the goſpell, deride, deny and blaſpheme Chriſt, yea ſpit vpon him and tread him vnder foote? They confeſſe in wordes that he is a iuſtifier and a Sauiour: but in very deede they take from him ỳ power both to iuſtifie and ſaue, and geue ỳ ſame to their owne wilworks, they re-

* The Papiſts deuide the goſpell into precepts and counſells. To the preceptes men are bound (ſay they), but not to the counſells.

* Works of ſupererogation the Papiſtes call thoſe which they doe of their owne deuotion, more then God requireth.

ceiue

ceremonies and deuotions. This is to liue in their owne righteousnes and workes, and not in the faith of the sonne of God.

Wherefore this is not the true way to attaine iustification, to doe that which in thee lieth: as the popish Sophisters and Scholedoctours do teach, which affirme that if a mã do what in him lieth, God will vndoubtedly geue vnto him his grace. But this saying may not be straitly vrged, say they. For if we do those workes which may be approued by the iudgement of any good man, it is enough: for then grace shall surely follow, because God, in that he is good and iust, must needes geue grace as a recompence for suche good workes. And hereof commeth this verse:

To do what in vs lieth.

Vltra posse viri non vult Deus vlla requiri. That is,
God will no more require of man, then of him selfe performe he can.

In deede this is a good saying if it be vsed rightly, and in place conuenient: that is, in the gouernment of common weales or families. As if I being in the kingdom of reason, doe execute the office of a magistrate or gouerne a familie, doing that in me lieth, I am excused. This kingdom hath his boundes and limites: to the which also these sayings doe pertaine: *To doe what in vs lieth*: *To doe as much as we are able.* But the Papistes applie these sayinges to the spirituall kingdom, wherein a man can doe nothing else but sinne; for he is * sold vnder sinne. But in externall thinges (such I meane as pertaine to ciuill and household gouernment) he is not a seruaunt, but a Lord and a ruler. Wherefore they haue done wickedly in applying these sentences to the Church, which properly pertaine to the gouernment of common weales and families. For the kingdome of mans reason and the spirituall kingdome must be separate farre a sunder.

The Papists applie matters of policie and ciuil gouernment to the church.

* Rom. 7. 14.

Moreouer, they say that nature is corrupt, but the qualities of nature notwithstanding are sound and vncorrupt: which also they attribute euen vnto Deuills. Upon this ground they reason after this maner. If the naturall qualities of man be sound and vncorrupt, then is his vnderstanding and his will sound & vncorrupt, and so cõsequently all other qualities of nature are pure and perfect in him. To know these thinges it is necessary for you, ỳ ye may hold the sincerite of the doctrine of Faith. Where they say then that the naturall qualities of man are sound and vncorrupt, and thereof do inferre, that a man is able of himselfe to fulfill the law, & to loue God with all his heart, applying these qualities to the spirituall

The Papists graunt that nature is corrupt: but they say that the powers & qualities of nature remaine sound and vncorrupt.

kingdom, I deny the consequence. And here I make a distinction betwene the naturall and the spirituall qualities (which they confound and mingle together), and I say that the spirituall qualities are not sound, but corrupt, yea vtterly quẽched through sinne both in man and deuill, so that there is in them nothing else but corrupt vnderstanding, and a will continuallie striuing against the will of God, which can thinke nothing els but that which is altogether against God. Notwithstanding, I graunt that the naturall qualities are vncorrupt. But what qualities are they? That a man being drowned in sinne and iniquitie, and a bondslaue of Satan, hath will, reason, and power notwithstanding to execute the office of a magistrate, to gouerne a familie, to guide a ship, to build a house, & to doe such other things as are subiect vnto man: for these things are not taken from him. We doe not then deny but that these sentences are true in the corporall kingdom: But if ye wrest them to the spirituall kingdom, I vtterly deny them: for there (as I sayd) we are cleane ouerwhelmed and drowned in sinne. Whatsoeuer is in our will, is euill: whatsoeuer is in our vnderstanding, is errour. Wherfore in spirituall matters mã hath nothing but darkenes, errours, ignorance, malice, and peruersnes both of will & vnderstanding. How then shall he worke well, fulfill the law, and loue God?

Christ first loued vs, & not we him.

Wherfore Paule sayth here that Christ first began and not we. He, euen he (sayth Paule) loued me and gaue him selfe for me. As if he sayd: He found in me no good will or right vnderstanding: but this good Lord had mercie vpon me. He saw me to be nothing else but wicked, going astray, contemning God, and flying from him more and more: yea rebelling against God, taken, led and caried away captiue of the deuil. Thus of his mere mercy preuenting my reason, my will, and my vnderstanding, he loued me, and so loued me, that he gaue him selfe for me, to the ende that I might be freed from the law, sinne, the deuill and death.

The bragging of the Papistes,

Againe, these wordes: The sonne of God loued me, and gaue him selfe for me, are mighty thundrings and lightnings from heauen against the righteousnes of the law and all the workes therof. So great and so horrible wickednes, errour, darkenes and ignorance was in my wil and vnderstanding, that it was impossible for me to be raunsomed by any other meanes then by such an inestimable price. Why doe we then vaunt of the integritie and soundnes of nature, of the rule of reason, of free will, and of doing what in vs lieth?

lieth? Why doe I offer, to pacifie the wrath of God (who as Moises saith, is a consuming fire) this my rotten stubble and straw, yea horrible sinnes, and claime of him to reward me with grace and euerlasting life for them, since here I learne such wickednes to lye lurking in my nature, that the whole world and all creatures therin were not able to counteruaile the indignation of God, but that the very sonne of God himselfe must needes be deliuered for the same?

most vaine and foolish, touching the integritie of the qualities of nature.

But let vs consider well this price, and let vs behold this captiue deliuered (as Paule sayth) for me, the sonne of God I meane, and we shall see him, without all comparison, to exceede and excell all creatures. What wilt thou doe when thou hearest the Apostle say that such an inestimable price was giuen for thee? Wilt thou bring thy cowle, thy shauen crowne, thy chastitie, thy obedience, thy pouertie, thy workes, thy merites? What shall all these doe? Yea what shall the law of Moises auaile? What shall the workes of all men, and all the suffering of the Martyrs profite thee? What is the obedience of all the holy Angells in comparison of the sonne of God deliuered, and that most shamefully, euen to the death of the crosse, so that there was no droppe of his most precious bloud, but it was shed, and that for thy sinnes? If thou couldest rightly consider this incomparable price, thou shouldest hold as accursed all these ceremonies, vowes, works and merites before grace and after, and throw them all downe to hel. For it is an horrible blasphemie to imagine that there is any worke whereby thou shouldest presume to pacifie god, since thou seest that there is nothing which is able to pacifie him but this inestimable price, euen the death and bloud of the sonne of God, one droppe whereof is more precious then the whole world.

The dignity of the price giuen for vs.

Verse 20. For me.

Who is this Me? Euen I wretched and damnable sinner, so dearly beloued of the sonne of God, that he gaue him selfe for Me. If I then through workes or merits could haue loued the sonne of God and so come vnto him, what needed he to deliuer him selfe for me? Hereby it appeareth how coldly the Papistes handled, yea how they vtterly neglected the holy scriptures, and the doctrine of faith. For if they had considered but onely these wordes, that it behoued the sonne of God to be giuen for me, it had ben impossible

The negligence of the Papistes in handling the holy Scriptures.

that so many monstrous sectes should haue sprong vp amongest them. For faith would by and by haue aunswered: why doest thou choose this kind of life, this religion, this worke? Doest thou this to please God, or to be iustified thereby? Doest thou not heare, O thou wretch, that the sonne of God shed his bloud for thee? Thus true faith in Christ would easily haue withstand all maner of sects.

How sectes may be withstand.

Wherefore I say (as I haue often times sayd) that there is no remedie against sects, or power to resist them, but this onely article of Christian righteousnes. If we lose this article, it is impossible for vs to withstand any errours or sectes: As we may see at this day in the fantasticall spirites the Anabaptistes and such like: who being fallen away from this article of iustification, will neuer cease to fall, erre, and seduce others vntill they come to the fulnes of all iniquitie. There is no doubt, but they wil raise vp innumerable sectes, & still deuise new workes. But what are all these things (though they haue neuer so goodly a shew of holines) if ye compare them to the death and bloud of the sonne of God, who gaue him selfe for me? Consider well, I pray you, who this sonne of God is, how glorious he is, how mighty he is. What is heauen and earth in comparison of him? Let all the Papistes and all the authors of sectes, yea though the whole worlde take their part, be throwne downe into hell, with all their righteousnes, workes and merits, rather then the truth of the Gospell should be blemished, and the glory of Christ perish. What meane they then, to bragge so much of workes and merites? If I being a wretched & a damned sinner could be redeemed by any other price, what needed the sonne of God to be giuen for me? But because there was no other price either in heauen or in earth, but Christ the sonne of God, therefore it was most necessary that he should be deliuered for me. Moreouer, this he did of inestimable loue: For Paule sayth, which loued me.

The maiesty of Christ the sonne of God.

Which loued me. &c.

Wherefore these wordes: which loued me, are full of Faith. And he that can vtter this litle word Me, and apply it vnto him self with a true and a constant faith, as Paule did, shall be a good disputer with Paule against the lawe. For he deliuered neither sheepe, oxe, golde nor siluer, but euen God him selfe entierly and wholy, for me, euen for Me (I say) a miserable and a wretched sinner. Now therefore, in that the sonne of God was thus deliuered to death for me, I take comfort and apply this benefite vnto my selfe.

And

And this maner of applying is the very true force and power of Faith. The true force of faith.

These wordes (which are the pure preaching of grace & Christian righteousnes in deede) Paule setteth against the righteousnes of the law. As if he sayd: Be it so that the lawe is an heauenly doctrine, and hath also his glorye: yet notwithstanding it loued not me, nor gaue it selfe for me: yea it accuseth me, terrifieth me, and driueth me to desperation. But I haue now an other which hath deliuered me from the terrours of the lawe, sinne and death, & hath brought me into libertie, the righteousnes of God, and eternal life: who is called the sonne of God: To whom be praise and glory for euer. The law loueth not sinners, but accuseth them

Faith therefore (as I haue sayd) embraceth and wrappeth in it selfe Christ Iesus the sonne of God, deliuered to death for vs, as Paule here teacheth, who being apprehended by faith, giueth vnto vs righteousnes and life. And here he setteth out most liuely the Priesthood & offices of Christ: which are to pacifie God, to make intercession for sinners, to offer vppe him selfe a sacrifice for their sinnes, to redeeme, to instruct, and to comfort them. Let vs learne therefore to giue a true definition of Christ, not as the Scholediuines doe and such as seeke righteousnes by their owne workes, which make him a new law giuer, who abolishing the old law hath established a new. To these Christ is nothing else but an exactor & a tyranne. But let vs define him as Paule here doth: namely that he is the sonne of God, who not for our desert or any righteousnes of ours, but of his owne free mercy offered vp him selfe a sacrifice for vs sinners, that he might sanctifie vs for euer. The offices of Christ.

Christ then is no Moises, no exactor, no giuer of lawes, but a giuer of grace, a Sauiour, and one that is full of mercie: briefly, he is nothing else but infinite mercie and goodnes, freely giuen and bountifully giuing vnto vs. And thus shall you paynt out Christ in his right colours. If you suffer him any otherwise to be paynted out vnto you, when tentation and trouble cometh you shal soone be ouerthrowne. Nowe, as it is the greatest knowledge and cunning that Christians can haue, thus to define Christ: so of all thinges it is the hardest. For I my selfe euen in this great light of the Gospell, wherein I haue bene so longe exercised, haue much a doe to holde this definition of Christ which Paule here giueth: So deepely hath this doctrine and pestilent A true definition of Christ. The greatest cunning that Christians can haue, is to define Christ rightly.

opinion that Christ is a law giuer, entred euen as it were oyle, into my bones. Ye young men therefore are in this case much more happye then we that are olde. For ye are not infected with these pernicious errours, wherein I haue bene so nusled and so drowned euen from my youth, that at the very hearing of the name of Christ my heart hath trembled and quaked for feare: for I was perswaded that he was a seuere iudge. Wherfore it is to me a double trauaile and trouble to correct and reforme this euill: First to forget, to condemne, and to resist this olde grounded errour, that Christ is a law giuer and a Iudge: for it alwayes returneth and plucketh me backe: Then to plant in my heart a new and a true perswasion of Christ, that he is a iustifier and a Sauiour. Ye (I say) that are yong, may learne with much lesse difficultie, to know Christ purely and sincerely, if ye wil. Wherefore if any man feele him selfe oppressed with heauines and anguish of heart, he must not impute it vnto Christ, although it come vnder the name of Christ, but vnto the deuill, who often times cometh vnder the colour of Christ, and transformeth him selfe into an Angell of light.

This opinion, that Christ is a iudge, is not easily reiected.

Let vs learne therefore to put a difference betwene Christ and a law giuer, not onely in word, but also in deede and practise, that when the deuill shall come vnder the shadow of Christ, and shall go about to trouble vs vnder his name, we may know him, not to be Christ, but a very feend in deede. For Christ when he cometh, is nothing els but ioy and sweetenes to a trembling and broken hart, as here Paule witnesseth, who setteth him out vñ this most sweete and comfortable title, when he sayth: which loued me and gaue him selfe for me. Christ therefore in very deede is a louer of those which are in trouble and anguish, in sinne and death, and such a louer as gaue him selfe for vs: who is also our high priest, that is to say, a Mediatour betwene God and vs miserable and wretched sinners. What could be sayd (I pray you) more sweete or comfortable to the poore afflicted conscience? Now, if these thinges be true (as they are in deede most true, or else the Gospell must be nothing but a fable,) then are we not iustified by the righteousnes of the law: and much lesse by our owne righteousnes.

Christ is a louer of the afflicted. & such as feele the burden of their sinnes.

Read therefore with great vehemencie these wordes, Me & for Me, and so inwardly practise with thy selfe, that thou, with a sure faith, mayst conceaue and print this Me in thy heart, and apply it vnto thy selfe, not doubting but thou art of the number of those to whom

Me. For Me.

whom this Me belongeth: also that Christ hath not onely loued Peter and Paule and giuen him selfe for them, but that the same grace also which is comprehended in this Me, as well pertaineth and cometh vnto vs, as vnto them. For as we can not deny but that we are all sinners, & are constrained to say that through the sinne of Adam we were all lost, were made the enemies of God, subiect to the wrath and iudgement of God, and giltie of eternall death (for this doe all terrified hearts feele and confesse, & more in deede then they should doe:) so can we not denye but that Christ died for our sinnes, that he might make vs righteous. For he died not to iustifie the righteous, but the vnrighteous, and to make them the children of God, and inheritours of all spirituall and heauenly gifts. Therfore, when I feele and confesse my selfe to be a sinner through Adams transgression, why should I not say, that I am made righteous through the righteousnes of Christ, especially when I heare that he loued me, and gaue him selfe for me. This did Paule most stedfastly beleue, and therefore he speaketh these wordes with so great a vehemencie and ful assurance. Which he graunt vnto vs, in some part at the least, who hath loued vs & giuen him selfe for vs.

As by Adam all became giltie, so by Christ all that beleue, are made righteous.

Verse 21. I doe not abrogate or reiect the grace of God.

Now he prepareth a way to the second argument of this Epistle. And here ye must diligently consider, that to seeke to be iustified by the workes of the law, is to reiect the grace of God. But, I pray you, what sinne can be more execrable or horrible, then to reiect the grace of God, & to refuse that righteousnes which cometh by Christ? It is enough and to much already that we are wicked sinners and transgressours of all the commaundements of God: & yet we commit moreouer the most execrable sinne of all sinnes, in that we doe so contemptuously refuse the grace of God and remission of sinnes offered vnto vs by Christ. This blasphemie is more horrible then can be expressed. There is no sinne which Paule and the other Apostles did so much detest, as the contempt of grace & deniall of Christ, and yet there is no sinne more common. Hereof it cometh, that Paule aboue the rest, doth so sharply inuey against Antichrist, for that he despiseth the grace of God, and refuseth the benefite of Christ our high Priest, who offred vp him selfe a sacrifice for our sinnes. Now, thus to deny Christ, what is it else but to spitte in his face, to treade him vnder foote, to set him selfe in his

To seeke righteousnes by the law, is to reiect the grace of God.

place, and to say: I will iustifie thee, and I wil saue thee. By what meanes? By masses, pilgrimages, pardons, merits and such like. We see then how proudly Antichrist hath lift vp him selfe against and aboue God, and set him selfe in the place of Christ, reiected the grace of God, and denied the faith. For this is his doctrine: Faith auaileth nothing (sayth he) vnlesse it be ioyned with workes: & by this false and detestable doctrine he hath defaced, darkened, and vterly buried the benefite of Christ, and in the steede of the grace of Christ and his kingdom, he hath established the doctrine of workes and the kingdom of ceremonies, and hath confirmed the same with meere trifles & doting dreames, and by this meanes he hath wrested the whole worke out of Christes handes who alone ought to reigne in ỹ conscience) & hath throwne it downe headlong into hel.

Antichrist reiecteth grace, and denieth the faith.

Hereby we may easily vnderstand what it is to reiect and refuse the grace of God, euen to seeke righteousnes by the lawe. Nowe, who hath euer heard that a man by keeping of the lawe, reiecteth grace? Do we then sinne in keping of the law? No forsoth. But we despise grace when we obserue the law to this end, that we may be iustified through it. The law is good, holy and profitable, and yet it iustifieth not. He then that keepeth the law to be iustified therby, reiecteth grace, denieth Christ, despiseth his sacrifice, and will not be saued by this inestimable price, but will satisfie for his sinnes through the righteousnes of the law, or deserue grace by his owne righteousnes: and this man blasphemeth and despiseth the grace of God. Nowe, what an horrible thing is it to saye, that any man should be so deuilish, as to despise the grace & mercy of God? And yet notwithstanding all the world doth so: Albeit it can not abide that any man should so iudge of it, but will seeme to doe high seruice and honour vnto God. Now followeth the second argument.

To reiect the grace of God.

The world is so wicked & peruerse that it reiecteth the grace of God.

Verse 21. For if righteousnes come by the law, then Christ dyed in vaine.

These wordes of Paule ought diligently to be weyed and considered in this wise. Is it true that Christ suffered death or not? Againe, did he suffer in vaine or not? Here we are constrained to answere, except we be starke madde, that he suffered in very deede, and that he suffered not in vaine nor for him self, but for vs. If then he suffered not in vaine, it followeth of necessitie, that righteousnes cometh not by the lawe.

Here

Here againe I admonish you, that Paule speaketh not of the ceremoniall law only, as the Papistes doe continually dreame. Take now therefore the ceremoniall law, and euen the morall law it self also, or the law of the ten commaundements, wherein is contained the most perfite religion and the highest seruice of God: that is to say, faith, the feare of God, the loue of God, & the loue of our neighbour, and shew me any man that hath bene iustified thereby: yet is it true notwithstanding that Christ dyed in vaine. For he that is iustified by this law, hath power in him selfe to obtaine righteousnes. For in that he doth what in him lieth, he deserueth grace, and the holy Ghost is powred into him, wherby he is now able to loue God and his neighbour. This being graunted, it must needes follow that Christ dyed in vayne. For what neede of Christ hath he which both loueth Christ and giueth him selfe for him, so that he is able by the merite of congruence before grace to obtaine grace, & then to doe such workes as by the merite of worthines after grace, he is able to deserue eternal life? Then take away Christ wt all his benefits, for he is vtterly vnprofitable. But why was he born? why was he crucified? why did he suffer? why was he made my high priest, louing me & giuing him self an inestimable sacrifice for me? In vaine (no doubt) & to no purpose at all, if righteousnes come by no other meanes then the Papists teach: for, without grace & without Christ, I finde no righteousnes either in my selfe or in the law.

Not onely the ceremonial law, but also the law of the ten commaundements is vnable to iustifie.

Is this horrible blasphemie to be suffered or dissembled, that the diuine Maiestie, not sparing his owne deare sonne, but deliuering him to death for vs all, should not doe all these things seriously and in good earnest, but as it were in sport? Before I would admit this blasphemie, I would not onely that the holines of all the Papistes and meritmongers, but also of all the Sainctes and holy Angels should be throwne into the bottome of hel, and condemned with the deuill. Mine eies shall behold nothing els but this inestimable price, my Lord & Sauiour Christ. He ought to be such a treasure vnto me, that al other things should be but dung in comparison of him. He ought to be such a light vnto me, that when I haue apprehended him by faith, I should not know whether there be any law, any sinne, any righteousnes or any vnrighteousnes in the world. For what are all things which are in heauen and earth in comparison of the sonne of God Christ Iesus my Lord and Sauiour, who loued me and gaue him selfe for me?

The righteousnes of all Sainctes, is nothing in comparison of the righteousnes of Christ.

A common sinne to reiecte the grace of God.

Wherefore, to reiect the grace of God, is an horrible sinne and commonly reigning throughout the world: whereof all they are giltie which seeke righteousnes by their owne workes. For while they seeke to be iustified by their owne workes and merites, or by the law, they reiect the grace of God and Christ, as I haue sayde.

The Pope is the autor of all abhominations in the church.

And of all these abhominations the Pope hath bene the onely author. For he hath not onely defaced and troden vnder his feete the Gospel of Christ, but hath also replenished the world with his cursed traditions. And hereof, amongest other enormities, his bulls & pardons are a sufficient witnes: whereby he absolueth, not such as beleue, but such as are contrite, make confession to a Priest, and reach out their helping hand to the maintenance of his pompe and traditions. Yet notwithstanding in this great light of the Gospel, the blind and obstinate Papistes doe continue still in their wicked opinions and doting dreames, saying that the qualities of nature do remaine sound and vncorrupt, and that men are able to prepare them selues to grace, or to deserue grace by their owne workes and merits. And so farre of is it that they will acknowledge their impietie and errour, that they doe yet still obstinately defend the same euen against their owne conscience.

The Popes pardons.

If the lawe iustifie, then Christ died in vaine.

But we doe constantly affirme with Paule (for we will not reiect the grace of God) that either Christ dyed in vaine, or els the law iustifieth not. But Christ dyed not in vaine: therefore the law iustifieth not. Christ the sonne of God, of his owne free grace and mercy, hath iustified vs: therfore the law could not iustifie vs: For if it could, then had Christ done vnwisely in that he gaue him selfe for our sinnes, that we thereby might be iustified. We conclude therefore, that we are iustified neither by our owne workes and merits before grace or after, neither yet by the law.

A comparison betwene Christ and the lawe.

Now, if my saluation was so costly & deare a price vnto Christ, that he was constrained to die for my sinnes, then all my workes, with all the righteousnes of the lawe, are but vile & nothing worth in comparison of this inestimable price. For howe can I buy that for a farthing, which cost many thousand talents of gold? Now the lawe (to speake nothing of other matters which are of much lesse value) with all the workes and righteousnes thereof, is but as a farthing, if ye compare it vnto Christ: who by his death hath vanquished my death, and hath purchased righteousnes and euerlasting life. Should I then despise and reiect this incomparable price, and

by

by the law or by the workes and merits of men(vile drosse & dung, for so Paule calleth them, if they be compared vnto Christ) seeke that righteousnes which Christ freely and of mere loue hath geue vnto me alreadie, and hath cost him so great a price, that he was constrained to geue himself and euen his owne heart bloud for me? This(as I haue sayd)the whole world doth, and specially such as will be counted more holy and religious then others. Whereby they plainly witnesse,that Christ died in vain, although with their mouthes they confesse the contrary neuer so much:Which is most horrible to blaspheme the sonne of God,to spit in his face,to tread him vnder foote, to count the bloud of the Testament as an vnholy thing, and vtterly to despise the spirite of grace. The deuelish peruersnes of the world.

Paule here disputing of righteousnes, hath no ciuill matter in hand, that is, he speaketh not of ciuill righteousnes: which God notwithstanding alloweth & requireth, and geueth rewards thereunto accordingly: which also reason is able in some part to performe:But he entreateth here of the righteousnes that auaileth before God,whereby we are deliuered from the law,sinne, death and all euils, and are made partakers of grace,righteousnes and euerlasting life,and finally,are now become Lordes of heauen & earth, and of all other creatures. This righteousnes neither mans lawe, neither the lawe of God is able to performe. Ciuill righteousnes hath her reward. The righteousnes which is accepted before God.

The lawe is geuen besides and aboue reason,to be a light and a helpe to man, and to shewe him what he ought to doe, and what to leaue vndone. Notwithstanding man,with all his strēgth and reason, yea with this great light also and heauenly benefite (the lawe I meane)can not be iustified. Now,if that which is the most excellēt thing in the world(the law I say) which as a bright shining sunne is ioined to the dimme and obscure light of mans reason to lighten and to direct it, is not able to iustifie, what can reason doe (I pray you) without the law? What? Doutles nothing else but that which the Pope with his dreaming Sophisters & his whole Sinagogue hath done, who with their owne traditions haue darkned the light euen of the first commaundement. Wherefore there is not one of them that is able rightly to vnderstand any one syllable of the law, but euery man walketh in mere darknes of mans reason. And this errour is much more pernicious and deadly, then that which proceedeth of the doctrine of workes and the lawe. Reason,although it be lightned with the lawe,yea with the law of God, remaineth blinde.

These words therfore are very effectuall & full of power, when

he sayth: If righteousnes come by the lawe, then Christ died in vaine. He speaketh here nothing of mans strength, reason or wisedom, be it neuer so great (for the greater it is, the sooner it deceaueth a man), but he sayeth plainly without all condition: If by the law. &c. Wherfore reason lightned, aided and directed by the law, yea euen by the lawe of God, is so vnable to attaine righteousnes, that it draweth a man frō righteousnes, and reiecteth Christ. Set thou therfore the death of Christ alone against all lawes, and with
1.Cor.2. Paule, know nothing but Iesus Christ crucified. Receaue no light either of reason, or of the law, or of any thing else, then of Christ alone. Then shalt thou be learned in deede, righteous & holy, & shalt receaue the holy Ghost, which shall preserue thee in the puritie of the word & faith: But set Christ aside, and all things are but vaine.

Here againe we see, what a goodly commendation Paule geueth to the righteousnes of the lawe, or mans owne righteousnes, namely, that it is a contemning and reiecting of the grace of God, and an abolishing of the death of Christ. Paule is no great Rhetorician, & yet see what matter he ministreth to him that listeth to play the Rhetorician. What eloquence is able sufficiently to set forth these wordes: To reiect the grace: the grace of God: Also, that Christ died in vaine. The horriblenes whereof is such, that all the eloquence in the world is not able to expresse it. It is a small matter to say, that any man died in vain: But to say that Christ died in vaine, is to take him quite away. Who so listeth to play the Rhetorician, hath here matter enough to dilate and amplifie at large, what an horrible & blasphemous doctrine it is to set vp the righteousnes of the law and works. For what can be more blasphemous and horrible, then to make the death of Christ vnprofitable? and what do they els which keepe the law to this end, that they may be iustified thereby? Now, to make the death of Christ vnprofitable, is to make his resurrection, his victorie, his glorie, his kingdom, heauen, earth, God him selfe, the maiestie of God, and briefly all things els vnprofitable, and of none effect.

The commendation of the righteousnes of the law.

To make the death of Christ vnprofitable.

This thundring and lightning from heauen against the righteousnes of the lawe and mans owne righteousnes, should make vs to abhorre it. And here with this thunderclap falleth downe all the orders of Monkes and Friers, with all such superstitious religiōs. For who wil not detest his owne vowes, his cowle, his shauen croune, all mens traditions, yea the very law of Moises also, if

he

he heare that for these thinges he reiecteth the grace of God, and maketh the death of Christ vnprofitable? The world hearing this, doth not beleue that it is true. It thinketh that such horrible wickednes can not enter into any mans heart, that he should reiect the grace of God, & esteeme the death of Christ as a thing of nought? And yet this sinne commonly reigneth. For whosoeuer seeketh righteousnes without Christ, either by workes, merites, satisfactions, afflictions, or by the lawe, reiecteth the grace of God, and despiseth the death of Christ whatsoeuer he protesteth w̄ his mouth, to the contrarie.

The third Chapter.

Verse. 1. O foolish Galathians.

PAVLE here sheweth his Apostolicall care and burning zeale which he beareth to the church: so that in disputing & confuting, he intermingleth sometimes gentle exhortations, and sometimes he sharply reproueth, according to his owne rule geuen to Timothie. Preach (sayth he) the word: be instant in season and out of season: Improue, rebuke, exhort. 2. Tim. 4. Here the simple reader may haply be deceaued if he be not circumspect, to thinke that Paule in teaching kepeth no order at al. And in deede after the maner of the Retoricians he obserueth none: but as concerning the spirite he vseth a goodly order. Paules order in teaching.

Now, after that he hath sufficiently proued, and with two strōg argumentes confirmed this article, that Christian righteousnes commeth not by keeping of the law, but by faith in Christ, & withall hath confuted the doctrine of the false apostles: in the middes of this discourse he turneth his talke to the *Galathians*, and reproueth them, saying: O ye foolish Galathians. &c. As if he should say: Alas, from whence are ye falne, O ye miserable *Galathians*? I haue most carefully and diligently taught you the truth of the Gospell, and ye also haue receaued the same of me with feruent zeale and great diligence. Howe then commeth it to passe, that ye are so suddainly falne away from it? who hath bewitched you? O ye foolish Galathians.

He reproueth the *Galathians* very sharply (as it seemeth) when he calleth them fooles, bewitched, and disobedient to the truth.

Now, whether he did this of zeale or compassion, I will not here contend: both may be true. A carnall man would interprete this to be a reuiling, rather then a godly reprehension. Did Paule then geue an euill example, or was he spitefull against the Churches of *Galatia*, because he called them foolish and bewitched? No, not so. For with a Christian zeale it is lawful for an Apostle, a pastour or preacher, sharply to reproue ẏ people committed to his charge: and such reprouings are both fatherly and godly. So parents, of a fatherly and motherly affection, doe sharply reproue and rebuke their children: which they would not beare if an other should do it. The Scholemaister sometimes is angry with his scholer, he rebuketh him & beateth him: all which he taketh in good part, & would not beare it at the hands of his equall. The magistrate likewise is angrie: he reproueth and punisheth such as are vnder his charge. And this discipline is not only good, but also very necessary: without the which nothing can be well done. Wherefore vnlesse the magistrate, the minister, the father and mother be angrie, and vse to reproue or rebuke when the case requireth, he is vnprofitable, and neuer shall discharge his office rightly.

The chiding of parentes towardes their children.

Anger sometimes a necessarie vertue.

Wherefore sharpe chidings and bitter wordes are as necessary in euery kind of life, as any other vertue els. Yet notwithstanding this anger must be so tempered, that it proceede not of any enuie or malice, but onely of a fatherly affection and Christian zeale: that is to say, it ought not to be childish or womanlike, seking reuenge: but onely for the correcting of the fault: As the father correcteth not his child with desire to reuenge, but only that the child thereby may be the better. And these kindes of anger are good, and are called in the Scripture zeales or ielousies. For in chastising my brother, my childe, my scholer or subiect in this sort, I seeke not his destruction, but his profite and welfare.

Iust anger is called in the scripture, zeale, or ielousie.

It may be then that Paule here rebuketh the *Galathians*, either of a very zeale (not to destroy them, but by this meanes to reduce them into the way againe, & to amend them), or els of pitie & compassion, as it were by way of cõplaint, for that it grieueth him that they should be so miserablie seduced. As if he should say: I am sorie and ashamed to heare of this your miserable case, your wretched doinges, &c. In like maner doe we also reprehend the miserable: not that we tread them downe, or vpbraid them with their misery, but as hauing compassion on them, and seeking their amendment.

This

This I say, least any man should cauill, that Paule railed vpon the churches, contrary to the rule of the Gospell

In like maner Christ rebuketh the Pharisees, calling them serpents, the generation of vipers, the children of the deuill. But these are the rebukings of the holy Ghost. They are fatherly & motherly, and as the chidings of a faithfull frend: As it is sayd also in the prouerbes: Better are the wounds of a frend, then the kisses of an enemy. Thus one & the selfe same rebuke, if it come out of ỳ mouth of a father, may be a great benefite: but if it proceede out of ỳ mouth of our equall or enemy, it is a spitefull reproch. When two men do one thing, in the one it is commendable, and in the other it is reproued. When Christ and Paule do reproue, it is done with singular vertue and commendation: but when a priuate man shall do the like, it is in him a greater vice. Therfore one & the selfe same word in the mouth of Paule is a benefite: but in the mouth of an other, it is a reproch.

The sharpe rebukings of the holy Ghost.

Prou. 27. 6.

There is a certaine vehemencie to be noted in this word *Galathians*. For he calleth them not brethren, as elsewhere he is wont to doe: but he calleth them by the name which was proper to their countrey. And it seemeth that it was the naturall vice of that nation to be foolish: like as it was the fault of the *Cretenses* to be liers. As if he should say: As ye are called, euen so are ye in deede and so ye continue, that is to say, foolish *Galathians*: and so you shew your selues to be euen now in this business of the Gospell (wherin notwithstanding ye ought to haue bene most wise), but ye continue still in your owne nature, and are no changelings. Thus Paule by way of correction, putteth the *Galathians* in mind of their corrupt nature.

The natural vice of the Galathians.

Foolish Galathians.

Moreouer, we are here admonished, that according to the flesh, there are yet naturall vices remaining in the churches, and in the godly. Grace maketh not such a chaunge in the faithful, that by and by they become altogether new creatures & perfect in all things: but there remaine yet certaine dregges of their olde and naturall corruption. As if a man that is naturally enclined to anger, be conuerted to Christ, although he be mollified by grace (the holy ghost so framing his heart, that he is now become more meeke and gentile) yet this naturall vice is not vtterly quenched in his flesh. Likewise, such as are by nature seuere and sharp, although they be conuerted to the faith, yet notwithstanding they can not vtterly forsake this vice. Hereof it cometh that ỳ holy Scriptures, which doe com-

The remnants of naturall vices remaine in the godly.

The scripture being one and the selfe same truth, is of sundry persons diuersly handled.

taine all one truth, of diuers spirites are diuersly handled. One in teaching is milde & gentle: an other more rough & rigorous. Thus the spirit of God being powred into diuers vessels, doth not quech at once the vices of nature: but by litle and litle during this life, he purgeth that sinne which is rooted, not onely in the *Galathians*, but also in all men of all nations.

Albeit then, that the *Galathians* were lightned and did beleue, and had nowe receaued the holy Ghost by the preaching of Faith, notwithstanding this remnant of vice (this foolishnes I meane) and the originall corruption which afterward did easily burst out into the flame of false doctrine, remained in them still. Wherefore let no man trust so much in him selfe, as to thinke that whē he hath receaued grace, he is thorowly purged from his old vices. In dede many thinges are purged in vs, and principally the head of the Serpent, that is to say, infidelitie and ignorance of God is cut of and bruised, but the slimie body and the remnantes of sinne remaine still in vs. Let not man therefore presume so much of himselfe, that when he hath once receaued Faith, he can by and by be thorowly chaunged into a new man: May, he shall keepe somewhat of his old vices stil cleauing vnto him, though he be neuer so good and so perfect a Christian. For we are not yet dead, but we still liue in the flesh: which, because it is not yet pure, continually lusteth against the spirite. I am carnall (sayeth Paule) sould vnder sinne. I see an other lawe in my members rebelling against the lawe of my minde. Wherfore the naturall vices that were in vs before we receaued Faith, doe still remaine in vs after that we haue receaued Faith: sauing that now they are subdued to the spirite, which hath the vpper hande, to keepe them vnder that they rule not: and yet not without great conflict. This glory is due to Christ alone, and this title he beareth, that he is pure & without blemish. 1. Pet. 2 Who did no sinne, neither was there any guile founde in his mouth.

Grace by litle and litle purgeth the godly from their olde sinnes.

Heb.12.1.

Rom.7.14. Gal.5.17.

None pure but Christ alone.

Verse.1. Who hath bewitched you that you should not beleue the truth?

A commendatiō of the righteousnes of the law.

Here haue ye an other commendation of this goodly righteousnes of the law, & of our owne righteousnes, namely that it maketh vs to contemne the truth: it bewitcheth vs in such sort that we doe not beleue nor obey the truth, but rebell against it.

Of

Of the bodily and ſpirituall witchcraft.

PAule calleth the *Galathians* fooliſh and bewitched, comparing them to children, to whom witchcraft doth much harme. As though he ſhould ſay: It happeneth to you as it doth to children, whom witches, ſorcerers and inchaunters are wont to charme by their enchauntments, and by the illuſion of the deuill. Afterwardes in the 5. chapter he rehearſeth ſorcery among ỳ workes of the fleſh, which is a kind of witchcraft, whereby he plainly teſtifieth that in deede ſuch witchcraft and ſorcery there is, and that it may be done. Moreouer, it can not be denied but that the deuill ſitteth, yea and raigneth throughout the whole worlde. Witchcraft and ſorcerie therfore are the workes of the deuill: wherby he doth not onely hurt men, but alſo, by the permiſſion of God, he ſometimes deſtroyeth them. Furthermore, we are all ſubiect to the deuil both in body and goods: and we be ſtraũgers in this world, wherof he is the Prince and God. Therefore the bread which we eate, the drinke which we drinke, the garmentes which we weare, yea the aire and whatſoeuer we liue by in this fleſh, is vnder his dominion.

Witchcraft and ſorcerie are the workes of the deuill.

But he doth not onely bewitch men after this groſſe maner, but alſo after a more ſubtile ſort and much more daũgerous: wherin he is a maruelous cunning workeman. And hereof it commeth that Paule applieth the bewitching of the ſenſes to the bewitching of the ſpirite. For by this ſpirituall witchcraft that old Serpent bewitcheth not mens ſenſes, but their mindes with falſe and wicked opinions: which opinions they that are ſo bewitched, doe take to be true and godly. Briefly, ſo great is the malice of this Sorcerer the deuill, and his deſire to hurt, that not onely he deceaueth thoſe ſecure and proud ſpirits with his inchauntmentes, but euen thoſe alſo which are profeſſors of true Chriſtiantie, and well affected in religion: Yea, as touching my ſelfe, to ſay the truth, he ſometimes aſſaileth me ſo mightely, and oppreſſeth me with ſuch heauie cogitations, that he vtterly ſhadoweth my Sauiour Chriſt from me, and in a m ner taketh him cleane out of my ſight. To be briefe, there is none of vs all which is not oftentimes bewitched with falſe perſwaſions: that is to ſay, which doth not feare, truſt, or reioyce where he ought not, or doth not ſometimes thinke otherwiſe of God, of Chriſt, of faith, of his vocation &c. then he ſhould doe.

Satan bewitcheth men ſpiritually.

Luthers cõflictes with Satan.

Let vs therefore learne to knowe the subtile sleightes of this Sorcerer, least if he finde vs sleeping in securitie, he deceaue vs by his enchauntmentes. True it is, that by his sorcerie he can doe no hurt to our ministerie: yet is he with vs in spirite. Day and night he raungeth about, seeking how he may deuour euery one of vs alone, and vnlesse he finde vs sober and armed with spirituall weapons, that is to say, with the worde of God and faith, he will deuoure vs.

The profite that cometh to the godly by the tẽtation of Satã.

This is the cause that he oftentimes stirreth vp newe battailes against vs. And in deede it is very profitable for vs, that he thus assayleth vs, and by his subtill traines exerciseth vs: For by this meanes he confirmeth our doctrine, he stirreth vp and encreaseth faith in vs. In deede we haue bene many times cast downe, and yet stil are cast downe in this cõflict, but we perish not: for Christ hath alwayes triumphed and doth triumph thorough vs. Wherefore we hope assuredly, that we shal also hereafter by Iesus Christ obtaine ỹ victorie against the Deuill. And this hope bringeth vnto vs sure consolation, so that in the mids of our tentations we take courage and say: Behold, Satan hath heretofore tempted vs, & by his false illusions hath prouoked vs to infidelitie, to the contempt of God, dispaire, &c: yet hath he not preuailed, neither shal he preuaile here after. He is greater that is in vs, thẽ he that is in the world. Christ is stronger, who hath and doth ouercome that strong one in vs, and shall ouercome him for euer. Notwithstanding, the deuill sometimes ouercometh vs in the flesh, that we may haue experience of the power of a stronger against that strong one, and may say with Paule: When I am weake, then am I strong.

1.Ioh.4.4.

Satan continually bewitcheth men.

Let no man thinke therefore that the *Galathians* onely were bewitched of the Deuill: but let euery man thinke that he him selfe might haue bene, and yet may be bewitched by him. There is none of vs so strong that he is able to resist him, & specially if he attempt to doe it by his owne strength. Iob was an vpright and a iust man, fearing God, and there was none like vnto him vpon the earth. But what power had he against the deuill when God withdrewe his hand? Did not this holy man horribly fall? Therefore this enchaunter was not onely mighty in the *Galathians*: but he goeth about continually to deceaue, if not all men, yet as many as he can with his illusions and false perswasions: For he is a lyer, and the father of lies.

Iob.1.1.

Ioh.8.44.

Verse 1. Who hath bewitched you?

Here Paule excuseth the Galathians, and layeth the fault vpon the false Apostles. As though he should say: I see that ye are not faine thorough wilfulnes or malice: but the deuill hath sent the enchaunting false Apostles his children amongst you, and they do so bewitch you in teaching you that ye are iustified by the law, that now ye thinke otherwise of Christ then ye did afore when ye heard the Gospel preached by me. But we labour both by preaching and writing vnto you, to vncharme that sorcerie wherewith the false apostles haue bewitched you, and to set at libertie those which are snared therewith. The false apostles be witchers of men.

So we also at this day doe labour by the word of God against those fantasticall opinions of the Anabaptistes, that we may set at libertie those that are entangled therewith, and reduce them to the pure doctrine of faith, and there hold them. And this our labour is not altogether in vaine. For we haue called backe many whome they had bewitched, and haue deliuered them out of their snares. Notwithstanding such there are as will not suffer them selues to be taught, especially the chiefe sorcerers and authors of this witcherie. They will heare no reason, nor admit the Scripture: yea they abuse and corrupt the Scripture, & auoide such places as are alleaged against them, with their false glosses and deuilish dreames cleane contrary to the Scripture: which is a manifest signe that they are bewitched of the deuill. Wherefore they are nothing amended by our admonitions, but are much more hardned and more obstinate then they were before. And surely I could neuer haue beleued, but that I haue good experience thereof at this day, that the power of the deuill is so great, that he is able to make falshood so like to the truth. Moreouer (which is yet much more horrible) when he goeth about to ouerwhelme sorrowfull consciences with ouer much heauines, he can so cunningly and so liuely chaūge him selfe into the likenes of Christ, that it is impossible for the poore tempted and afflicted soule to perceaue it: whereby many simple and ignorant persons are deceaued and driuen downe to desperation, and some also destroy them selues: For they are so bewitched of the deuil, that they beleue this to be a most certaine truth, that they are tempted and accused, not of the deuill, but of Christ him selfe. The power of the deuil.

Such a like thing of late happened to that miserable man Do-

The example of Doctor Kraus.

ctor Kraus of Hal, which sayd: I haue denied Christ, and therefore he standeth now before his father and accuseth me. He being blinded with the illusion of the deuill, had so strongly conceaued in his minde this imagination, that by no exhortation, no consolation, no promises of God he could be brought from it, whereupon he despaired and so miserably destroyed him selfe. This was a meere lye, a bewitching of the deuill, and a fantasticall definition of a straunge Christ, whom the Scripture knoweth not. For the Scripture setteth forth Christ, not as a iudge, a tempter, an accuser but a reconciler, a Mediatour, a comforter and a throne of grace.

The deuills definition of a false Christ.

But the poore man deluded by the deuil, could not then see this, and therefore against all Scripture, he thinketh this to be an vndoubted truth: Christ accuseth thee before his father: he standeth not for thee, but against thee: therefore thou art damned. And this tentation is not of man, but of the deuill, which that enchaunter most strongly imprinteth in the heart of the tempted. But vnto vs which are led and taught by an other spirite, it is a cursed lye, and a bewitching of the deuill. But vnto those that are thus bewitched, it is so certaine a truth, that none can be more certaine.

Seing then that the deuill is able to print in our hearts so manifest a lye, that we would sweare a thousand times it were an vndoubted truth, we must not be proud, but walke in feare and humilitie, calling vpon the Lord Iesus, that we be not led into tentation. Worldly and secure men, which hauing heard the Gospel once or twise preached, doe by and by imagine that they haue receaued abundance of the spirite, fall at length in like maner, because they feare not God, they are not thankfull vnto him, but perswade themselues that they are able, not onely to hold and defend the doctrine of true religion, but also to stand against the deuill in any assault or conflict, be it neuer so great. Such are meete instruments for the deuill to bewitch and to throw downe to desperation.

The godly must diligētly watch.

Worldly & secure men, are soone bewitched.

On the other side, say not thou: I am perfite, I can not fall: but humble thy self, and feare, lest if thou stand to day, to morrow thou be ouerthrowne. I my selfe, although I be a Doctor of diuinitie, and haue nowe preached Christ and fought against the deuill in his false teachers a great while, by myne owne experience haue found how hard a matter this is. For I can not shake of Satan as I desire: neither can I so apprehend Christ as the Scripture setteth him forth: but often times the deuill setteth before myne

eyes

eyes a false Christ. But thankes be to God who keepeth vs in the word, in faith and in prayer, that we may walke before him in humilitie and feare, and not presume of our owne wisedome, righteousnes & strength, but trust in the power of Christ, who is strong when we are weake, and by vs weake and feeble creatures continually ouercometh and triumpheth: To whome be glorye for euer.

This bewitching then, and this sorcerie, is nothing else but a plaine illusion of the deuill, printing in the heart a false opinion of Christ and against Christ, and he that is deluded with this opinion, is bewitched. They therefore that haue this opinion, that they are iustified by the workes of the law, or by the traditions of men, are bewitched: for this opinion is against faith & against Christ. Paule vseth this worde bewitching in contempt of the false Apostles, which so vehemently vrged the doctrine of the law & workes. As if he should say: what a deuilish bewitching is this? For as the senses are peruerted by bodily witchcraft, so are the minds of men also deluded by this spirituall witchcraft.

Witchcraft what it is.

Who are bewitched.

Verse 1. That ye should not obey the truth?

The Galathians at the first did gladly heare and obey the truth. Therefore when he sayeth: Who hath bewitched you? he sheweth that they were bewitched by these false Apostles, and were fallen away from the truth which before they did obeye. But this seemeth yet a more bitter and vehement kinde of speache, when he sayeth that they doe not beleeue the truth. For he signifieth by these wordes that they are bewitched, and that he would deliuer them from this witcherie, and yet they will not acknowledge nor receaue this benefite. For it is certaine that he did not reduce all from the errour of the false Apostles vnto the truth, but that many of them remained yet still bewitched. Therefore he vseth these sharpe and vehement wordes: Who hath bewitched you? As if he would say: Ye are so deluded and bewitched, that now ye can not obey the truth. I feare lest many of you are vtterly lost, and so fallen away, that ye will neuer returne againe to the truth.

And here ye haue againe to note by the way, an other goodly commendation of the lawe and of mans owne righteousnes, that the doctrine and preaching thereof, be it neuer so feruent, if the

An other goodly cõmendation of the righteousnes of the law.

preaching of Christ and of the Gospell doe not goe withall, neuer bringeth with it true conuersion and harty repentance. Hereof manifest demonstrations we haue, not onely by plaine wordes of the Scripture, but also by euident experience. For as it is true which is written to the Hebrewes, that the law bringeth none to perfection: so in this Epistle S. Paule by manifest example confirmeth the same, reasoning thus with the Galathians: Tell me, sayth he, ye that would be iustified by the lawe, receaued ye the spirite of God, by hearing the law, or by the Gospell of faith preached? proouing by their owne experience, that it is not the lawe nor the preaching thereof, but the Gospell and preaching of faith that raiseth a man being falne, and quickeneth him to true repentance, as more fully is to be expressed hereafter when we come to the place. And yet neither is the preaching of the law without his effect: ẏ vse whereof onely serueth to shew forth the wrath of God and to cast downe: but to raise vp a man, that cometh by the ministration of the Gospell, and the preaching of faith onely in Christ.

Verse 1. To whom Iesus Christ before was described in your sight.

It was bitterly spoken where he sayd before, that they were so bewitched, that they could not obey the truth: But it is more bitterly sayd, when he addeth that Christ was so liuely described before them, that they might handle him with their handes, and yet they would not obey the truth. Thus he conuinceth them euen by their owne experience. As though he would say: Ye are so bewitched and deluded with the deuillish opinions of the false apostles, that now ye will not obey the truth. And wheras I haue with great trauell and diligence set forth Christ plainly before your eyes, yet doth this profit you nothing at all.

In these words he hath respect to the former arguments, wherby he proued, that to those that will be iustified by the law, Christ is but the minister of sinne, that such doe reiect the grace of God, & that to them Christ died in vain. Which arguments he had before more vehemently prosecuted and more largely amplified in their presence, euē as if a painter had purtred Christ Iesus before their eies. Now being absent he putteth them in mind of ẏ same things, saying: To whom Iesus Christ was described in your sight. As if he sayd: There is no painter that with his colours can so liuely set

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out Christ vnto you, as I haue painted him out by my preaching: & yet notwithstanding ye still remaine most miserably bewitched.

Verse 1. And was among you crucified.

What did I then paint out? Euen Christ him selfe. How was that done? In this sort, that he is crucified in you or among you. He vseth here very rough and sharpe wordes. Before he sayd that they sought righteousnes by the law, reiected the grace of God, & that to them Christ died in vaine. Now he addeth moreouer that they crucifie Christ, who before liued and raigned in them. As if he should say: Ye haue now, not onely reiected the grace of God, not onely to you Christ died in vaine, but also he is most shamefully crucified among you. After the same maner he speaketh, *Heb.6.* Crucifying to them selues againe the sonne of God, and making a mocke of him, &c. The Apostle vseth bitter and rough wordes.

If a man did but heare the name of a Monke, of his shauen crowne, of his cowle, of his rule, it should make him afeard (howe much soeuer the Papists doe adore these abominations, & bragge that they are perfect religion and holynes, as I and others did iudge of them before God reuealed his Gospell vnto vs: for we were brought vp in the traditions of men, which darkened Christ and made him vtterly vnprofitable vnto vs) when he heareth Paule say, that euen they which seeke to be iustified by the law of God, be not onely deniers and murtherers of Christ, but also they doe most wickedly crucifie him againe. Now, if they be crucifiers of Christ which seeke to be iustified by the righteousnes of the lawe of God and the workes thereof, what are they (I pray you) which seeke saluation and eternal life by the dregges and filthy dunge of mans righteousnes, and by the doctrine of deuills? They that seeke to be iustified by the law, crucifie Christ.

But who could euer beleue or thinke that it was so horrible and so abhominable a sinne to be made a religious man (for so they cal them) namely to be made a malling Priest, a Monke, a Frier, a Nunne? Doutles no man. Yea they them selues say moreouer that Monkerie is a new baptisme. Can there be any thing more horrible then that the kingdome of the Papistes is the kingdom of such as spitefully spitte in the face of Christ the sonne of God, and crucifie him againe? For in deede they crucifie him a fresh who was once crucified & rose againe) both in them selues, in the Church, and in the hearts of the faithfull: for with their spitefull reproches, The Papists are crucifiers of the sonne of God.

rebukes, sclaunders & iniuries they spit vpon him, and with their wicked opinions they wound him and thrust him thorough, that in them he may die most miserably: and in the stead of him they set vp a glorious witchcraft, whereby men are so miserably charmed and deluded, that they can not knowe Christ to be their iustifier, their reconciler and Sauiour, but a minister of sinne, their accuser, their Iudge and their destroyer, which must be pacified no otherwise then by our workes and merites.

The doctrin of the Papistes.

And out of this opinion did afterwards springe the most pestilent and pernicious doctrine that is in the whole Papacie, which is this: If thou wilt serue God, thou must merite forgiuenes of sinnes and euerlasting life, and must also helpe others that they may attaine to saluation: Thou must enter into a monasterie, vow obedience, chastitie, pouertie &c. Monkes and Freers, and the rest of that religious rable, being puffed vp with this opinion of their owne holines, bragged that they onely were in the life and state of perfection, and that other Christians ledde but a common life, for they did no * vndue workes, or more then they were bound to doe, that is, they did not vow and keepe chastitie, pouertie, obedience &c. they were but onely baptised, & kept the ten commaundements: But as for them selues, besides that which was common as well to them as to other Christians, they kept also the works of supererogation, and the * counsels of Christ: wherefore they hoped to haue merite & a place in heauen amongs the principall Saincres, farre aboue the common sort of Christians.

* Vndue workes are such as the Papistes say they are not bound to do

* The Papistes brag that they keepe, not onely the commaundements, but also the counsels & exhortatiõs of Christ, whereto they say, they are not bound.

This was vndoutedly an horrible illusion of the deuill, wherby he hath bewitched almost the whole worlde. And euery man, the more holy he would seeme to be, the more he is snared with that witcherie, that is to say, with that pestilent persuasion of his owne righteousnes. And this was the cause that we could not know that Iesus Christ was our Mediatour and Sauiour: but we thought that he was a seuere Iudge, which should be pacified by our owne workes: which was nothing else but most horribly to blaspheme Christ, and as Paule said before, to reiect the grace of God, to make the death of Christ of none effect, and not onely to kill him, but also most shamefully to crucifie him againe. And this is the right meaning of that which Christ alledgeth out of Daniell: that abomination standeth in the holy place. Wherefore euery Monke and religious person, and euery Iusticiarie seeking remission of sinnes

In the time of Poperie we were so bewitched, that it was impossible to acknowledge Christ &c.

Dan. 9. 27. Matth. 24. 15.

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and righteousnes by his owne workes or by his afflictions, is a crucifier of Christ now raigning and liuing, although not in the proper person of Christ, yet in his owne heart and in the hearts of others. And whosoeuer do enter into Monasteries to the ende, that by the keeping of their rule they may be iustified, doe enter into the dennes of theeues, and such as crucifie Christ againe.

Wherfore Paule vseth in this place very seuere & sharpe words, to the ende that he may feare and call backe the Galathians from the doctrine of the false Apostles. As if he should say: Consider wel what ye haue done. Ye haue crucified Christ againe (and this doe I so plainly shew and paint out before your eyes, that ye may see it, yea and touch it with your handes) because ye seeke to be iustified by the law. But if righteousnes come by the law, then is Christ a minister of sinne, and his death altogether in vaine. If this be true, then must it needes follow that Christ is crucified againe in you.

And it is not without cause that he addeth this clause, in you, or among you. For Christ is no more crucified, he dieth no more in his owne person, as is sayd, *Rom. 6.* but he dieth in vs when we, reiecting true doctrine, grace, faith, free remission of sinnes, seeke to be iustified by our owne workes, or else by the workes commaunded in the lawe. Here Christ is crucified in vs againe. Now, this false and wicked perswasion, to seeke righteousnes by the lawe and workes, is nothing else (as I haue before more amply declared) but the illusion of the deuill, wherewith men are so bewitched, that in no wise they can acknowledge the benefite of Christ: yea in all their life they can doe nothing else, but denye the Lord who hath bought them, & in whose name they are baptised, and crucifie him againe in themselues. Who so euer then hath any feare of God or loue vnto Christ and his true religion, let him flie quickly out of this *Babylon*, and let him tremble at the very name of the Papacie. For the impietie and abomination thereof is so horrible, that no man is able to expresse it with wordes, neither can it be otherwise seene, then with spirituall eyes onely.

In you, or amongst you.

To seeke righteousnes by the law.

The horrible abomination of the Papacie.

These two arguments Paule prosecuteth and beateth into the heads of the Galathians very diligently: First, that they are so bewitched of the deuil, that they obey not the truth most clearely set forth before their eyes: Secondly, that they crucifie Christ againe in themselues. These seeme to be simple and plaine wordes, and

The commendations of the righteousnes of the law.

without any high eloquence, but in very deede they are so mighty, that they exceede all the eloquence of man. It can not therefore be comprehended, but onely in spirite, how great an impietie it is to seeke to be iustified by the righteousnes of the law, or by the righteousnes and merits of man. For, as Paule saith here, it is nothing else but to be bewitched of the deuill, to be disobedient to the truth, and to crucifie Christ againe. Are not these goodly commendatiõs of the righteousnes of the law, and mans owne righteousnes?

The Apostle therefore is enflamed with a vehement zeale, and with bitter wordes he reproueth and condemneth the presumption of mans owne righteousnes rising vpon the obseruation of the law of God, and chargeth it with this impietie, that it crucifieth again the sonne of God. Seeing then it is so daungerous a thing, it can not be beaten downe enough, or condemned as it should be: For

The fall of Lucifer.

thereof ensueth such a fall, as is no lesse then the fal of Lucifer, and such a losse as can neuer be recouered, and therefore he vseth so sharpe and rigorous wordes against it, that he spareth not the very law of God: against the which he so bitterly inueyeth, that he semeth vtterly to reiect and condemne it. And this doth he, being cõstrained by great necessitie: for otherwise he could not withstand ỳ false Apostles, nor defend the righteousnes of faith against them. Albeit then that the law be holy, iust and good, yet must it put on as it were the visour of an hypocrite, seeking to be iustified by workes. Now he presseth them with an argument, whereof they them selues had good experience, and which they could not deny.

Verse 2. This onely would I learne of you: Receaued ye the spirite by the workes of the lawe, or by the hearing of faith preached?

An argumẽt taken of the Galathians owne experience.

He speaketh these wordes with a certaine indignation and contempt of the false Apostles. If I had nothing else against you but euen your owne experience (sayth he) yet haue I enough. As if he should say: Goe to now: aunswer me I pray you, which am your scholer (for ye are so sodainly become doctors, that ye are now my masters & teachers:) Receaued ye the holy Ghost by the works of the lawe, or by the preaching of the Gospell? With this argument he so conuinceth them, that they haue nothing to replie againe. For their owne experience is altogither against them: to wit, that they had receaued the holy Ghost, not by the workes of

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the lawe, but by the preaching of the Gospell.

Here againe I warne you, that Paule speaketh not onely of the ceremoniall lawe, but of the whole lawe. For he groundeth his argument vpon a sufficient diuision. If he should speake of the ceremoniall lawe onely, it were not sufficient diuision. It is an argument therefore standing vpon two partes, whereof the one must needes be true and the other false: That is, either ye receaued the holy Ghost by the lawe, or by the hearing of faith. If by the lawe, then not by the preaching of Faith. If by the preaching of Faith, then not by the lawe. There is no meane betwixt these two. For all that is not the holy Ghost or the preaching of faith, is the lawe. Here are we in the matter of iustification. But to atteine to iustification, there is no other way but either the voyce of the Gospell, or the voyce of the lawe. Wherefore the lawe is here taken generally, as wholy separate from the Gospell. But it is not the ceremoniall lawe onely that is separate from the Gospell, but also the morall lawe or the law of the ten commaundementes. Wherefore Paule speaketh here of the whole lawe.

Paule speaketh of the whole law.

Two wayes to iustification.

He groundeth his argument vpon a sufficient distinction, after this sort. Tell me (sayth he): Receaued ye the holy Ghost by the workes of the law, or by the preaching of the Gospell? Answere me to this. Ye can not say that this was done by the lawe. For so long as ye were vnder the lawe and did the workes thereof, ye neuer receaued the holy Ghost. In dede ye taught and heard the law of Moises euery Sabboth: but it hath not bene heard or seene that euer the holy Ghost was geuen to any, either Doctor or Disciple, through the preaching of the lawe. Moreouer, ye haue not onely taught and heard the lawe, but also ye haue laboured with all your power to performe the same by your workes, whereby ye shoulde most of all haue receaued the holy Ghost, if he had bene geuen by the lawe, seeing ye were not onely teachers and hearers, but also doers of the law: and yet ye can not shew me that this was done at any time. But as soone as the hearing of faith or the gospell came vnto you, by and by ye receaued the holy Ghost by the onely hearing of faith, before ye had done any worke or shewed any frute of the gospell. For as Luke witnesseth in the Actes, at the only preaching of Peter and Paule, the holy Ghost came vpon those which heard the word, through whom also they receaued diuers giftes, so that they spake with new tongues.

The holie Ghost is receaued by hearing the worde of faith, & not by the law.

Act.10.44. Act.11.15. Act.19.5.6.

It is manifeſt therefore that by the onely preaching of faith ye receaued the holy Ghoſt before ye did any good worke, or brought forth any fruites of the Goſpell. On the other ſide, the accompliſhing of the law neuer brought the holy ghoſt: much leſſe could the onely hearing of the law doe it. Therefore not onely the hearing of the law, but that affection and zeale alſo wherby ye go about to accompliſh the law by your workes, is vaine & vnprofitable. Wherefore, although a mã labour to do all things: that is to ſay, although he haue a zeale of God, and with all his endeuour goe about to be ſaued by the lawe, and exerciſe him ſelfe day and night in the righteouſnes thereof, notwithſtanding he doth but labour and conſume himſelfe in vaine. For they which are ignorant of the righteouſnes of God, & go about to eſtabliſh their owne righteouſnes (as Paule ſaith in an other place) do not ſubmit thẽſelues to the righteouſnes of God. Againe: Iſraell which followed the law of righteouſnes, attained not to the lawe of righteouſnes. &c. Now, Paule ſpeaketh here of the manifeſtation of the holy Ghoſt in the primitiue church. For the holy Ghoſt came downe in a manifeſt likenes vpon thoſe that did beleue, and by this ſigne did plainly witneſſe that he was there preſent at the preaching of the Apoſtles: Alſo that they which heard the word of faith preached by the Apoſtles, were accepted as righteous before God: for elſe the holy Ghoſt would not haue come downe vpon them.

The lawe bringeth not the holy Ghoſt.

Rom.10.3.

Rom.11.7.

Mat.3.16. The appearing of the holy Ghoſt.

The argument of the Booke containing the Actes of the Apoſtles.

Wherefore we muſt diligently wey & conſider the force of this argument, which is ſo often repeated in ỳ Actes of the Apoſtles. Which booke is written to confirme and eſtabliſh this argument: for it teacheth nothing elſe but that the holy Ghoſt is not geuen by the law, but by the hearing of the goſpell. For when Peter preached, the holy Ghoſt forthwith fell vpon all thoſe that heard him, and in one day three thouſand which were preſent at the preaching of Peter, beleued and receaued the holy Ghoſt. *Act.2.* So Cornelius receaued the holy Ghoſt, not by ỳ almes which he gaue but when Peter had opened his mouth, and was yet in ſpeaking, the holy Ghoſt fell vpon all them which with Cornelius heard the word. *Act.10.* Theſe are manifeſt argumentes, experiences, and di-

Cornelius.

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uine woꝛkes, which can not deceaue vs.

Luke alſo wꝛyteth of Paule in the 15. of the Actes, that where he had pꝛeached the Goſpell together with Barnabas among the Gentiles, & was returned to *Ieruſalem*, he ſet him ſelfe againſt the Phariſeis and diſciples of the Apoſtles, which vꝛged circumciſion and the keping of the law, as neceſſary to ſaluatiō: whoſe mouthes he ſo ſtopped (ſayth Luke) in ſhewing what thinges he & Barnabas had done amongeſt the Gentiles, that the whole church was amaꝛzed at the hearing therof, eſpecially when they heard that God had wꝛought ſo many and ſo great miracles and wonders by them among the Gentiles: and when they which bare a zeale to the law, did wonder howe it could be that the vncircumciſed Gentiles, not doing the law noꝛ the woꝛkes therof, noꝛ hauing the righteouſnes of the law, ſhould notwithſtanding attaine to this grace, to be iuſtified and receaue the holy Ghoſt as wel as the Iewes that were circumciſed: here Paule and Barnabas did alleage nothing elſe but manifeſt experience: wherwith they were ſo confounded, that they had nothing to replie againe. By this meanes Paulus Sergius the Lieutenant, and all thoſe cities, regions, kingdoms and countreis where the Apoſtles had pꝛeached, by the onely pꝛeaching of faith did beleue, without the law and the woꝛkes thereof.

Paulus Sergius the Lieutenant.

In the whole booke therefoꝛe of the Actes, there is nothing elſe handled in effect, but that it behoueth as well Iewes as Gentiles, as well righteous as vnrighteous, to be iuſtified by faith alone in Chꝛiſt Ieſus, without the lawe and the woꝛkes thereof. The which thing doth appeare as well by the pꝛeaching of Peter, of Paule, of Stephen, of Philip & the other Apoſtles, as alſo by the examples of the Gentiles & Iewes. Foꝛ as God gaue ẏ holy Ghoſt to the Gētiles which liued without the law, by the pꝛeaching of the Goſpel: ſo did he geue the ſame to the Iewes: yet not by the law noꝛ by the ceremonies and ſacrifices commaunded in the lawe, but by the only pꝛeaching of faith. Now, if the law had bene able to iuſtifie, and the righteouſnes of the lawe had bene neceſſarie to ſaluation, then doubtles the holy Ghoſt had not bene geuen to the Gentiles which kept not the law. But experience it ſelfe doth plainly witneſſe that the holy Ghoſt was geuen vnto them without the lawe (and this did the Apoſtles, both Peter, Paule, Barnabas & others ſee): therefoꝛe the lawe doth not iuſtifie, but faith onely in Chꝛiſt, which the Goſpell ſetteth foꝛth.

Both Iewes & Gentiles are iuſtified by faith only.

These things are diligently to be marked because of the aduersaries, who doe not consider what is handled in the Actes of the Apostles. I my selfe in times past also red this booke, when in dede I vnderstoode in it nothing at all. Therefore when thou hearest or readest in the Actes of the Apostles, or whersoeuer it be in the Scriptures, this word Gentiles, thou must thinke that it is not to be understand literallie of the common nature of the Gentiles, but it carieth with it a spirituall meaning, and is to be taken, not for those which are vnder the lawe, as were the Iewes (as before is sayed in the second chapter: we by nature Iewes.&c.) but for those which are without the lawe. Wherefore to say that the Gentiles are iustified by Faith, is nothing else, but that they which obserue not the law nor doe the workes thereof, which are not circumcised, which sacrifice not, &c. are iustified and receaue the holy Ghost. By what meanes? Not by the law and the workes therof (for they haue no law): but freely and without any other meanes, except only the hearing of the Gospell.

The Gentiles iustified by faith.

So Cornelius and his frends whom he had called to his house, do nothing, neither looke they vpon any workes going before, and yet as many as are present, receaue the holy Ghost. No man speaketh but Peter: they sitting by doe nothing: they thinke not of the lawe, much lesse doe they keepe it: they sacrifice not: they care not for the receauing of circumcision, but onely are bent to heare that which Peter speaketh. He by his preaching brought ỳ holy Ghost into their hearts, as it were visiblie: For they spake with tongues, and glorified God.

But some man may here cauil and say: Who knoweth whether it were the holy Ghost or no? Well, let him cauill. Sure it is that the holy Ghost so bearing witnesse, doeth not lie, but hereby sheweth that he accepteth the Gentiles for righteous, and iustifieth them by no other meanes, then by the only voice of the Gospell, or hearing of faith in Christ preached. We may see also in the Actes how greatly the Iewes marueiled at this new and straunge thing. For the faithfull which were of the Circumcision, and came with Peter to *Cæsarea*, seeing the gift of the holy Ghost to be poured out also vpon the Gentiles in the house of Cornelius, were astonied.

Act.10.45.

Act.11.3. Also they that were at *Ierusalem* complained of Peter for that he went in to men vncircumcised, and did eat wt them. But when they heard ỳ matter declared by Peter in order as it was done touching

Cornelius,

Cornelius, they maruailed, and glorified God, saying: Then hath God also giuen saluation vnto the Gentiles.

This report therefore and this fame, that God had geuen saluation also to the Gentiles, was at the first not only intollerable, but also a great offence euē to the beleuing Iewes. Which they could not easily shake of: for they had this prerogatiue aboue all other nations, that they were the people of God. The adoption, the glorie, the worship, &c. belonged to them. *Rom. 9.* Moreouer, they exercised them selues in the righteousnes of the lawe, they laboured all the day long, they bare the burden and heate of the day. Moreouer, they had the promises as touching the obseruation of the lawe: Therefore they could not but murmure against the Gentiles, and say: Behould the Gentiles com but euen now, and haue not suffered any heat, or borne any burden: notwithstanding they haue the same righteousnes and holy Ghost without labour, which we by labour, and by the heate and burden of the day could not obtaine. In deede they haue laboured, but that was but one howre, and by this labour they are more refreshed then wearied. Wherfore then hath God tormented vs with the law, if it auaile nothing to the obtaining of righteousnes? He now preferreth ỳ Gentiles before vs, which haue bene so long burdened with the yoke of the lawe. For we which are the people of God, haue bene vexed all the day long: but they which are not the people of God, neither haue any lawe, nor haue done any good at all, are made equall with vs.

The murmuring of the Iewes against the Gentiles. *Mat. 20.*

And for this cause the Councell of the Apostles, vpon great necessity, was assembled at Ierusalem to satisfie & pacifie the Iewes, who though they beleued in Christ, yet was this opinion notwithstanding deepely rooted in their heartes, that the lawe of Moises ought to be obserued. There Peter, vpon his owne experience, set him selfe against them, saying: If God haue geuen the same grace vnto the Gentiles, which he hath geuen vnto vs which haue beleued in the Lord Iesus Christ, who was I, that I could let God? Againe: God who knoweth their heartes, bare them witnes in geuing vnto them the holy Ghost, euen as he did vnto vs. And he put no difference betwene vs and them, purifying their hearts by faith. Now therefore, why tempt ye God, to lay a yoke on the disciples neckes, which neither our fathers nor we were able to beare? &c. With these words Peter at once ouerthroweth ỳ whole law. As if he should say: We will not keepe the law: for we are not

The coūcell of the Apostles. *Act. 11. 17.* *Act. 15. 8. 9. 10.*

able to keepe it: but we beleue through the grace of our Lord Iesus Christ to be saued, euen as they did. So Peter here standeth altogether vppon this argument, that God gaue vnto the Gentiles the selfe same grace that he gaue to ỳ Iewes. As though he would say: When I preached to Cornelius, I learned by mine owne experience, that the holy Ghost was geuen without the lawe to the Gentiles, by the only hearing of faith. Therfore in no case are they to be burdened with the lawe. To conclude, since it is certaine that neither we nor our fathers were euer able to fulfill the lawe, it behoueth you also to reiect this errour, that righteousnes and saluation cõmeth by the lawe. And this the beleuing Iewes did by litle and litle: but the wicked which by this preaching were offended, at the length were altogether hardened.

That the holy Ghost is geuen by the onely hearing of faith.

The commendation of the Booke containing the Actes of the Apostles.

SO in the Actes ye shall find the experience, the preachings, and also the examples of the Apostles for the confirmation of this matter, against this obstinate opinion touching the righteousnes of the law. And we ought therefore the more to loue, and the more diligently to read this booke, because it containeth most substantiall testimonies, which are able to comfort and confirme vs against the Papistes our Iewes: whose abhominations and coloured hypocrisie we impugne and condemne by our doctrine, that we may set forth the benefites and glory of Christ. Who, though they haue no substantiall matter to alleage against vs (whereas the Iewes might haue layed against the Apostles, that they had receaued the lawe and all these ceremonies from God), yet notwithstanding they are no lesse obstinate in defending their cursed traditions and abhominations, then the Iewes were in maintaining their lawe which they had receaued from God, glorying and bragging that they sit in the place of Bishops, and that the authoritie to gouerne the churches, is committed vnto them. Wherby they would bring vs into bondage, and wrest from vs this article, that we are iustified, not by Faith formed and adorned with charitie (as they say), but by faith alone. But we set against them the booke of the Actes. Let them reade this booke, and consider the examples contained in it, and they shall finde this to be the summe and the argument

The Papists are our Iewes, which molest vs no lesse, thē the Iewes did Paule.

The argument of the booke con-

ment

ment thereof, that we are iuſtified by faith onely in Chriſt without woꝛkes, and that the holy Ghoſt is geuen by the onely hearing of faith at the pꝛeaching of the Goſpell, and not at the pꝛeaching of the lawe, noꝛ by the woꝛke of the lawe. teining the Actes of the Apoſtles.

Wherefoꝛe thus teache we: O man, although thou faſt, geue almes, honour thy parentes, obey the Magiſtrate, &c: yet art thou not iuſtified thereby. This voyce of the lawe, honour thy parents, oꝛ any other elſe, either heard oꝛ fulfilled, doth not iuſtifie. What then? To heare the voice of the Spouſe, to heare the woꝛd of faith: This woꝛde being hearde, doth iuſtifie. Wherefoꝛe? Becauſe it bringeth the holy Ghoſt which iuſtifieth a man, and maketh him righteous befoꝛe God.

Hereby may we ſee, what is the difference betwene the law and the Goſpel. The law neuer bringeth the holy Ghoſt, but onely teacheth what we ought to do: therefoꝛe it iuſtifieth not. But the goſpel bringeth the holy Ghoſt, becauſe it teacheth what we ought to receaue. Therfoꝛe the law & the Goſpell are two contrary doctrines. To put righteouſnes therefoꝛe in ỹ law, is nothing els but to fight againſt the Goſpell. Foꝛ Moiſes with his law is a ſeuere exactoꝛ, requiring of vs that we ſhoulde woꝛke, and that we ſhoulde geue: briefly, it requireth and exacteth. Contrariwiſe, the goſpel geueth freely & requireth of vs nothing els, but to hold out our handes, & to take that which is offered. Now, to exact and to geue, to take & to offer are cleane contrarie, and can not ſtand together. Foꝛ that which is geuẽ, I take: but that which I geue, I doe not take, but I offer it vnto an other. Therfoꝛe if the Goſpel be a gift, it requireth nothing. Contrariwiſe, the law geueth nothing, but it requireth & ſtreitly exacteth of vs, yea euen impoſſible things. The difference betwene the law and the Goſpell. To exact. To geue freely.

Of Cornelius in the tenth of the Actes.

HEre our aduerſaries ſet againſt vs the example of Cornelius. Cornelius (ſay they) was (as Luke witneſſeth) a good man, iuſt, and fearing God, which gaue almes to the people, & prayed to God continuallie: therefoꝛe of Congruence he did merite the foꝛgeuenes of ſinnes, and the ſending of the holy Ghoſt. I anſwer: Cornelius was a Gentile, and this can not the aduerſaries denie: Act.10.28. Foꝛ the woꝛdes which Peter alleageth in the 10. chapter of the Actes, do plainly witneſſe the ſame. Ye know (ſayeth he) that it is

vnlawfull for a man that is a Iewe, to accompanie with one of an other nation: but God hath shewed me that I should not cal any man polluted or vncleane. He was therefore a Gentile, & not circumcised, not keeping the law, yea not once thinking of it, because it pertained nothing vnto him: and yet notwithstanding he was iustified and receaued the holy Ghost. And this argument (as I said) is handled throughout the whole booke of the Actes: to wit, that the law auaileth nothing to righteousnes.

Cornelius a Gentile is iustified by faith.

Let this suffice then for the defence of the article of iustification, that Cornelius was a Gentile, not circũcised, not keeping the law: therefore he was not iustified by the law, but by ỳ hearing of faith. God iustifieth therefore without the law, & so consequently the law auaileth nothing to righteousnes. For otherwise God would haue geuen the holy Ghost to the Iewes onely, which had the lawe and kept it, and not to the Gentiles which had not the lawe, and much lesse did accomplish it. But God wrought cleane contrary: For the holy Ghost was geuen to them that kept not the lawe: wherefore righteousnes commeth not by the lawe. By this meanes the obiection of the aduersaries which do not vnderstand the true maner of iustification, is aunswered.

The lawe helpeth not to righteousnes.

Here againe the aduersaries obiect against vs, and say: Be it so that Cornelius was a Gentile, and did not receaue the holy Ghost by the law, yet notwithstanding forasmuch as the text sayth plainly, that he was a iust man, fearing God, geuing almes &c. it may seeme that by these workes he deserued to haue the holy Ghost afterwardes geuen vnto him. I aunswere, that Cornelius was a iust and a holy man in the old Testament, because of his faith in Christ which was to come, as all the fathers, prophetes and godly kings were righteous and receaued secretly the holy Ghost through faith in Christ to come. But these popish Sophisters put no difference betwene faith in Christ to come, and in Christ which is alreadie come. Wherefore if Cornelius had died before Christ was reuelled, yet had he not bene damned, because he had the Faith of the fathers, which were saued by faith onely in Christ to come, *Act. 15. 11.* He remaineth then alwaies a Gentile, vncircumcised and without the lawe, and yet notwithstanding he worshipped the selfe same God whom the fathers worshipped by faith in the Messias to come. But now, because the Messias was already come, necessarie it was that it shoulde be shewed vnto him by the Apostle Peter,

How the fathers in the olde Testament were holy &c.

Faith in Christ to be reueiled, & nowe reueiled and present.

Peter, that he was not now to be looked for, but that he was already come.

And this article concerning faith in Christ to be reuealed, and in Christ now reuealed (that I may touch this also by the way) is very necessary to be knowne. For seeing that Christ is now reuealed, we can not be saued by faith in Christ to come, but we must beleue that he is already come, hath fulfilled all thinges, and abolished the lawe. Therefore necessary it was also that Cornelius should be brought to an other beliefe, not that Christ was yet to come, as he did beleue before: but that he was already come. So faith giueth place to faith: From faith to faith. *Rom. 1.*

Worke of congruence or merite before grace.

The popish Scholemen therefore are deceaued, when they say, for the maintenance of their *opus congruum*, or merite before grace, that Cornelius by the naturall and morall workes of reason, deserued grace and the sending of the holy Ghost. For to be a iust man and fearing God, are the properties, not of a Gentile or of a naturall man, but of a spirituall man, who hath faith already. For vnlesse he did beleue in God and feare God, he could not hope to obtaine any thing of him by prayer. The first commendation therefore that Luke giueth vnto Cornelius, is this, that he is a righteous man and fearing God: Afterwardes he commendeth him for his workes and almes deedes. This our aduersaries doe not consider, but lay hold onely vpon this sentence, that he gaue almes vnto the poore: for that seemeth to make for the establishing of their merite of congruence or desert going before grace. But first the person or the tree must be commended, and then the workes and the fruite. Cornelius is a good tree, for he is righteous and feareth God: therefore he bringeth forth good fruite, he giueth almes, he calleth vpon God, and these fruits please God because of his faith. Wherefore the Angell commendeth Cornelius for his faith in Christ which was to come, and bringeth him from that faith, to an other faith in Christ which was already come, when he sayth: Cal for Simon whose surname is Peter: he shall tell thee what thou oughtest to doe, &c. Like as then Cornelius was without the law before Christ was reueiled: euen so after Christ was reueiled, he receaued neither the law nor circumcision. And as he kept not the law before: so did he not keepe it afterwards. This argument therefore cōcludeth strongly: Cornelius was iustified without the law, therefore the law iustifieth not.

The person must first be considered, and then the worke. *Act. 10. 5. 6.*

Naaman the Syrian.

LIkewise Naaman the Syrian was (no doubt) a good and a godly man, & had a religious and a reuerent opinion of God. And although he was a Gentile and belonged not to the kingdom of Moises, which then flourished: yet notwithstanding his flesh was cleansed, and the God of Israell was reuealed vnto him, and he receaued the holy Ghost. For thus he sayth: Now I know assuredly that there is no other God in all the world, but in Israell. He doth nothing at all, he keepeth not the lawe, he is not circumcised: but only he prayeth, that so much of that earth might be giuen vnto him, as two Mules should be able to cary away. Moreouer, it appeareth that faith was not idle in him. For thus he speaketh to the Prophet Heliseus: Thy seruaunt will henceforth neither offer burnt sacrifice, nor offering vnto any other God, sauing the Lord. But in this thing the Lorde be mercifull vnto thy seruaunt, that when my maister goeth into the house of Rimmon to worship there, and leaneth on my hand, and I bow my selfe in the house of Rimmon: when I doe bow downe (I say) in the house of Rimmon, the Lorde be * mercifull to thy seruaunt in this point. To whom the Prophet sayth, Goe in peace. So was he iustified. The Iew hearing this, fretteth for anger, and sayth: What? should the Gentile be iustified without the keeping of the law? Should he be compared with vs which are circumcised?

3. Reg. 5. &c.

* He feeleth his conscience wounded in being present at idoll seruice, and therfore desireth god to forgiue him, lest others by his example might fall to idolatrie.

The Gentiles iustified without the lawe, euen when the lawe and pollicie of Moises was yet in force.

THerefore God, long before, when the kingdom of Moises was yet standing and flourishing, did shew that he iustifieth men without the law, as in deede he iustified many kings in *Egypt* and in *Babylon*: also Iob and many other nations of the East. Moreouer, *Niniue* a great citie was iustified, and receaued the promise of God, that it should not be destroyed. By what meanes? Not because it heard and fulfilled the law, but because it beleued the word of God which the Prophet Ionas preached. For so sayth the Prophet: And the Niniuites beleued God, and proclaimed a fast, and put on sackcloth: that is to say, they repented. Our aduersaries doe craftely passe ouer this word Beleeued, and yet the effect of all together

Iob.
Niniuites.

Ionas 3. 5.

gether resteth therein. Thou readest not in Ionas: And the *Ninivites* receaued the law of Moises, were circumcised, offered sacrifice, fulfilled the workes of the law: but beleuing the word, they repented in sackcloth and ashes.

This was done before Christ was reuelled, when that faith yet reigned, which beleued in Christ to come. If then the Gentiles were iustified without the law, & receaued secretly the holy ghost, when the law was yet in force, why should the law be required as necessary to righteousnes, which by the comming of Christ is now abolished? Wherefore this is a strong argument, grounded vpon the experience of the Galathians: Receaued ye the holy Ghost by the workes of the law, or by the hearing of faith preached? For they were compelled to graunt, that they heard nothing of the holy Ghost before the preaching of Paule: but when he preached the Gospell, then receaued they the holy Ghost. *Galat.3.*

So we also at this day, conuicted by the testimonie of our owne conscience, are constrained to confesse, that the holy Ghost is not giuen by the lawe, but by the hearing of faith. For many heretofore in the Papacie, haue gone about with great labour and studye, to keepe the lawe, the decrees of the fathers, and the traditions of the Pope: and some with painefull and continuall exercises in watching and praying, did so weare and weaken their bodyes, that afterwardes they were able to doe nothing: Whereby notwithstanding they gained nothing else, but that they miserably afflicted and tormented themselues. They could neuer attaine to a quiet conscience and peace in Christ, but continually doubted of the good will of God towardes them. But now, since the Gospell teacheth that the lawe and workes doe not iustifie, but faith alone in Iesus Christ, hereupon followeth a most certaine knowledge and vnderstanding, a most ioyfull conscience, and a true iudgement of euery kinde of life, and of all thinges else whatsoeuer. The beleuing man may now easily iudge that the Papacie, with all the religious orders and traditions thereof is wicked: which before he coulde not doe. For so great blindenes raigned in the world, that we thought those workes which men had deuised, not onely without the will of God, but also contrary to his commaundement, to be much better then those, which the Magistrate, the housholder, the childe, the seruaunt did at the commaundement of God.

The conscience witnesseth that the holy Ghost is not giuen by the law, but by the hearing of faith.

The blindnes of the Popes kingdom.

In deede we ought to haue learned by the worde of God, that the religious orders of the Papistes (which onely they call holy) are wicked, since there is no commaundement of God, or testimonie in the holy Scriptures as touching the same. Contrariwise, other orders of life which haue the worde and commaundement of God, are holy and ordained of God. But we were then wrapped in such horrible darkenes, that we could not truely iudge of any thing. But now, since the cleare light of the Gospell doth appeare, all kindes of life in the world are vnder our iudgement. We may boldly pronounce out of the worde of God, that the condition of seruauntes, which before the world is most vile, is farre more acceptable vnto God then all the religious orders of the Papists. For by his worde he commendeth, approueth and adorneth the state of seruaunts, and so doth he not the orders of Monkes, Friers and such other. Therfore this argument grounded vpon experience, ought to preuaile with vs also. For although many men in the Papacy wrought many and great workes, yet could they neuer be certaine of the will of God towards them, but they were alwayes in doubt: they could neuer attaine to the knowledge of God, of them selues, of their calling: they neuer felt the testimonie of the spirite in their heartes. But now that the truth of the Gospell appeareth, they are fully instrueted by the onely hearing of faith, in all these thinges.

The orders and kindes of life appointed of God.

The condition of seruaunts allowed before God.

The certaintie of true beleuers.

It is not without cause that I doe so largely intreate of these thinges. For it seemeth to reason but a small matter, that the holy Ghost is receaued by the onely hearing of faith, & that there is nothing else required of vs, but that we setting a part all our workes, should giue our selues onely to the hearing of the Gospell. Mans hart doth not vnderstand nor beleue that so great a treasure, namely the holy Ghost, is giuen by the onely hearing of faith: but reasoneth after this maner: Forgiuenes of sinnes, deliuerance from death, the giuing of the holy Ghost, of righteousnes & euerlasting life, are great things: therefore if thou wilt obtaine these inestimable benefits, thou must performe some other great and weighty matter. This opinion the deuill doth well like and approue, and also encreaseth the same in the heart. Therefore when reason heareth this: Thou canst doe nothing for the obtaining of the forgiuenes of sinnes, but must onely heare the worde of God, by and by it crieth out, and sayth: Fie, thou makest too small a count of the remission of sinnes &c. So the inestimable greatnes of the gift, is the cause

By what meanes the holy Ghost is giuen vnto vs.

The disputation of mans reason

cause that we can not beleeue it: and because this incomparable treasure is freely offered, therefore it is despised.

But this we must needes learne, that forgiuenes of sinnes, Christ, and the holy Ghost are freely giuen vnto vs at the onely hearing of faith preached, notwithstanding our horrible sinnes and demerites. And we must not wey, howe great the thing is that is giuen, and how vnworthy we are of it (for so should the greatnes of the gift, and our vnworthines terrifie vs:) but we must thinke that it pleaseth God freely to giue vnto vs this vnspeakeable gift, vnto vs (I say) which are vnworthy, as Christ in Luke saith: Feare not litle flocke: for it is your fathers pleasure to giue vnto you: (Loe, to giue vnto you, (sayth he) a kingdom. To whom? To you vnworthy, which are his litle flocke. If I then be litle & the thing great (nay rather of all things the greatest) which God hath giuen vnto me, I must thus thinke, that he also is great and onely great, which giueth it. If he offer it and will giue it, I consider not mine owne sinne and vnworthines, but his fatherly good will towardes me which is the giuer, and I receaue the greatnes of the gift with ioy and gladnes, and am thankfull for so inestimable a gift giuen freely vnto me, to me (I say) vnworthy, by the hearing of faith.

Luke 12.32.

To whom the kingdō of heauen is giuen.

Here againe foolish reason is offended and reproueth vs, saying: Where ye teach men to doe nothing at all for the obtaining of so great and inestimable a gift, but to heare the word of God, this semeth to tend to the great contempt of grace, and to make men secure, idle and dissolute, so that they slacke their hands and doe no good at all. Therefore it is not good to preach this doctrine, for it is not true: but men must be vrged to labour and to exercise them selues vnto righteousnes, and then shal they obtaine this gift. The selfe same thing the *Pelagians* in times past obiected against the Christians. But beare what Paule sayth in this place: Ye haue receaued the holy Ghost: not by your owne labour and trauell, not by the workes of the lawe, but by the hearing of faith. Briefely, beare what Christ him self sayth, and what he aunswereth to Martha, being very carefull and hardly bearing, that her sister Marie, sitting at the feete of Iesus and hearing his word, should leaue her to minister alone. Martha, Martha, (sayth he) thou carest, and art troubled about many thinges, but one thing is needefull. Marie hath chosen the good part which shall not be taken from her. A man therefore is made a Christian, not by working but by hearing.

What our aduersaries obiect against vs.

The obiection of the Pelagians against the Christians.

Luke 10.41. 42.

A man is made a

Christian by hearing the doctrine of faith.

Wherefore he that will exercise him selfe to righteousnes, must first exercise him selfe in hearing the Gospell. Now, when he hath heard and receaued the Gospell, let him giue thankes to God with a ioyfull and a glad heart, and afterwards let him exercise him selfe in those good workes which are commaunded in the lawe, so that the lawe and workes may follow the hearing of faith. So may he quietly walke in the light which is Christ, and boldly choose and doe workes, not hypocriticall, but good workes in deede, suche as he knoweth to please God and to be commaunded of him, and contemne all those hypocriticall shadowes of Freewill workes.

Our aduersaries thinke that faith, whereby we receaue the holy Ghost, is but a light matter: but how high and hard a matter it is, I my selfe doe find by experience, and so doe all they which with me doe earnestly embrace the same. It is soone sayd that by the only hearing of faith, the holy Ghost is receaued: but it is not so easily heard, layd hold on, beleued and retained, as it is sayd. Wherefore if thou heare of me that Christ is that Lambe of God sacrificed for thy sinnes, see also that thou heare it effectually. Paule very aptly calleth it the hearing of faith, and not the word of faith (although there be small difference:) that is, such a word as thou hearing doest beleue, so that the word be not onely my voice, but may be heard of thee, and may enter into thy heart, and be beleeued of thee: then is it truely and in deede the hearing of faith, whereby the which thou receauest the holy Ghost: which after thou hast once receaued, thou shalt also mortifie thy flesh.

The hearing of faith

The faithfull doe finde by their owne experience, howe gladly they would hold and embrace the word when they heare it, with a full faith, and abandon this opinion of the lawe and of their owne righteousnes: but they feele in their flesh a mighty resistaunce against the spirite. For reason and the flesh will needes worke together. This saying: Ye must be circumcised and keepe the lawe, can not be vtterly rooted out of our mindes, but it sticketh fast in the hearts of all the faithfull. There is in the faithfull therefore a continuall conflict betwene the hearing of faith and the workes of the lawe. For the conscience alwayes murmureth, and thinketh, that this is too easie a way, that by the onely hearing of the word, righteousnes, the holy Ghost, and life euerlasting is promised vnto vs. But come once to an earnest triall thereof, and then tell me

The striuing of the flesh against the spirite in the godly.

To heare the word of faith.

how

how easie a thing it is to heare ꝑ word of faith. In deede he which giueth is great: moreouer he giueth great thinges willingly and freely, and vpbraideth no man therwith: but thy capacitie is hard, and faith weake, still striuing against thee, so that thou art not able to receaue this gift. But let thy conscience murmure against thee neuer so much, and let this [Must] come neuer so often into thy minde, yet stand fast and hold out, vntil thou ouercome this [Must.] So, as faith encreaseth by litle and litle, that opinion of the righteousnes of the law will diminish. But this can not be done without great conflicts.

Verse 3. Are ye so foolish, that after ye haue begone in the spirite, ye would now end in the flesh?

This argument being concluded, how that the holy Ghost cometh not by the workes of the lawe, but by the preaching of faith: he beginneth here to exhort and terrifie them from a double daunger or incommoditie. The first is: Are ye so foolish that after ye haue begone in the spirite, ye would now ende in the flesh? The other followeth: Haue ye suffered so great thinges in vaine? As if he sayd: Ye began in the spirite: that is, your religion was excellently well begone. As also a litle after he sayth: Ye ranne wel, &c. But what haue ye gotten thereby? Forsooth ye will now ende in the flesh. To begin in the spirite.

Paule seeketh here the spirite against the flesh. He calleth not the flesh (as before I haue sayd) fleshly lust, beastly passions, or sensuall appetites: for he intreateth not here of lust and such other fleshly desires: but of forgiuenes of sinnes, of iustifying the conscience, of obtaining righteousnes before God, of deliueraunce from the law, sinne and death: and yet notwithstanding he sayth here, that they, forsaking the spirite, doe now ende in the flesh. Flesh therefore is here taken for the very righteousnes & wisedom of the flesh, and the iudgement of reason, which seeketh to be iustified by the law. Whatsoeuer then is most excellent in man, the same here Paul calleth flesh, as the wisedom of reason, and the righteousnes of the law it selfe. What flesh signifieth in this place.

And this place must be wel considered, because of the sclaunderous & cauilling Papistes, which wrest the same against vs, saying that we in Poperie began in the spirite, but now, hauing maried

wiues, we ende in the flesh. As though a single life, or not to haue a wife, were a spirituall life: and as though it nothing hindred their spirituall life, if a man not contented with one whore, haue many. They are madde men, not vnderstanding what the spirite, or what the flesh is. The spirite is whatsoeuer is done in vs according to the spirite: The flesh, whatsoeuer is done in vs according to ỹ flesh, without the spirite. Wherefore all the dueties of a Christian man, as to loue his wife, to bring vp his children, to gouerne his familie, and such like (which vnto them are worldly and carnall) are the fruites of the spirite. These blind buzzardes can not discerne thinges, which are the good creatures of God, from vices.

The spirite. The flesh.

What the Papistes call worldly and carnall.

Here is also to be noted the maner of speach which the Apostle vseth when he sayth: *vt carne consummamini*, speaking in the passiue voyce. As if he sayd: Ye ende, yea rather ye are ended in the flesh. For the righteousnes of the law, which Paule here calleth the flesh, is so farre of from iustifying, that they which after the receauing of the holy Ghost through the hearing of faith, fall backe againe vnto it, are ended in it, that is to say, are vtterly destroyed. Therefore whosoeuer teach that the lawe ought to be fulfilled to this ende, that men might be iustified thereby, whiles they goe about to quiet their consciences, they hurt them, and whiles they would iustifie them, they condemne them.

The doctrin of the false Apostles.

Paule hath alwayes a glaunce at the false Apostles: For they still vrged the law, saying: Faith onely in Christ taketh not away sinne, pacifieth not the wrath of God, iustifieth not: Therefore if ye will obtaine these benefits, ye must not onely beleue in Christ, but therwith ye must also keepe the law, be circumcised, keepe the feastes, sacrifices &c. Thus doing ye shall be free from sinne, from the wrath of God, from euerlasting death. Yea rather (saith Paul) by the selfe same thinges ye establish vnrighteousnes, ye prouoke the wrath of God, ye adde sinne to sinne, ye quench the spirite, ye fall away from grace, and vtterly reiect the same, and ye together with your disciples doe ende in the flesh. This is the first daunger, from the which he terrifieth the Galathians, lest if they seeke to be iustified by the law, they lose the spirite, and forgoe their good beginnings for a wretched ende.

Verse 4. Haue ye suffered so many things in vaine?

An other daunger, from the.

The other daunger or incommoditie is this: Haue ye suffred so many

many thinges in vaine? As though he woulde say: Consider, not onely how well ye began, & how miserablie ye haue forsaken your good beginnings and your course well begon: moreouer, that not onely ye haue lost the first fruits of the spirite, being fallen againe into the ministerie of sinne and death, and into a dolefull and a miserable bondage of the law: but consider this also, that ye haue suffered much for the Gospells sake, and for the name of Christ: to witte, the spoyling of your goodes, railings and reproches, daungers both of bodies & liues. &c. All things were in a happie course and great towardnes with you. Ye taught purely, ye lined holily, and ye endured many euills constantly for the name of Christ. But now all is lost, as well doctrine as faith, as wel doing as suffering, as well the spirite as the fruites thereof. which Paul terrifieth the Galathians.

Hereby it appeareth sufficiently what incommoditie the righteousnes of the lawe and mans owne righteousnes bringeth: to witte, that they which trust in it, doe lose at once vnspeakeable benefites. Now, what a miserable thing is it, so sodenly to lose such inestimable glorie and assurance of conscience towardes God? also to endure so many great and greeuous afflictiõs, as losse of goods, wife, children, bodie and life, and yet notwithstanding to sustaine all these things in vaine? And out of these two places, much matter may be gathered to set forth & amplifie at large the goodly cõmendation of the lawe & mans owne righteousnes, if a man would stand vpon euery parcell by it selfe, and declare what spirit it was wherewith they began: what, howe great, and howe many the afflictions were which they endured for Christes sake. But no eloquence can sufficiently set forth these matters. For they are inestimable things whereof Paule here entreateth: to witte the glory of God, victorie ouer the world, the flesh and the deuill, righteousnes and euerlasting life: and on the other side, sinne, desperation, eternall death and hell. And yet notwithstanding in a moment we lose al these incomparable gifts, and procure vnto our selues these horrible and endlesse miseries, and all by false teachers, when they lead vs away from the truth of the Gospel vnto false doctrine. And this doe they, not onely very easily, but also vnder a shew of great holynes, bring to passe. What incõmodities the righteousnes of the law, or mans owne righteousnes bringeth.

Verse.4. If notwithstanding it be in vaine.

This he addeth as a correction: whereby he mitigateth the re-

prehension that goeth before, which was somewhat sharpe. And this he doth as an Apostle, lest he should terrify the *Galathians* too much. Although he chide them, yet notwithstanding he alwayes doth it in such sort, that he poureth in sweete oyle withall, least he should driue them to desperation.

The office of an Apostle.

He sayth therefore: If notwithstanding it be in vaine. As if he would say: yet I doe not take away all hope from you. But if ye would so end in the flesh, that is to say, follow the righteousnes of the law and forsake the spirit, as ye haue begon, then know ye, that all your glory and affiance which ye haue in God, is in vaine, & all your afflictions are vnprofitable. In deede I must needes speake somwhat roughly vnto you in this matter: I must be feruent in the defence thereof, and somewhat sharpe in chiding of you, especially the matter being so waighty and constraining me therunto, lest ye should thinke it to be but a trifle to reiect the doctrine of Paul, and receaue an other. Notwithstanding, I will not vtterly discourage you, so that ye repent and amend. For sickely and scabbed children may not be cast away, but must be tendred and cherished more diligently, then they which are in health. So that Paule here like a cunning Phisician, layeth all the fault in a maner vpon the false apostles, the authors and onely cause of his deadly disease. Contrariwise he handleth the *Galathians* verie gently, that by this mildnes he might heale them. We therefore by the example of Paule, ought in like maner to reprehende the weake, and so to cure their infirmitie, that in the meane time we leaue not of to cherishe and comfort them, least if we handle them too sharpely, they fall into desperation.

To ende in the flesh.

Verse.5. He therefore that ministreth to you the spirite, & worketh miracles among you, doth he it through the workes of the law, or by the hearing of faith preached?

This argument grounded vpon the experience of the *Galathians*, doth so well like the Apostle, that after he hath reproued and terrified them, setting before them a double daunger, he now repeteth the same againe, and that with a more large amplification, saying: He which ministreth. &c. That is to say: Ye haue not onely receaued the spirite by the hearing of Faith, but whatsoeuer ye haue either knowne or done, it came by the hearing of Faith. As though he woulde say: It was not enough that God gaue you once

Paule maketh often rehearsall of the argument grounded vpon experience.

once the ſpirite: but the ſame God alſo hath enriched you with the gifts of the ſpirite, and encreaſed the ſame in you, to the ende that when ye haue once receaued the ſpirite, it might alwayes growe & be more and more effectuall in you. Hereby it is plaine, that the *Galathians* had wrought miracles, or at the leaſt, had ſhewed ſuch fruites of faith as the true Diſciples of the Goſpell are wont to bring forth. For the Apoſtle elſewhere ſayeth. That the kingdom of God is not in worde, but in power. Nowe, this power is not onely to be able to ſpeake of the kingdom of God: but alſo in verie deede to ſhew, that God through his ſpirite is effectuall in vs. So, before in the ſecond chapter, he ſayth of him ſelfe: He that was effectuall in Peter among the Iewes, was alſo effectuall in me: He that was mightie by Peter in the Apoſtleſhip ouer the Circumciſion, was alſo mightie by me towardes the Gentiles.

1.Cor.4.20. The kingdom of God conſiſteth not in wordes, but in power.

When a preacher then ſo preacheth, that the worde is not fruteleſſe, but effectual in the hearts of the hearers, that is to ſay: when faith, hope, loue and pacience doe follow, then God geueth his ſpirite and worketh miracles in the hearers. In like manner Paule ſayth here, That God hath geuen his ſpirit to the Galathians, and hath wrought miracles among them. As though he would ſay: God hath not onely brought to paſſe through my preaching, that ye ſhould beleue: but alſo that ye ſhould liue holily, bring forth many frutes of faith, and ſuffer many afflictions. Alſo by the ſame power of the holy Ghoſt, of adulterers, of wrathfull, impatient, and couetous perſons, & of very enemies, ye are become liberall, chaſt, gentle, patient and louers of your neighbours. Whereupon afterwards he geueth teſtimonie of thē in the fourth chapter, that they receaued him as an Angell of God, yea rather as Chriſt Ieſus: & that they loued him ſo entierly, that they were readie to haue plucked out their owne eyes for him.

Now, to loue thy neighbour ſo heartily, that thou art readie to beſtow thy money, thy goods, thine eyes, and all that thou haſt for his ſaluation, and moreouer to ſuffer patiently all aduerſities and afflictions, theſe (no doubt) are the effects and fruits of the ſpirite, and theſe (ſayth he) ye receaued and enioyed before theſe falſe teachers came among you. But ye receaued them not by the law, but of God who ſo miniſtred vnto you, and daily encreaſed in you his holy ſpirite, that the Goſpell had a moſt happie courſe amongeſt you in teaching, beleuing, working and ſuffering. Nowe, ſeeing

The workes of the holy Ghoſt.

ye knowe these thinges (being conuicted euen by the testimonie of your owne consciences), how commeth it to passe that ye shew not the same fruits that ye did before: that is, that ye teach not truely, that ye beleue not faithfully, that ye liue not holily, that ye worke not rightly, & that ye suffer not patiently? Finally, who hath so corrupted you, that you beare not so louing affection towardes me, as ye did before? that ye receaue not Paule now as an Angell of God, nor as Christ Iesus? that ye will not plucke out your eyes to geue them vnto me? How commeth it to passe (I say) that this feruent zeale of yours waxeth so colde towardes me, and that ye nowe preferre before me, the false apostles, which doe so miserablie seduce you?

In like manner it happeth vnto vs at this day. When we first preached the Gospell, there were verie many that fauoured our doctrine, and had a good and reuerend opinion of vs: and after the preaching thereof, followed the frutes and effectes of Faith. But what ensued? A sort of light and brainsicke heads sprang vp, and by and by destroied al that we had in long time and with much trauaile planted before, and also made vs so odious vnto them which before loued vs dearely, and thankefully receaued our doctrine, that now they hate nothing more then our name. But of this mischiefe the deuill is the author, working in his members contrarie works, which wholy fight against the workes of the holy Ghost. Therefore sayth the Apostle, your experience (O ye *Galathians*) ought to teach you, that these great and excellent vertues proceded not of the workes of the lawe. For as ye had them not before the hearing of faith preached: so haue ye them not nowe, although the false apostles raigne in the middest of you.

The workes of the deuil.

We likewise may say at this day to those which vaunt themselues to be Gospellers, and to be freed from the tyrannie of the Pope: haue ye ouercome the tyrannie of the Pope, and obtayned libertie in Christ through the Anabaptistes and such other fantasticall spirites, or through vs which haue preached faith in Iesus Christ? Here if they will confesse the trueth, they must needes say: no doubt, by the preaching of faith. And true it is, that at the beginning of our preaching, the doctrine of faith had a most happie course, and downe fell the Popes pardones, purgatorie, vowes, Masses and such like abhominations, which drewe with them the ruine of all Poperie. No man could iustly condemne vs:

What happy successe the gospell had when it was first preached.

for

for our doctrine was pure, raising vp and comforting many poore consciences, which had bene long oppressed with mens traditions vnder the Papacie, which was a plaine tyrannie, a racking & crucifying of consciences. Many therefore gaue thankes vnto God, that through the Gospell (which we first, by the grace of God then preached) they were so mightely deliuered out of these snares, and this slaughterhouse of consciences. But when these newe fonde heads sprang vp (who went about by all meanes to worke our discredit) then beganne our doctrine to be euill thought of: for it was commonly bruted abroade, that the professors thereof disagreed among them selues. Whereat many being greatly offended, fell quite from the truth, putting the Papistes in comfort, that we together with our doctrine, should shortly come to naught, and by this meanes they should recouer their former dignity and authoritie againe.

The Popedom a verie slaughterhouse of cõsciences.

Wherfore, like as the false apostles vehemently contended that the *Galathians*, now iustified by faith in Christ, ought to be circumcised and keepe the law of Moises, if they would be deliuered from their sinnes and from the wrath of God, and obtaine the holy ghost, and yet notwithstanding by the selfe same meanes they burdened them the more with sinnes (for sinne is not taken away by the law, neither is the holy ghost geuen through it, but onely it worketh wrath, and driueth men into great terrours): so at this day these rash heades, which thought to prouide for the safetie of the catholike Church, and at once to driue downe all Poperie, haue done no good, but much hurt to the Church: they haue not ouerthrowne the Papacie, but haue more established it.

The Anabaptistes the authors of tumults and seditions, hindered much the course of the Gospel.

But if they had (as they beganne) with a common consent together with vs, taught and diligently vrged the article of iustification: that is to say, that we are iustified neither by the righteousnes of the lawe, nor by our owne righteousnes, but by onely faith in Iesus Christ: doubtlesse this one article by litle and litle (as it began) had ouerthrowen the whole Papacie, with all her brotherhoodes, pardons, religious orders, relikes, ceremonies, inuocation of Saincte, purgatorie, Masses, watchings, vowes and infinite other like abhominations. But they leauing of the preaching of faith and true Christian righteousnes, haue gone an other way to worke, to the great hinderance both of sounde doctrine, and of the Churches.

The Anabaptistes enemies to the article of iustification.

Verse.6. As Abraham beleued God, and it was imputed to him for righteousnes.

Hitherto Paul reasoneth vpon the experience of the *Galathians*, and with this argument he vrgeth them vehemently. Ye (sayth he) haue beleued, and beleuing haue done miracles, and haue shewed many notable signes: and moreouer ye haue suffered many afflictions, all which things are the effectes and operations, not of the lawe, but of the holy Ghost. This the *Galathians* were constrained to confesse. For they could not denie these thinges, which were before their eyes and manifest to their senses: and therefore this argument grounded vpon their owne experience, is verie strong.

Now he addeth the example of Abraham, and rehearseth the testimonie of ỳ Scripture. The first is out of Genesis: Abraham beleued God. &c. This place the Apostle here mightely prosecuteth, as also he doth in his Epistle to the *Romaines*: If Abraham (sayth he) was iustified by the workes of the law, he hath righteousnes and reioysing, but not before God, but before men: For before God there is in him nothing but sinne and wrath. Now, he was iustified before God, not because he did worke, but because he did beleue. For the Scripture sayth: Abraham beleued God & it was imputed to him for righteousnes. This place doth Paule there notablie set forth and amplifie, as it is most worthie. Abraham (saith he) was not weake in the faith, neither considered he his owne bodie which was now dead, being almost an 100. yeare old: neither the deadnes of Saraes wombe: Neither did he doubt of the promise of God through vnbeleefe, but was strengthened in the Faith, and gaue glorie to God, being fully assured, that whatsoeuer God had promised, he was able to doe. Now, it is not written for him only, that it was imputed to him for righteousnes, but for vs also, &c.

Gen.15 6.

Rom.4.2.3.

How Abraham was iustified before God.

Rom.4.19.20 21.&c.

Paule by these wordes, Abraham beleued, of faith in God, maketh the cheefest worship, the cheefest duety, the cheefest obedience and the cheefest sacrifice. Let him that is a Rethorician, amplifie this place, and he shall see that faith is an almightie thing, & that the power thereof is infinite and inestimable: For it geueth glorie vnto God, which is the highest seruice that can be giuen vnto him. Now, to geue glorie vnto God, is to beleue in him, to count him true, wise, righteous, mercifull, almightie: briefly to acknowledge him

The power of faith infinite.

To geue glorie to God.

him to be the author & geuer of all goodnes. This reason doth not, but faith. That is it which maketh vs diuine people, and (as a man woulde say) it is the creator of a certaine diuinitie, not in the substaunce of God, but in vs. For without faith God loseth in vs his glory, wisedom, righteousnes, truth and mercie. To conclude, no maiestie or diuinitie remaineth vnto God, where faith is not. And the cheefest thing that God requireth of man is, that he geue vnto him his glory and his diuinitie: that is to say, that he take him not for an idoll, but for God: who regardeth him, heareth him, sheweth mercie vnto him, and helpeth him. This being done, God hath his full and perfect diuinitie, that is, he hath whatsoeuer a faithfull heart can attribute vnto him. To be able therfore to geue that glory vnto God, it is the wisedom of wisedomes, the righteousnes of righteousnesses, the religion of religions, & sacrifice of sacrifices. Hereby we may perceaue, what an high & excellent righteousnes faith is, & so by the contrary, what an horrible and greeuous sinne infidelitie is.

Faith geueth glorie to God.

Whosoeuer then beleueth the word of God, as Abraham did, is righteous before God, because he hath faith, which geueth glorie vnto God: that is, he geueth to God that which is due to him. For faith sayth thus: I beleue thee (O God) when thou speakest. And what sayth God? Impossible things, lies, foolish, weake, absurde, abhominable, hereticall and deuilish thinges, if ye beleue reason. For what is more absurd, foolish and impossible, then whē God sayeth to Abraham, that he should haue a sonne of the barren and dead bodie of his wife Sara?

Righteous before God.

What God saith, if ye set faith aside, & harken vnto reason.

So, if we will follow the iudgement of reason, God setteth forth absurde and impossible things, when he setteth out vnto vs the Articles of the Christian faith. In deede it seemeth to reason an absurde and a foolish thing, that in the Lordes supper is offered vnto vs the bodie and bloud of Christ, that baptisme is the Lauer of the newe birth and of the renewing of the holy Ghost, that the dead shall rise in the last day, that Christ ẏ sonne of God was conceiued and caried in the wombe of the virgine Marie, that he was borne, that he suffered the most reprochfull death of ẏ crosse, that he was raised vp againe, that he nowe sitteth at the right hand of God the father, and that he hath power both in heauen & in earth. For this cause Paule calleth the Gospell of Christ crucified, the word of the crosse and foolish preaching, which to the Iewes was offensiue,

The iudgement of reasō, touching the articles of faith.

The Gospel is the worde of the crosse 1. Cor. 1. 18.

The chiefe worship of God.

and to the Gentiles folish doctrine. Wherfore reason doth not vnderstand that to heare the word of God and to beleue it, is the chefest seruice that God requireth of vs: but it thinketh that those thinges which it choseth and doth of a good entent (as they call it) and of her owne deuotion, please God. Therefore when God speaketh, reason iudgeth his word to be heresie and the word of the deuill, for it seemeth vnto it, absurde and foolish.

Faith slayeth reason.

But faith killeth reason, and slayeth that beast which the whole world and all creatures can not kil. So Abraham killed it by faith in the worde of God, whereby seede was promised to him of Sara, who was barren and now past childe bearing. Vnto this word, reason yeelded not streight way in Abraham, but it fought against faith in him, iudging it to be an absurde, a foolish, and impossible thing, that Sara, who was now not onely 90. yeares olde, but also was barrē by nature, should bring forth a sonne. Thus faith wrestled with reason in Abraham: but herein faith got the victorie, killed and sacrificed reason, that most cruell and pestilent ennemie of God. So all the godly, entring with Abraham into the darknes of faith, doe kill reason, saying: Reason, thou art foolish, thou dost not sauour those things which belong vnto God: therefore speake not against me, but holde thy peace: iudge not, but heare the word of God and beleue it. So the godly by Faith kill such a beast as is greater then the whole world, and thereby doe offer to God a most acceptable sacrifice and seruice.

The wrestling of faith with reason in Abraham.

The sacrifice of Christians.

And in comparison of this sacrifice of the faithfull, all the religions of all nations, and all the workes of all Monkes and meritemongers are nothing at all. For by this sacrifice, first (as I sayd) they kill reason, a great and mightie ennemie of God. For reason despiseth God, denieth his wisedom, iustice, power, truth, mercie, maiestie and diuinitie. Moreouer, by the same sacrifice they yeelde glory vnto God: that is, they beleue him to be iust, good, faithfull, true. &c: they beleue that he can doe all things, that all his wordes are holy, true, liuely and effectuall &c. which is a most acceptable obedience vnto God. Wherefore there can be no greater or more holy religion in the world, nor more acceptable seruice vnto God, then faith is.

Reason Gods enemie.

The commendation of faith.

Contrariwise, the Iusticiaries and such as seeke righteousnes by their owne workes, lacking faith, doe many things. They fast, they pray, they watch, they lay crosses vpon them selues. But because

cause they thinke to appease the wrath of God and deserue grace by these thinges, they giue no glory to God, that is, they doe not iudge him to be mercifull, true, and keeping promise, &c. but to be an angrie Iudge, which must be pacified with workes, and by this meanes they despise God, they make him a lier in all his promises, they deny Christ and all his benefits: to conclude, they thrust God out of his seate, and set them selues in his place. For, they rejecting and despising the word of God, do choose vnto them selues such a seruice of God, and such workes as God hath not commaunded. They imagine that God hath a pleasure therin, and they hope to receiue a reward of him for the same. Therefore they kill not reason, that mighty enemie of God, but quicken it: and they take from God his maiestie and his diuinitie, and attribute the same vnto their owne workes. Wherefore onely faith giueth glory to God, as Paule witnesseth of Abraham. Abraham (sayth he) was made strong in the faith, and gaue glorye to God, being fully assured, that whatsoeuer God had promised, he was able to performe, & therefore it was imputed to him for righteousnes.

The vnfaith full giue not glory to god

Rom.4.10. 21.22.

Christian righteousnes consisteth in faith of the heart, & Gods imputation. It is not without cause that he addeth this sentēce out of the 15. chap. of Genesis: And it was imputed vnto him for righteousnes. For christian righteousnes consisteth in two things, that is to say, in faith of the heart, and in Gods imputation. Faith is in deede a * formall righteousnes, and yet this righteousnes is not enough: for after faith there remaine yet certaine remnants of sinne in our flesh. This sacrifice of faith began in Abraham, but at the last it was finished in his death. Wherefore the other part of righteousnes must needes be added also, to finish the same in vs: that is to say, Gods imputation. For faith giueth not enough to God, because it is imperfect, yea rather our faith is but a litle sparke of faith, which beginneth only to render vnto God his true diuinitie. We haue receiued the first fruites of the spirite, but not yet the tenths. Besides this, reason is not vtterly killed in this life. Which may appeare by our concupiscence, wrath, impatiencie and other fruites of the flesh, and of infidelitie yet remaining in vs. Yea, the holiest that liue, haue not yet a full and continuall ioy in God, but haue their sundry passions, some times sadde, some times merrie, as the Scriptures witnesse of the Prophetes and Apostles. But such faultes are not layd to their charge, because of their Faith in

* Formall is that which giueth perfection to the thing whereunto it is ioyned

The remnants of sinne in the godly.

Christ, for otherwise no flesh should be saued. We conclude therefore vpon these wordes: It was imputed to him for righteousnes, that righteousnes in deede beginneth through Faith, and by the same we haue the first fruites of the spirite: but because Faith is weake, it is not made perfect without Gods imputation. Wherefore faith beginneth righteousnes, but imputation maketh it perfect vnto the day of Christ.

The blindnes of the Scholemen.

The popish Sophisters and Scholemen dispute also of imputation, when they speake of the good acceptation of the worke: but besides and cleane contrary to the Scripture, for they wrest it onely to workes. They doe not consider the vncleannes and inward poyson lurking in the heart, as incredulitie, doubting, contemning, and hating of God, which most pernicious and perillous beastes are the fountaine and cause of all mischiefe. They consider no more but outward and grosse faultes and vnrighteousnes, which are litle riuers proceeding and issuing out of those fountaines. Therefore they attribute acceptation to workes: that is to say, that God doth accept our workes, not of duety, but of congruence. Contrariwise we, excluding all workes, doe goe to the very head of this beast which is called reason, which is the fountaine and headspring of all mischiefes. For reason feareth not God, it loueth not God, it trusteth not in God, but proudly contemneth him. It is not moued either with his threatninges or his promises. It is not delighted with his wordes or workes: but it murmureth against him, it is angrie with him, iudgeth and hateth him: to be short, it is an enemie to God, not giuing him his glory. This pestilent beast (reason I say) being once slaine, all outward and grosse vices should be nothing.

God accepteth our workes (say the Papists) of congruence, that is, because it is meete that God should reward thē.

Rom. 8. 7.

Reason must be killed by faith.

Wherefore we must first and before all thinges goe about by faith, to kill infidelitie, the contempt and hating of God, murmuring against his iudgement, his wrath, and all his wordes and workes: for then doe we kill reason, which can be killed by none other meanes but by faith, which in beleeuing God giueth vnto him his glory, notwithstanding that he speaketh those thinges which seeme both foolish, absurde, and impossible to reason: notwithstanding also, that God setteth forth him selfe otherwise then reason is able either to iudge or conceiue, that is to say, after this maner: I will account & pronounce thee as righteous, not for the keeping of the law, not for thy workes & thy merites, but for thy faith in Iesus

Christ

Christ myne onely begotten Sonne, who was borne, suffered, was crucified, and dyed for thy sinnes: and that sinne which remaineth in thee, I will not impute vnto thee. If reason then be not killed, & all kindes of religion and seruice of God vnder heauen that are inuented by men to get righteousnes before God, be not condemned, the righteousnes of faith can take no place.

When reason heareth this, by and by it is offended: it rageth and bittereth all her malice against God, saying: Are then my good workes nothing? Haue I then laboured and borne the burden and heate of the day in vaine? Hereof rise those vprores of nations, of Kinges and Princes, against the Lord and against his Christ. For the world neither will nor can suffer that his wisedom, righteousnes, religions and worshippings should be reproued and condemned. The Pope with all his popish rablement, will not seeme to erre, much lesse will he suffer him selfe to be condemned.

Mat.20.12.

Psal.2.1.

Wherefore let those which giue them selues to the study of the holy Scripture, learne out of this saying: Abraham beleeued God, and it was counted to him for righteousnes, to sette forth truely and rightly this true Christian righteousnes after this maner: that it is a faith and confidence in the Sonne of God, or rather a confidence of the heart in God through Iesus Christ: And let them adde this clause as a difference: Which faith and confidence is accounted righteousnes for Christes sake. For these two thinges (as I sayd before) worke Christian righteousnes: namely, faith in the heart, which is a gift of God, and assuredly beleeueth in Christ: and also that God accepteth this imperfect faith for perfect righteousnes, for Christes sake, in whom I haue begun to beleue. Because of this faith in Christ, God seeth not my doubting of his good will towards me, my distrust, heauines of spirite, and other sinnes which are yet in me. For as long as I liue in the flesh, sinne is truely in me. But because I am couered vnder the shadow of Christes winges, as is the chicken vnder the wing of the henne, and dwell without all feare vnder that most ample and large heauen of the forgiuenes of sinnes, which is spread ouer me, God couereth and pardoneth the remnant of sinne in me: that is to say, because of that faith wherewith I began to lay hold vpon Christ, he accepteth my imperfect righteousnes euen for perfect righteousnes, and counteth my sinne for no sinne, which notwithstanding is sinne in deede.

A definition of the Christian faith.

So we shroud our selues vnder the couering of Christes flesh, who is our cloudy piller for the day, and our piller of fire for the night, lest God should see our sinne. And although we see it, and for the same doe feele the terrors of conscience, yet flying vnto Christ our Mediatour and reconciler (through whome we are made perfect,) we are sure and safe: For as all things are in him, so through him we haue all thinges, who also doth supply whatsoeuer is wanting in vs. When we beleue this, God winketh at the sinnes and the remnants of sinne yet sticking in our flesh, and so couereth them as if they were no sinnes. Because (sayth he) thou beleuest in my sonne, although thou haue many sinnes, yet notwithstanding they shall be forgiuen thee, vntill thou be cleane deliuered from them by death.

Exod. 13. 21.

Paules diuinitie.

Let Christians learne with all diligence to vnderstand this article of Christian righteousnes. And to this ende let them reade Paule, and reade him againe both often and with great diligence, & let them compare the first with the last, yea let them compare Paul wholy and fully with him selfe: then shall they finde it to be true, that Christian righteousnes consisteth in these two things: namely in faith which giueth glory vnto God, and in Gods imputation. For faith is weake (as I haue sayd) and therefore Gods imputation must needes be ioyned withall, that is to say, that God wil not lay to our charge the remnant of sinne, that he will not punish it, nor condemne vs for it: but will couer it and will freely forgiue it, as though it were nothing at all: not for our sake, neither for our worthines & works, but for Jesus Christs sake, in whō we beleue.

Christian righteousnes consisteth in two thinges.

A Christian is both righteous, and a sinner.

Thus a Christian man is both righteous and a sinner, holy and prophane, an enemie of God and yet a child of God. These contraries no Sophister will admit, for they know not the true maner of iustification. And this was the cause why they constrained men to worke well so long, vntill they should feele in them selues no sinne at all. Whereby they gaue occasion to many (which, striuing with al their endeuour to be perfectly righteous, could not attaine thervnto) to become starke madde: Yea, an infinite number also of those which were the authors of this deuilish opinion, at the howre of death were driuen vnto desperation. Which thing had happened vnto me also, if Christ had not mercifully looked vpon me, and deliuered me out of this errour.

Contrariwise, we teach and comfort the afflicted sinner after this

this manner: Brother, it is not possible for thee to become so righteous in this life, that thou shouldest feele no sinne at all, that thy body should be cleare like the Sunne, without spotte or blemish: but thou hast as yet wrinkles and spots, and yet art thou holy notwithstanding. But thou wilt say: How can I be holy, when I haue and feele sinne in me? I aunswer. In that thou doest feele and acknowledge thy sinne, it is a good token, giue thankes vnto God, & despaire not. It is one steppe of health, when the sicke man doth acknowledge and confesse his infirmitie. But how shall I be deliuered from sinne? Runne to Christ the Physition, which healeth them that are broken in heart, and saueth sinners. Follow not the iudgement of reason, which telleth thee, that he is angry with sinners: but kill reason and beleue in Christ. If thou beleue, thou art righteous, because thou giuest glory vnto God, that he is Almighty, mercifull, true, &c: thou iustifiest and praisest God. To be briefe, thou yeldest vnto him his diuinitie, and whatsoeuer els belongeth vnto him: And the sinne which remaineth in thee, is not layd to thy charge, but is pardoned for Christes sake in whom thou beleeuest, who is perfectly iust: whose righteousnes is thy righteousnes, and thy sinne is his sinne.

How they that feele the heauy burden of sinne, ought to be comforted.

An obiection.

Here we see that euery Christian is an high Priest: For first he offereth vp and killeth his owne reason, and the wisedome of the flesh: Then he giueth glory to God, that he is righteous, true, patient, pitifull and mercifull. And this is that dayly sacrifice of the new Testament which must be offered euening and morning. The euening sacrifice is to kill reason. The morning sacrifice is to glorifie God. Thus a Christian dayly and continually is occupied in this double sacrifice and in the exercise thereof. And no man is able to set forth sufficiently the excellencie and dignitie of this Christian sacrifice.

Christians be Priestes.

The dayly sacrifice of the new testament.

This is therefore a straunge & a wonderfull definition of Christian righteousnes, that it is the imputation of God for righteousnes or vnto righteousnes, because of our faith in Christ, or for Christes sake. When the popish Scholemen heare this definition, they laugh at it. For they imagine that righteousnes is a certaine qualitie powred into the soule, and afterwardes spread into all the partes of man. They can not put away the vaine imaginations of reason, which teacheth that a right iudgement, and a good will or a good intent is true righteousnes. This vnspeakeable gift there-

Christian righteousnes.

What the Papistes call righteousnes.

foꝛe excelleth all reaſon, that God doth account and acknowledge him foꝛ righteous without woꝛkes, which embꝛaceth his ſonne by faith alone, who was ſent into the woꝛld, was boꝛne, ſuffered, and was crucified foꝛ vs.

This matter, as touching the woꝛds, is eaſie (to wit, that righteouſnes is not eſſentially in vs, as the Papiſtes reaſon out of Ariſtotle, but without vs in the grace of God onely and in his imputation: and that there is no eſſential ſubſtance of righteouſnes in vs beſides that weake faith oꝛ firſt fruites of faith, whereby we haue begon to appꝛehend Chꝛiſt, and yet ſinne in the meane time remaineth verely in vs:) but in very deede it is no ſmall oꝛ light matter, but weighty and of great impoꝛtance. Foꝛ Chꝛiſt which was giuen foꝛ vs, and whom we appꝛehend by faith, hath done no ſmall thing foꝛ vs, but (as Paule ſayd befoꝛe:) He hath loued vs and giuen him ſelfe in very deede for vs: He was made accurſed for vs, &c. And this is no vaine ſpeculation, that Chꝛiſt was deliuered foꝛ my ſinnes, and was made accurſed foꝛ me, that I might be deliuered from euerlaſting death. Theꝛefoꝛe to appꝛehend that * Sonne by faith, and with the heart to beleue in him, giuen vnto vs and foꝛ vs of God, cauſeth that God doth account that faith, although it be vnperfect, foꝛ perfect righteouſnes.

Gal.2.20.

Gal.3.13.

* A child is borne vnto vs, a Sonne is giuen vnto vs. *Eſay 9.6.*

And here we are altogether in an other woꝛld farre from reaſon, where we diſpute not, what we ought to doe, oꝛ with what woꝛkes we may deſerue grace and foꝛgiuenes of ſinnes: but we are in a matter of moſt high and heauenly diuinitie, where we doe heare this goſpel oꝛ glad tidings, that Chꝛiſt died foꝛ vs, and that we beleuing this, are counted righteous, though ſinnes notwithſtanding doe remaine in vs, and that great ſinnes. So our Sauiour Chꝛiſt alſo defineth the righteouſnes of faith. The father (ſayth he) loueth you. Wheꝛefoꝛe doth he loue you? Not becauſe ye were Phariſeis, vnrepꝛoueable in the righteouſnes of the law, circumciſed, doing good woꝛkes, faſting, &c: but becauſe I haue choſen you out of the woꝛld, and ye haue done nothing, but that ye haue loued me and beleued that I came out from the father. This obiect [I] being ſent from the father into the woꝛld, pleaſed you. And becauſe you haue appꝛehended and embꝛaced this * obiect, theꝛefoꝛe the father loueth you, & theꝛfoꝛe ye pleaſe him. And yet notwithſtanding in an other place he calleth them euill, and commaundeth them to aſke foꝛgiuenes of their ſinnes. Theſe two things are quite contrary: to wit,

The righteouſnes of faith defined out of the 15. cha. of S. Iohns Goſpell.

* Chriſt is called our obiect, becauſe the eye of our faith is directed vnto him.

wit, that a Christian is righteous and beloued of God, and yet notwithstanding he is a sinner. For God can not deny his owne nature, that is, he must needes hate sinne and sinners: and this he doth of necessitie, for otherwise he should be vnrighteous and loue sinne. How then can these two * contradictories stand together? I am a sinner and most worthy of Gods wrath and indignation, and yet the father loueth me? Here nothing cometh betwene, but onely Christ the Mediatour. The father (sayth he) doth not therefore loue you because ye are worthy of loue, but because ye haue loued me, and haue beleued that I came out from him.

* Contrary sayings.

Ioh.16.27. Ioh.17.8.

Thus a Christian man abideth in true humilitie, feeling sinne in him effectually, and confessing him selfe to be worthy of wrath, the iudgement of God, and euerlasting death for the same, that he may be humbled in this life: And yet notwithstanding he continueth still in his holy pride, in the which he turneth vnto Christ, and in him he lifteth vp him selfe against this feeling of Gods wrath & iudgement, and beleueth that, not onely the remnants of sinne are not imputed vnto him, but that also he is loued of the father, not for his owne sake, but for Christes sake, whom the father loueth.

A holy and a Christian pride.

Hereby now we may see, how faith iustifieth without workes, and yet notwithstanding, how imputation of righteousnes is also necessary. Sinnes doe remaine in vs, which God vtterly hateth. Therefore it is necessary that we should haue imputation of righteousnes, which we obtaine through Christ and for Christes sake, who is giuen vnto vs and receaued of vs by faith. In the meane time as long as we liue here, we are caried and nourished in the bosome of the mercy and long sufferance of God, vntill the bodye of sinne be abolished, and we raised vp as new creatures in that great day. Then shall there be newe heauens and a new earth, in which righteousnes shall dwell. In the meane while vnder this heauen sinne and wicked men doe dwell, & the godly also haue sinne dwelling in them. For this cause Paule *Rom.7.* complayneth of sinne which remaineth in the Saints: yet notwithstanding he sayth afterwards in the 8. chapter: that there is no damnation to them which are in Christ Iesu. Now, how shall these things so contrary and repugnant, be reconciled together, that sinne in vs is no sinne? that he which is damnable shall not be condemned? that he which is reiected shall not be reiected? that he which is worthye of the wrath of God and euerlasting damnation, shall not be punished?

Imputation of righteousnes.

Thinges which are contrary in them selues, are reconciled in Christ

The onely reconciler hereof is the Mediatour betwene God and man, euen the man Iesus Christ, as Paule sayth: There is no condemnation to them which are in Christ Iesu.

1. Tim. 2. 5. Rom. 8. 1.

Verse 7. Know ye therefore that they which are of Faith, the same are the children of Abraham.

This is the generall argument and whole disputation of Paule against the Iewes, that they which beleue, are the children of Abraham, and not they which are borne of his flesh and his bloud. This disputation Paule vehemently prosecuteth in this place, and in the 4. and 9. chapter to the Rom. For this was the greatest confidence and glory of the Iewes: We are the seede and children of Abraham. He was circumcised and kept the lawe: therefore if we will be the true children of Abraham, we must follow our father, &c. It was (no doubt) an excellent glorye and dignitie, to be the seede of Abraham. For no man could deny but that God spake to the seede and of the seede of Abraham. But this prerogatiue nothing profited the vnbeleuing Iewes. By reason whereof Paule, especially in this place, mightely striueth against this argument, and wresteth from the Iewes this strong affiance in themselues. And this could he, as the elect vessel of Christ, doe aboue all other. For if we at the beginning should haue disputed with the Iewes without Paule, peraduenture we should haue preuailed very litle against them.

Rom. 9. 7. 8.

The disputation of Paule against the Iewes.

Act. 9. 15.

So then Paule reasoneth against the Iewes which stoode so proudly in this opinion, that they were the children of Abraham, saying: We are the seede of Abraham. Well, what then? Abraham was circumcised and kept the law: we doe the same. All this I graunt: But wil ye therfore looke to be iustified and saued? Nay not so. But let vs come to the Patriarke Abraham him selfe, and let vs see by what meanes he was iustified and saued. Doutles, not for his excellent vertues and holy workes: not because he forsooke his cuntrey, kinred and fathers house: not because he was circumcised, and obserued the law: not because he was about to offer vp in sacrifice at the commaundement of God, his soune Isaac, in whom he had the promise of posteritie: but because he beleued. Wherfore he was not iustified by any other meanes then by faith alone. If ye then will be iustified by the lawe, much more ought Abraham your father to be iustified by the lawe. But Abraham could not otherwise

By what meanes Abraham was iustified. Genes. 12. 1. Genes. 17. 24. Genes. 22. 1. 3.

therwise be iustified, nor receaue forgeuenes of sinnes and the holy Ghost, then by faith alone. Since this is true by the testimonie of the Scripture, why stand ye so much vpon circumcision and the lawe, contending that ye haue righteousnes and saluation thereby, when as Abraham him selfe, your father, your fountayne and head-spring, of whome ye doe so much glorie, was iustified and saued without these, by faith alone? What can be saied against this argument?

Paule therefore concludeth with this sentence: They which are of Faith, are the children of Abraham, that corporall birth or carnall seede maketh not the children of Abraham before God. As though he would say: There is none before God accounted as the childe of this Abraham (who is the seruaunt of God, whom God hath chosen and made righteous by faith) through carnall generation: but such children must be geuen him before God, as he was a father. But he was a father of faith, was iustified and pleased God, not because he could beget children after the flesh, not because he had circumcision and the lawe, but because he beleued in God. He therefore that will be a childe of the beleuing Abraham, must also him selfe beleue, or else he is not a childe of the elect, the beloued and the iustified Abraham, but onely of the begetting Abraham, which is nothing else but a man conceaued, borne, and wrapt in sinne, without the forgeuenes of sinnes, without faith, without the holy ghost, as an other man is, and therfore condemned. Such also are the children carnally begotten of him, hauing nothing in them like vnto their father, but flesh and blood, sinne and death: therefore these are also damned. This glorious boasting then: We are the seede of Abraham, is to no purpose.

The carnall begetting doth not make vs the children of Abraham.

The beleuing & the begetting Abraham.

What maner ones the carnall children of Abraham are. *Iob. 8. 38. 39.*

This argument Paule setteth out plainly in the 9. to the Romains by two examples of the holy Scripture. The first is of Ismael and Isaac, which were both the seede and naturall children of Abraham, and yet notwithstanding Ismael (which was begotten of Abraham, as Isaac was, yea & should also haue bene the first begotten, if carnal generatiō had had any prerogatiue, or could haue made children to Abraham) is shut out, & yet the Scripture sayth: In Isaac shall thy seede be called. The second is of Esau & Iacob, who when they were as yet in their mothers wombe, and had done neither good nor euill, it was said: The elder shall serue the yonger. I haue loued Iacob, and Esau haue I hated. Therefore it is

The first example, of Ismael and Isaac.

The second example, of Esau and Iacob.

plaine, that they which are of Faith, are the children of Abraham.

This worde Faith signifieth in the Hebrewe tongue, truth.

But some will here obiect (as the Iewes do, and certaine cauilling spirits at this day) saying that this word faith in the Hebrew signifieth truth, and therfore we do not rightly apply it. And moreouer, that this place out of *Gen. 15.* speaketh of a corporall thing, namely of the promise of posterity, and therefore is not well applied of Paule to faith in Christ, but ought simplie to be vnderstand of the faith of Abraham, whereby he beleeued according to the promise of God, that he should haue seede: & hereby they would proue that the arguments and allegations of Paule do conclude nothing. In like manner they may rauill also, that the place which Paule a litle after alleageth out of Habacuc, speaketh of faith as touching the full accomplishing of the whole vision, and not of faith onely in Christ, for ỳ which Paule alleageth it. Likewise they may wrest al the 11. chapt. to the *Hebrews*, which speaketh of faith & the examples of faith. By these things such vainglorious and arrogant spirites doe hunt for praise, and seeke to be counted wise and learned, where they least of all deserue it. But because of the simple & ignorant, we will briefly answere to their cauillations.

Gen. 15. 5.

Habac. 2. 4.

Faith.

To the first I answere thus, that faith is nothing else, but the truth of the heart: that is to say, a true and a right opinion of the heart as touching God. Nowe, faith onely thinketh and iudgeth rightly of God, and not reason. And then doth a man thinke rightly of God, when he beleeueth his word. But when he will measure God without the word, and beleeue him according to the wisedom of reason, he hath no right opinion of God in his heart, and therefore he can not thinke or iudge of him as he should doe. As for example: when a Monke imagineth that his cowle, his shauē croune and his vowes doe please God, and that grace and euerlasting life is geuen vnto him for the same, he hath no true opinion of God, but false, and full of impiety. Truth therfore is faith it selfe, which iudgeth rightly of God, namely that God regardeth not our workes and righteousnes, because we are vncleane: but that he will haue mercy vpon vs, looke vpon vs, accept vs, iustifie vs, and saue vs, if we beleeue in his Sonne, whom he hath sent to be a sacrifice for the sinnes of the whole world. This is a true opinion of God, and in very deede nothing else but faith it selfe. I can not comprehend nor be fully assured by reason, that I am receaued into Gods fauour

Faith thinketh rightly of God.

Truth and faith signifie both one thing.

1. Ioh. 1. 1.

for

for Christs sake: but I heare this to be pronounced by the Gospell, and I laye hold vpon it by faith.

To the seconde cauillation I answere, that Paule doeth rightly alleage the place out of the 15. of *Genesis*; applying it to faith in Christ. For with faith alwayes must be ioyned a certaine assurance of Gods mercie. Nowe, this assurance comprehendeth a faithfull trust of remission of sinnes for Christes sake. For it is impossible that thy conscience should looke for any thing at Gods hande, except first it be assured, that God is mercifull vnto thee for Christes sake. Therefore all the promises are to be referred to that first promise concerning Christ: The seede of the woman shall bruse the serpents head. So did all the Prophets both vnderstand it and teach it. By this we may see that the faith of our fathers in the olde Testament, and ours now in the newe is all one, although they differ as touching their outward obiectes. Which thing Peter witnesseth in the Actes when he sayeth: which neither we nor our fathers were able to beare. But we beleue through the grace of our Lord Iesus Christ to be saued euen as they did. And Paule sayeth: Our fathers did all drinke of that spirituall rocke that followed them, which rocke was Christ. And Christ him selfe saith: Abraham reioyced to see my day, and he sawe it and was glad. Notwithstanding, the faith of the fathers was grounded on Christ which was to come, as ours is on Christ which is now come. Abraham in his time was iustified by faith in Christ to come, but if he liued at this day, he should be iustified by faith in Christ now reuealed and present. Like as I sayed before of Cornelius, who at the first beleued in Christ to come, but being instructed by Peter, he beleued that Christ was alreadie come. Therefore the diuersitie of times neuer chaungeth faith, nor the holy Ghost, nor the giftes thereof. For there hath bene, is, and euer shalbe one mind, one iudgement & vnderstanding concerning Christ, as well in the auncient fathers as in the Faithfull which are at this day, & shall come hereafter. So we haue as well Christ to come and beleue in him, as the fathers of the olde Testament had. For we looke for him to come againe in the last day with glorie, to iudge both the quicke and the dead, whom now we beleue to be come alreadie for our saluation. Therefore this allegation of Paule offendeth none but those blinde and ignorant cauillers.

That the place of Gen. 15. is rightly applied to faith in Christ.

Gen. 3. 15.

All the promises are to be referred to that first promise, Gen. 3.

Act. 15. 10. 11

1. Cor. 10. 4.

Ioh. 8. 56.

Act. 10. 34. 35.

The faith of the fathers & ours both one.

Abraham reioycing & beleeuing.

Paule therefore (as I haue sayed) rightly alleageth that place

out of *Geneſis*, of faith in Chriſt, when he ſpeaketh of the faith of Abraham. For all the promiſes paſt, were contained in Chriſt to come. Therefore as well Abraham and the other fathers, as alſo we, are made righteous by faith in Chriſt: They by faith in him then to come, we by faith in him now preſent. For we entreat now of the nature and manner of iuſtification, which is all one both in them and in vs, whether it be in Chriſt to be reueiled, or in Chriſt nowe reueiled and preſent. It is enough therefore that Paule ſheweth, that the lawe iuſtifieth not, but onely faith, whether it be in Chriſt to come, or in Chriſt already come.

To ſome Chriſt is come, to ſome he is not yet come.

At this day alſo Chriſt to ſome is preſent, to other ſome he is to come. To all beleuers he is preſent: To ẏ vnbeleuers he is not yet come, neither doth he profit them any thing at all: but if they heare the Goſpell, and beleue that he is preſent vnto them, he iuſtifieth and ſaueth them.

Verſe.7. Ye know therefore that they which are of Faith, the ſame are the children of Abraham.

Who are the children of Abrahã.

As if he would ſay: Ye know by this example of Abraham, and by the plaine teſtimonie of ẏ Scripture, that they are the children of Abraham which are of faith, whether they be Iewes or Gentiles, without any reſpect either vnto the law, or vnto workes, or to the carnall generation of ẏ fathers. For not by the lawe, but by the righteouſnes of faith, ẏ promiſe was made vnto Abraham, that he ſhould be heire of the world: that is to ſay, that in his ſeede all the nations of the earth ſhould be bleſſed, & that he ſhould be called the father of nations. And leaſt the Iewes ſhould falſly interprete this word Nations, applying it vnto them ſelues alone, the Scripture preuenteth this, and ſayth not onely, a father of nations: but a father of many nations haue I made thee. Therefore Abraham is not onely the father of the Iewes, but alſo of the Gentiles.

Abraham a father both of the Iewes & the Gentiles.

Gen.17.4. Rom.4.17.

The childre of Abraham are not of the fleſh, but of faith.

Hereby we may plainely ſee that the children of Abraham are not the children of the fleſh but the children of faith, as Paule *Ro.4* declareth: who is the father of vs all (as it is written: I haue made thee a father of many natiõs) euen before God whom he did beleue: So that Paule maketh two Abrahams, a begetting and a beleuing Abraham. Abraham hath children and is a father of many nations. Where? before God, where he beleueth: not before the world where he begetteth.

Abraham begetting & beleuing.

For

For in the world he is the child of Adam and a sinner, or (which is more) he is a worker of the righteousnes of the lawe, liuing after the rule of reason, that is, after the manner of men: but this pertaineth nothing to the beleuing Abraham.

This example therefore of Abraham wrappeth in it the holy Scripture it selfe, which sayeth that we are counted righteous by Faith. Wherefore this is a strong and a mightie argument two manner of wayes, both by the example of Abraham, and also by the authoritie of the Scripture.

Verse.8. For the Scripture foreseeing that God would iustifie the Gentiles through faith.

These things pertaine to the former argument. As if he should say: Ye Iewes doe glorie in the lawe aboue measure: ye highly commend Moises because God spake vnto him in the bush, &c: As the Iewes doe proudly bragge against vs, (as I haue my selfe at sundrie times heard) saying: ye Christians haue Apostles, ye haue a Pope and ye haue Bishoppes: but we Iewes haue Patriarkes, Prophetes, yea we haue God him selfe, who spake vnto vs in the bush, in *Sinai* where he gaue vnto vs the law, and in the temple, &c. Such a glorie and such an excellent testimonie alleage ye for your selues against vs, if ye can. To this answereth Paule the Apostle of the Gentiles: This your proude bragging and boasting is to no purpose: For the Scripture preuented it, and foresaw long before the law, that the Gentiles should not be iustified by the law, but by the blessing of Abrahams seede, which was promised vnto him (as Paule sayeth afterwardes) 430. yeares before the law was geuen. Now, the law being geuen so many yeares after, could not hinder or abolish this promise of the blessing made vnto Abraham, but it hath continued firme and shall continue for euer. What can the Iewes answere to this?

The vaine bragging of the Iewes.

This argument grounded vpon the certaintie of time, is verie strong. The promise of blessing is geuen vnto Abraham. 430. yeares before the people of Israel receaued the law. For it is sayd to Abraham: Because thou hast beleued God and hast geuen glory vnto him, therfore thou shalt be a * father of many nations. There Abraham by the promise of God is appointed a father of many nations, and the inheritãce of the world for his posterity and issue after him, is geuen vnto him before the law was published. Why

An argumẽt grounded vpon the certaintie of time.

* Gen.17.5.

doe ye then bragge, O ye *Galathians*, that ye obtaine forgeuenes of sinnes, and are become children, and doe receaue the inheritance through the lawe, which followed a long time, that is to say, 430. yeares after the promise.

Thus the false apostles did auaunce the lawe and the glorie thereof. But the promise made vnto Abraham. 430. yeares before the lawe was geuen, they neglected and despised, and would in no wise knowe that Abraham (of whom they gloryed notwithstanding as the father of their whole nation) being yet vncircumcised, and liuing so many ages before the lawe, was made righteous by no other meanes then by faith only, as the Scripture most plainely witnesseth: Abraham beleued God, and it was counted to him for righteousnes: Afterwardes, when he was nowe accounted righteous because of his faith, the Scripture maketh mention of circumcision in the 17. of *Genesis*, where it sayeth: This is my couenaunt which ye shall keepe betwene me and you. &c. With this argument Paule mightely conuinceth the false apostles, and sheweth plainely that Abraham was iustified by faith onely, both without and before circumcision, and also, 430. yeares before the lawe. This selfe same argument he handleth in the fourth chapter to the *Romaines*: to witte, that righteousnes was imputed to Abraham before circumcision, and that he was righteous being yet vncircumcised: much more then he was righteous before the lawe.

The errour of the false apostles.

Gen.15.6.

Gen.17.10.

Abraham was iustified before Circumcision, and 430. yeares before the law.

Therefore (saith Paule) the Scripture did well prouide against this your glorious bragging of the righteousnes of the lawe and workes. When? before circumcision & before the law. For the law was geuen. 430. yeares after the promise, wheras Abraham was not only iustified without the law and before the law, but was also dead & buried: and his righteousnes without the law did not onely flourish vntill the law, but also shall flourish euen to the ende of the world. If then the father of ỳ whole Iewish nation was made righteous without the law and before the law, much more are the children made righteous by the same meanes that they? father was. Therefore righteousnes cometh by faith only, and not by the law.

Verse.8. Preached the Gospell before vnto Abraham, saying: in thee shall all the Gentiles be blessed.

The Iewes doe not onely lightly passe ouer, but also doe deride

and

and with their wicked gloſes do corrupt theſe excellēt and notable ſentences: Abraham beleued God,&c. I haue appoynted thee a father,&c. and ſuch like, which highly commēd faith and containe promiſes of ſpirituall thinges. For they are blind & hard harted, & therefore they ſee not that theſe places do entreat of faith towards God, and of righteouſnes before God. With like malice alſo they handle this notable place of the ſpirituall bleſſing: In thee all the nations of the earth ſhalbe bleſſed. For (ſay they) to bleſſe ſignifieth nothing elſe but to praiſe, to pray for proſperitie, and to be glorious in the ſight of the worlde. After this manner the Iewe (ſay they) which is borne of the ſeede of Abraham, is bleſſed: and the proſelyte or ſtraunger which worſhippeth the God of the Iewes & ioyneth him ſelfe vnto them, is alſo bleſſed. Therefore they thinke that bleſſing is nothing elſe but praiſe and glorie in this worlde, in that a man may glory and vaunt that he is of the ſtocke and family of Abraham. But this is to corrupt and peruert the ſentences of the Scriptures, and not to expound them. By theſe wordes: Abraham beleued, Paule defineth and ſetteth before our eyes a ſpirituall Abraham, faithfull, righteous, and hauing the promiſe of God: an Abraham (I ſay) which is not in errour, and in the olde fleſhe, which is not borne of Adam, but of the holy Ghoſt. And of this Abraham renewed by faith and regenerate by the holy Ghoſt, ſpeaketh the Scripture, and pronounceth of him, that he ſhould be a father of many nations: Alſo ꝑ all the Gentiles ſhould be geuen vnto him for an inheritance, when it ſaith: In thee ſhal all the nations of the earth be bleſſed. This Paule vehemētly vrgeth by ꝑ authority of the Scripture, which ſaith, *Gen.15.* Abraham beleued God.&c.

The Iewes corrupt the ſentences of the ſcripture.

Gen.12.3. Act.3.25.

What the Iewes call the bleſſing.

The Scripture then attributeth no righteouſnes to Abraham, but in that he beleueth, and it ſpeaketh of ſuch an Abraham, as he is accounted before God. Such ſentences therefore of the Scripture doe ſet faith vnto vs a new Abraham, which is ſeparate from the carnall mariage and bed, and from the carnall generation, and make him ſuch a one as he is before God, that is to ſay, beleuing and iuſtified through faith, to whom nowe God maketh this promiſe becauſe of his faith: Thou ſhalt be a father of manie nations. Againe: In thee ſhall all the nations of the earth be bleſſed. And this is the meaning of Paule, where he ſheweth howe the Scripture preuenteth the vaine preſumption and proude bragges of the Iewes as touching the lawe. For the inheritaunce of the

The new Abraham.

Gentiles was geuen vnto Abraham, not by the law and circumcision, but long before the same, by the onely righteousnes of faith.

Therefore, whereas the Iewes will be counted and called blessed because they are the children and seede of Abraham, it is nothing else but a vainegloryous bragge. It is (no doubt) a great prerogatiue and glory before the world, to be borne of Abrahams seede, as Paule sheweth. *Rom. 9.* but not so before God. Wherefore ẏ Iewes doe wickedly peruert this place concerning the blessing, in applying it onely to a carnall blessing, and do great iniurie to the Scripture, which speaketh most manifestly of the spirituall blessing before God, and neither can nor ought otherwise to be vnderstande. This is then the true meaning of this place: In thee shalbe blessed. In which thee? In thee Abraham beleuing, or in thy faith, or in Christ (thy seede) to come, in whom thou beleuest: All the nations of the earth (I say) shalbe blessed, that is, all the nations shalbe thy blessed children, euen like as thou art blessed, as it is wrytten: So shall thy seede be.

It is a great glorie to be of Abrahãs seede.

Gen. 15. 5. Abrahams faith & ours all one.

Hereof it followeth that the blessing and Faith of Abraham is the same that ours is: that Abrahams Christ is our Christ: that Christ died as well for the sinnes of Abraham, as for vs. Abraham which sawe my day and reioyced. *Ioh. 8.* Therefore all sound but one and the same thing. We may not suffer this word Blessing to be corrupted. The Iewes looke but through a vesle into ẏ Scripture, and therefore they vnderstand not what, or whereof the promise is which was made to the fathers: Which we notwithstanding ought to consider aboue all things. So shall we see that God speaketh to Abraham the Patriarke, not of the law nor of thinges to be done, but of things to be beleued: that is to say, that God speaketh vnto him of promises which are apprehended by faith. Now, what doth Abraham? He beleueth those promises. And what doth God to that beleuing Abraham? He imputeth faith vnto him for righteousnes, and addeth further many moe promises, as: I am thy defender. In thee shall all nations be blessed. Thou shalt be a father of many nations. So shall thy seede be. These are inuincible arguments, against the which nothing can be said, if the places of the holy Scripture be throughly considered.

We must marke diligently, what is set out to vs in the promises.

Gen. 15. 1. *Gen. 12. 3.* *Gen. 15. 5.*

Verse. 9. So then they which are of faith, are blessed with faithfull Abraham.

All

All the weight and force hereof lieth in these words: with faithfull Abraham. For he putteth a plaine difference betwene Abraham and Abraham, of one and the selfe same person making two. As if he sayd: There is a working, and there is a beleuing Abraham. With the working Abraham we haue nothing to doe. For if he be iustified by workes, he hath to reioyce, but not with God. Let the Iewes glory as much as they will, of that begetting Abraham, which is a worker, is circumcised, and keepeth the lawe: but we glory of the faithfull Abraham, of whom the Scripture sayth, that he receaued the blessing of righteousnes through his Faith, not onely for him selfe, but also for all those which beleue, as he did: And so the world was promised to Abraham, because he beleeued: therefore all the world is blessed, that is to say, receaueth imputation of righteousnes, if it beleue as Abraham did.

A working and a beleuing Abraham.

Wherefore the blessing is nothing els but the promise of the gospell. And, that all nations are blessed, is as much to say, as all nations shall heare the blessing, that is, the promise of God shall be preached and published by the Gospel among all nations. And out of this place the Prophets haue drawne many prophesies by a spirituall understanding. As *Psal.2.* Aske of me and I will giue thee the heathen for thine inheritance, and the endes of the earth for thy possession. And again, *Psal.19.* Their voice hath gone through all the earth. Briefly, all the prophesies of the kingdom of Christ, and of the publishing of the Gospell throughout all the world, haue sprong out of this place: In thee shall all the nations of the earth be blessed. Wherefore, to say that the nations are blessed, is nothing els, but that righteousnes is freely giuen vnto them, or that they are counted righteous before God, not by the lawe, but by the hearing of faith: For Abraham was not iustified by any other meanes then by hearing the word of promise, of blessing, and of grace. Therefore, like as Abraham obtained imputation of righteousnes by the hearing of faith: euen so did all the Gentiles obtaine & yet doe obtaine the same. For the same word that was first declared vnto Abraham, was also afterward published to al ỹ Gentiles.

That all nations are blessed.

The Prophets diligently weyed the promises made vnto the fathers.

Hereby then we see that to blesse signifieth nothing els, but (as I sayd before) to preach and teach the word of the Gospell, to confesse Christ, and to spread abroad the knowledge of him among all the Gentiles. And this is the Priestly office and continuall sacrifice of the Church in the new Testament, which distributeth this

The priestly office of the Church of Christ.

blessing by preaching and by ministring of the Sacraments, by comforting the broken harted, by distributing the worde of grace, which Abraham had, and which was also his blessing: which when he beleued, he receaued the blessing. So we also beleuing the same, are blessed. And this blessing is a great glory, not before ꝑ world, but before God. For we haue heard that our sinnes are forgiuen vs, and that we are accepted of God, that God is our father, and that we are his children, with whom he will not be angrie, but will deliuer vs from sinne, from death and all euills, and will giue vnto vs righteousnes, life and eternall saluation. Of this blessing (as I haue sayd) doe the Prophets preach in euery place, who did not so coldly consider those promises made vnto the fathers, as the wicked Iewes did, and as the popish Scholemen and Sectaries doe at this day, but did read them and wey them with great diligence, and also drew out of those promises whatsoeuer they prophesied concerning Christ or his kingdome. So the prophecie of Hoseas 13. chapter: I will redeeme them from the power of the graue: I will deliuer them from death: O death I will be thy death: O graue I will be thy destruction, and such like places of the other Prophets, did all spring out of these promises, in the which God promised to the fathers the bruising of the Serpents head and the blessing of all nations.

The blessing is spirituall, and not corporal, as the Iewes dreame.

The diligence of the Prophets.

Hose. 13. 14.

Gen. 3. 15.

Moreouer, if the nations be blessed, that is to say, if they be accounted righteous before God, it followeth that they are free from sinne and death, and are made partakers of righteousnes, saluation and euerlasting life, not for their workes, but for their faith in Christ. Wherefore that place of Genesis the 12. chapter: In thee shall all the nations be blessed, speaketh not of the blessing of the mouth, but of such a blessing as belongeth to the imputation of righteousnes, which is auaileable before God, and redemeth from the curse of sinne, & from all those euills that doe accompany sinne. Now, this blessing is receaued onely by faith. For the text sayth plainely: Abraham beleued, and it was accounted vnto him for righteousnes. Wherefore it is a mere spirituall blessing, and there is no blessing in deede, but this: which although it be accursed in the world (as in deede it is), yet is it auaileable before God. This place therefore is of great force, that they which are of faith, are become partakers of this promise of the blessing made vnto the beleuing Abraham. And by this meanes Paule preuenteth the cauillation

Gen. 12. 9.

The blessing is receaued onely by faith.

of

of the Iewes, which bragge of a begetting and a working Abraham and iuſt before men, and not of a beleuing Abraham.

Now, like as the Iewes doe glory onely of a working Abraham, euen ſo the Pope ſetteth out onely a working Chriſt, or rather an example of Chriſt. He that will liue godly (ſayth he) muſt walke as Chriſt hath walked, according to his owne ſaying in the 13. of Iohn: I haue giuen you an example, that you ſhould doe euen as I haue done to you. We denye not but that the faithfull ought to follow the example of Chriſt, and to worke well: but we ſay that they are not iuſtified thereby before God. And Paule doth not here reaſon what we ought to doe, but by what meanes we are made righteous. In this matter we muſt ſet nothing before our eyes, but Ieſus Chriſt dying for our ſinnes, and riſing againe for our righteouſnes, and him muſt we apprehend by faith, as a gift, and not as an example. This reaſon vnderſtandeth not, and therefore as the Iewes follow a working and not a beleuing Abraham, euen ſo the Papiſtes and all that ſeeke righteouſnes by workes, do behold and apprehend, not a iuſtifying, but a working Chriſt, and by this meanes they ſwarue from Chriſt, from righteouſnes and ſaluation. And like as the Iewes which were ſaued, ought to follow the beleuing Abraham: ſo we alſo, if we will be deliuered from our ſinnes and be ſaued, muſt take hold of the iuſtifying and ſauing Chriſt, whom Abraham him ſelfe alſo by faith did apprehend, and through him was bleſſed.

The Pope ſetteth Chriſt forth as an example, and not as a gift. Iohn. 13. 15.

In the matter of iuſtification we muſt conſider the benefite, and not the example of Chriſt.

It was in deede a great glory, that Abraham receaued circumciſion at the commaundement of God, that he was endued with excellent vertues, that he obeyed God in all thinges: as it is alſo a great prayſe and felicitye to followe the example of Chriſt working, to loue thy neighbour, to doe good to them that hurt thee, to praye for thyne enemies, patiently to beare the ingratitude of thoſe which render euill for good: but all this auayleth nothing to righteouſnes before God. The excellent deedes and vertues of Abraham were not the cauſe that he was counted righteous before God: So likewiſe the imitation and following of the example of Chriſt, doth not make vs righteous before God. For, to make vs righteous before God, there is a farre more excellent price required, which is neyther the righteouſnes of man, nor yet of the lawe. Here we muſt haue Chriſt, to bleſſe vs and ſaue vs, like as Abraham had him for his bleſſer and Sauiour.

It is good to follow the example of Chriſt, but iuſtification commeth not thereby.

How? Not by workes, but by faith. Wherefore, as there is great difference betwene the beleuing & working Abraham: so is there great difference betwene Christ blessing and redeming, and Christ working & giuing example. Now, Paule speaketh here of Christ redeming and Abraham beleuing, and not of Christ giuing example, or of Abraham working. Therefore he addeth purposely, and that with great vehemencie: They which are of faith, are blessed with faithfull Abraham.

The faithfull Abraham must be separate from the working Abraham.

Wherefore we must separate the beleuing and the working Abraham as farre asunder, as there is distance betwixt heauen and earth. A man beleuing in Christ, is altogither a diuine person, the childe of God, the inheritour of the world, a conquerour of sinne, death, the world and the deuill: therefore he can not be praised and magnified enough. Let vs not suffer this faithfull Abraham to lye hid in his graue, as he is hid from the Iewes: but let vs highly extoll and magnifie him, and let vs fill both heauen and earth with his name: so that in respect of this faithfull Abraham, we see nothing at all in the working Abraham. For when we speake of this faithfull Abraham, we are in heauen. But afterwards, doing those things which the working Abraham did, which were carnall and earthly, and not diuine and heauenly (but in as much as they were giuen vnto him of God) we are amonge men in earth. The beleuing Abraham therefore filleth both heauen and earth. So euery Christian through his faith filleth heauen & earth, so that besides it, he ought to behold nothing.

One contrary proued by comparing it with his contrary: As all nations are blessed through faith: therefore with out faith, all are accursed

Now, by these wordes, shall be blessed, Paule gathereth an argument of the contrary: For the Scripture is full of oppositions, as when two contraries are compared togither. And it is a poynt of cunning to marke well these oppositions in the Scriptures, and by them to expound the sentences thereof. As here, this word blessing importeth also the contrary, that is to say, malediction. For when the Scripture sayth, that all nations which are of faith, are blessed with faithfull Abraham, it followeth necessarily, that all, as well Iewes as Gentiles, are accursed without faith, or without this faithfull Abraham. For the promise of blessing was giuen to Abraham, that in him all nations should be blessed. There is no blessing then to be looked for, but onely in the promise made vnto Abraham, nowe published by the Gospell throughout the whole world. Therfore, whatsoeuer is without that blessing, is accursed.

And

And this Paule sheweth plainly when he sayth:

Verse 10. For as many as are of the workes of the law, are accursed.

Here ye see that the curse is as it were a floud swallowing vp whatsoeuer is without Abraham: that is to say, without faith, and the promise of the blessing of Abraham. Now, if the law it selfe giuen by Moises at the commaundement of God, maketh them subiect to the curse which are vnder it, much more shall the lawes and traditions so doe, which are deuised by man. He therefore that will auoid the curse, must lay hold vpon the promise of blessing, or vpon the faith of Abraham, or else he shall remaine vnder the curse. Vpon this place therefore [shall be blessed in thee] it followeth, that all nations, whether they were before Abraham, in his time, or after him, are accursed and shall abide vnder the curse for euer, vnlesse they be blessed in the faith of Abraham, vnto whom the promise of the blessing was giuē to be published by his seede, throughout the whole world.

The lawe bringeth all men vnder the curse, which are without faith.

To know these things it is very necessary, for they helpe greatly to comfort troubled and afflicted consciences: & moreouer they teach vs to separate the righteousnes of faith from the righteousnes of the flesh, or ciuil righteousnes. For we must note that Paule is here in hand, not with a matter of pollicie, but with a diuine and a spirituall matter, lest any madde braine should cauill, and say that he curseth and condemneth politike lawes and Magistrates. Here all the Sophisters and popish Scholemen are dumme and can say nothing. Wherefore the readers must be admonished that in this place there is nothing handled as touching ciuill lawes, maners, or matters politicall (which are the ordinances of God and good things, and the Scripture elsewhere approueth and commendeth the same,) but of a spirituall righteousnes, by the which we are iustified before God, and are called the children of God in the kingdom of heauen. To be briefe, there is nothing handled here concerning the bodily life, but concerning euerlasting life, where no blessing is to be hoped for, or righteousnes to be sought either through the law, or traditions, or whatsoeuer can be named in this life, besides the promise of Abrahams blessing. Let ciuill lawes and ordinances abide in their place and order: let the Magistrate make neuer so good and excellent lawes: yet notwithstanding they deliuer

The righteousnes of faith and ciuill righteousnes.

Ciuill lawes and ordinances are good, and of God.

no man from the curſe of Gods lawe. The kingdom of *Babylon* ordayned of God, and by him committed vnto kings, had excellent lawes, and all nations were commaunded to obey them: notwithſtanding this obedience of the lawes did not ſaue it from the curſe of the law of God. In like maner we obey the lawes of Princes and Magiſtrates, but we are not therefore righteous before God: for here we are in an other matter.

The righteouſnes of faith and ciuill righteouſnes are eaſily confounded.

It is not without cauſe that I do ſo diligently teach and repeate this diſtinction: For the knowledge thereof is very neceſſary. Albeit there are few that marke it or vnderſtand it in deede. Againe, the confounding and mingling together of the heauenly and ciuill righteouſnes, is very eaſie. In the ciuil righteouſnes we muſt haue regard to lawes & workes: but in the ſpirituall, diuine and heauenly righteouſnes, we muſt vtterly reiect all lawes and workes, & ſet the onely promiſe and bleſſing before our eies, which layeth before vs Chriſt the giuer of this bleſſing and grace, and our onely Sauiour. So that this ſpirituall righteouſnes, ſecluding the law and all workes, looketh onely vnto the grace and bleſſing which is giuen by Chriſt, as it was promiſed to Abraham, and of him beleued.

The bleſſing muſt be receaued by faith, and not by the law.

Hereby we may plainly ſee, that this argument is inuincible. For if we muſt hope to receaue this bleſſing by Chriſt alone, then it muſt needes follow of the contrary, that it is not receaued by the lawe. For the bleſſing was giuen to faithfull Abraham before the law & without the lawe. Now, like as Abraham beleued in Chriſt which was to come, the giuer of the bleſſing: ſo and by the ſame faith, we beleue in Chriſt which is come and preſent, and ſo are we nowe iuſtified by faith, as Abraham was then iuſtified by faith. They therefore which are vnder the lawe, are not bleſſed, but remaine vnder the curſe.

This the Pope and his proud Prelats doe not beleue, nor can beleue, neither can they abide this doctrine. Yet muſt we not hold our peace, but muſt confeſſe the truth and ſay, that the Papacie is accurſed: yea all the lawes and ciuill ordinances of the Emperour are accurſed: For according to Paule, whatſoeuer is without the promiſe and faith of Abraham, is accurſed. When our aduerſaries heare this, by and by they peruert and ſclaunder our wordes, as though we taught that the Magiſtrates ſhould not be honoured, but that we raiſe vp ſeditions againſt the Emperour, that we condemne all lawes, that we vtterly ouerthrow & deſtroy common weales &c.

How the aduerſaries peruert and ſclaunder our wordes.

But

But they doe vs great wrong. For we put a difference betwene the corporall and the ſpirituall bleſſing, and we ſay that the Emperour is bleſſed with a corporall bleſſing. For, to haue a kingdom, lawes and ciuill ordinances, to haue a wife, children, houſe and landes, is a bleſſing. For all theſe thinges are the good creatures and giftes of God. But we are not deliuered from the euerlaſting curſe by this corporall bleſſing, which is but temporall and muſt haue an ende. Therefore we condemne not lawes, neither doe we ſtirre vp ſedition againſt the Emperour: but we teach that he muſt be obeyed, that he muſt be feared, reuerenced and honoured, but yet ciuilly. But when we ſpeake of the bleſſing after the maner of Diuines, then we ſay boldly with Paule, that all thinges which are without the faith and promiſe of Abraham, are accurſed and abide vnder that euerlaſting curſe of God. For there we muſt looke for an other life after this, and an other bleſſing after this corporal bleſſing.

The corporall bleſſing deliuereth vs not from ſinnes.

To conclude, we ſay that all corporall thinges are the good creatures of God. Therefore (as I haue ſayd) to haue wife, children, goods, to haue politike lawes and ordinances, are the good bleſſings of God in their place: that is to ſay, they are temporall bleſſings belonging to this life. But theſe bleſſings the Iuſticiaries and lawworkers of all ages, as the Iewes, Papiſtes, Sectaries and ſuch like, doe confound and mingle together. For they put no difference betwene corporall and ſpirituall bleſſings. Therefore they ſay: We haue a law, and this law is good, holy and righteous: therefore we are iuſtified through it. Who denieth but that the law is good, holy and righteous? But yet is it alſo the lawe of malediction, of ſinne, of wrath and of death. Wherefore we make here a diſtinction betwene the corporall and ſpiritual bleſſing, and ſay, that God hath a double bleſſing: one corporall for this life, and an other ſpirituall for the euerlaſting life. Therefore to haue riches, children and ſuch like, we ſay it is a bleſſing, but in his degree, that is to ſay, in this life preſent. But as touching life euerlaſting, it is not enough to haue corporall bleſſings: for the very wicked doe therein abound moſt of all. It is not ſufficient that we haue ciuill righteouſnes or the righteouſnes of the lawe: for therein alſo the wicked doe ſpecially flouriſh. Theſe thinges God diſtributeth in the worlde freely, and beſtoweth them both vpon the good and bad, like as he ſuffereth the Sunne to riſe both vpon the good and

Corporall thinges are the good creatures of God.

The law of ſinne, wrath and death.

Corporall bleſſings are to be ſeparate from ſpirituall bleſſings.

God bestoweth his gifts both vpon the good & euill.

the euill, and sendeth rayne vpon the righteous and vnrighteous: for he is liberall vnto all. And to him it is a small matter to put all creatures vnder the feete of the wicked. The Creature is subiect to vanitie, not of his owne will. *Rom. 8*, They therefore which haue but onely these corporall blessings, are not the children of God, blessed before God spiritually, as was Abraham: but they are vnder the curse, as Paule here saith: Whosoeuer is vnder the workes of the law, is vnder the curse.

The effects of the law.

Paule might haue sayd by a generall proposition: Whatsoeuer is without faith, is vnder the curse. He sayth not so, but he taketh that which besides faith is the best, the greatest and most excellent among all corporall blessings of the world: to wit, the law of God. The lawe (sayth he) in deede is holy and giuen of God: notwithstanding it doth nothing else but make all men subiect to the curse, and keepe them vnder the same. Now, if the law of God doe bring men vnder the curse, much more may the same be sayd of inferiour lawes and blessings. And that it may be plainly vnderstand what Paule calleth it to be vnder the curse, he declareth by this testimonie of the Scripture, saying:

Deut. 27. 26. *Verse 10.* For it is written: Cursed is euery man that continueth not in all thinges which are written in the booke of the law, to doe them.

Paule goeth about to proue by this testimonie taken out of the 27. of Deuteronomie, that all men which are vnder the law or vnder the workes of the lawe, are accursed, or vnder the curse: that is to saye, vnder sinne, the wrath of God, and euerlasting death. For he speaketh not (as I haue sayde before) of a corporall, but of a spiritual curse, which must needes be the curse of euerlasting death and hell. And this is a wonderfull maner of proouing.

Paule proueth the affirmatiue sentence by the negatiue.

For Paule proueth this affirmatiue sentence, which he borroweth out of Moises: whosoeuer are of the workes of the law are vnder the curse: by this negatiue: Cursed is euery one that abideth not in all things, &c. Now, these two sentences of Paule and Moises seeme cleane contrary. Paule sayth: whosoeuer shal doe the workes of the lawe, is accursed. Moises sayth: whosoeuer shall not doe the workes of the law, are accursed. How shall these two sayings be reconciled together or else, (which is more) how shal the one be proued by the other? In deede no man can well vnderstand this place,

vnlesse

vnlesse he also know and vnderstand the article of iustification.

Paule (no doubt) being among the *Galathians*, had before more largely entreated of this matter: for else they could not haue vnderstande it, seeing he doth here but touch it by the way. But because they had heard him declare the same vnto them before, they being now againe put in minde thereof, doe cal it to remembraunce. And these two sentences are not repugnant, but doe very wel agree. We also doe teach in like maner: That the hearers of the lawe are not righteous before God, but the doers of the lawe shalbe iustified. Rom. 2. And contrariwise: They that are of the works of the law, are vnder the curse. For the article of iustification teacheth, that whatsoeuer is without the faith of Abraham, is accursed. And yet notwithstanding the righteousnes of the lawe must be fulfilled in vs. Rom. 8. To a man that is ignorant of the doctrine of faith, these two sentences seeme to be quite contrarie.

First of all therfore, we must marke well whereupon Paule entreateth in this place, wherabout he goeth, and how he looketh into Moises. He is here (as before I haue often sayd) in a spirituall matter, separated from policie and from all lawes, and he looketh into Moises with other eyes then the hypocrites and false apostles doe, and expoundeth the lawe spiritually. Wherefore the whole effect of the matter consisteth in this word [to doe]. Nowe, to doe the lawe, is not onely to doe it outwardly, but to doe it truely and perfectly. There be two sortes then of doers of the lawe: The first are they which are of the workes of the lawe, against whom Paule inueieth throughout all this Epistle. The other sort are they which are of faith, of whom we will speake hereafter. Nowe, to be of the law or of the workes of the law, and to be of faith, are quite contrary, yea euen as contrarie as God and the Deuill, sinne and righteousnes, death and life. For they are of the lawe which would be iustified by the lawe. They are of faith, which do assuredly trust that they are iustified through mercie alone for Christs sake. He which sayth that righteousnes is of faith, curseth & condemneth the righteousnes of works. Contrariwise, he which saith that righteousnes is of the law, curseth and condemneth the righteousnes of Faith: Therefore they are altogither contrary the one to the other.

Sentences in the scriptures sometime seeme to be contrarie.

Two maner of doers of the law.

To be of the law.

To be of faith.

He that considereth this, shall easely vnderstand, that to obserue the law, is not to do that which is commaunded in the lawe in outward shew onely (as the hypocrites imagine) but in spirite: that is

To doe the law.

A doer of the law according to the Papists.

to say, truely and perfectly. But where shall we finde him that will so accomplish the law? Let vs see him: we will praise him. Here our aduersaries haue their aunswere readie, saying: The doers of the lawe shalbe iustified, Rom.2. Verie well. But let vs first define who be these doers of the law. They call him a doer of the law, which doth the workes of the lawe, and so by those workes * going before, is made righteous. This is not to doe the law according to Paule: for (as I haue sayd) to be of the workes of the law and to be of faith, are contrary things. Therfore to seke to be iustified by the workes of the law, is to deny the righteousnes of faith. Wherefore these Iusticiaries and Lawworkers, when they doe the law, euen in so doing denie the righteousnes of Faith, and sinne against the first, the seconde, and third commaundement, yea euen against the whole lawe. For God commaundeth that we should worship him in Faith, and in the feare of his name. On the contrarie, they make righteousnes of workes, without faith and against Faith: therefore in that they doe the lawe, they doe cleane contrary to the lawe, and sinne most deadly. For they denie the righteousnes of God, his mercie and his promises: they denie Christ with all his benefites, and in their heart they stablish, not the righteousnes of the lawe (which they vnderstand not, and much lesse doe it): but a meere fantasie and an Idoll of the law. Therefore we must needes say, that not only in doing of the lawe they doe it not, but also they sinne, and denie the diuine Maiesty in all his promises. And to this end the law was not geuen.

* These be the workes preparatorie, as the Papistes cal them, going before iustification as the efficient cause thereof.

The errour and impiety of the Iusticiaries.

Wherefore, they, not vnderstanding the lawe, abuse the lawe, and as Paule sayeth: They being ignorant of the righteousnes of God, and seeking to stablish their owne righteousnes, haue not submitted them selues to the righteousnes of God. Rom.10. For they are blinde, and knowe not howe they ought to iudge of Faith and of the promises, and therefore without all vnderstanding they rush into the Scripture, taking holde but of one parte thereof: to witte, the lawe, and this they imagine that they are able to fulfill by workes. But this is a verie dreame, a bewitching and illusion of the heart: and that righteousnes of the lawe, which they thinke they do fulfill, is nothing else in very deede, but Idolatrie and blasphemie against God. Therefore it can not be but they must needes abide vnder the curse.

Rom.10.3.

It is impossible therefore that we should do the law in such sort as

as they imagine, and much lesse that we shoulde be iustified thereby. This thing first the lawe it selfe testifieth, which hath a cleane contrarie effect: For it increaseth sinne, it worketh wrath, it accuseth, it terrifieth & condemneth. How then should it iustifie? Moreouer, the promise also sheweth the very same thing. For it was said vnto Abraham: In thee shall all the natiõs of the earth be blessed. There is no blessing therefore but in the promise of Abraham: and if thou be without that promise, thou art vnder the curse. If thou be vnder the curse, thou fulfillest not the lawe, because thou art vnder sinne, the Deuill, and euerlasting death: all which doe assuredly follow the curse. To conclude. If righteousnes should come by the lawe, then should the promise of God be in vaine, & in vaine should he poure out his blessing in so great aboundance. Therefore when God sawe that we could not fulfill the lawe, he prouided for this long before the lawe, and promised the blessing to Abraham, saying: In thee shall all the nations of the earth be blessed. And so hath he testified that all the nations should be blessed, not by ỹ law, but through the promise made vnto Abraham. They therefore that lay holde on the law, and seeke to be iustified thereby, despising the promise, are accursed.

The effect of the law.

Gen. 12.

Wherefore [to doe] is first of all, to beleue, and so through faith to performe the lawe. We must first receaue the holy ghost, wherwith we being lightened and made new creatures, begin to doe the lawe, that is to say, to loue God and our neighbour. But the holie Ghost is not receaued through the lawe (for they which are vnder the lawe, as Paule sayeth, are vnder the curse): but by the hearing of Faith, that is to say, through the promise. We must be blessed onely with Abraham in the promise made vnto him, and in his faith. Therefore before all things, we must heare and receaue the promise, which setteth out Christ, and offereth him to all beleuers: and when they haue taken holde vpon him by faith, the holy Ghost is geuen vnto them for his sake. Then doe they loue God and their neighbour, then doe they good workes, then doe they carie the crosse patiently. This is to doe the law in deede: otherwise the law remaineth alwayes vndone. Wherefore, if thou wilt define truely and plainly what it is to do the law, it is nothing els, but to beleue in Iesus Christ, and when the holy Ghost is receaued through faith in Christ, to worke those thinges which are commaunded in the lawe: and otherwise we are not able to performe the lawe.

To fulfil the law.

How the law is obserued.

To doe the law.

For the Scripture saith, that there is no blessing without the promise, no not in the law. It is impossible therfore to accomplish the law without the promise.

There is not one therfore to be found in all the world, vnto whō this name and title, to be called a doer of the lawe, appertaineth, without the promise of the Gospell. Wherefore this word [doer of the lawe] is a fained terme, which no man vnderstandeth vnlesse he be without and aboue the lawe in the blessing and faith of Abraham. So that the true doer of the law is he, who receauing ỳ holy Ghost through faith in Christ, beginneth to loue God and to doe good vnto his neighbour. So that this word [to doe the lawe] must comprehend faith also which maketh the tree, and when the tree is made, then followe the frutes. The tree must be first, and then the frute. For the apples make not the tree, but the tree maketh ỳ apples. So faith first maketh the person, which afterwards bringeth forth workes. Therfore to do the law without faith, is to make the apples of wood & earth without the tree: which is not to make apples, but mere fantasies. Contrariwise, if the tree be made, that is to say, the person or doer, which is made through faith in Christ, workes will follow. For the doer must needes be before the things which are done, and not the things which are done, before the doer.

A doer of the law.

In Diuinitie the doer is made and framed through faith before there be any deedes.

The doer then is not so called of the things that are done, but of the thinges that are to be done. For Christians are not made righteous in doing righteous things, but being nowe made righteous by faith in Christ, they doe righteous thinges. In politike matters it commeth so to passe, that the doer or worker is made of the things which are wrought, as a man in playing the carpenter becommeth a carpenter: but in diuine matters the workers are not made of the works going before, but the persons made and framed already by faith which is in Christ, are nowe become doers and workers. Of such speaketh Paule when he sayth: The doers of the law shall be iustified, that is, shalbe counted righteous.

The godly are not made righteous by doing righteous things &c.

Rom. 2. 13.

Yea, the verie Sophisters and Schoolemen are compelled to confesse, & so they teach also, that a morall worke outwardly done, if it be not done with a pure heart, a good will, and true intent, it is but hypocrisie. And hereof commeth the prouerbe among the Germaines: Such a cowle couereth many a knaue. For the vilest and the wickedst knaue in ỳ world may counterfait the same works that a godly man worketh by faith. Iudas did the same workes

The doctrine of the Sophisters and Schoolemen.

that

that the other Apostles did. What fault was there in the workes of Iudas, seeing he did the selfe same workes that the other Apostles did? Here marke what the popish Sophister answereth out of his moral Philosophie. Although he did the selfe same workes (sayth he) which the other Apostles did, notwithstanding, because ỳ person was reprobate, and the iudgement of reason peruerse, therfore his workes were hypocriticall and not true, as were the workes of the other apostles, howe like soever they seemed to be in outward shew. Wherefore they themselues are constrained to graunt that in politike & externall matters, workes do not iustifie, vnlesse there be ioyned withall an vpright heart, will & iudgement. How much more are they compelled to confesse the same in spirituall matters, where, before all things, there must be a knowledge of God, and faith which may purifie the heart? They walke therfore in workes and in the righteousnes of the law, as Iudas did in the workes of the Apostles: not vnderstanding what they say or what they affirme. And although Paule sayth plainly euery where that the law iustifieth not, but causeth wrath, vttereth sinne, reuealeth the indignation and iudgement of God, and threateneth euerlasting death: yet notwithstãding, reading these things they see them not, much lesse doe they vnderstand them. Therefore they deserue not to be called hypocrites, but visours & shadowes of disguised hypocrites, most miserably bewitched in that they dreame that they are iustified by the workes of the lawe. Wherefore (as I haue sayd) this worker [doer of the lawe] as they define it, is an imagined terme, a very monster, and no where to be found.

Iudas did the same workes that the other Apostles did.

In policie the worke is not iudged to be good, except it be done with a good mind: much more in Diuinity.

The effectes of the lawe.

Wherefore, when Paule proueth this plaie: Whosoeuer are of the works of the law are vnder the curse, by this sentence of Moises: Cursed is euery one that abideth not in all that is written in this booke, he proueth not one contrary by an other, as at the first sight it may appeare, but he proueth it rightly and in due order. For Moises meaneth and teacheth the selfe same thing that Paule doth, when he sayeth: Cursed is euery one which doth not all. &c. But no man doth them: therefore whosoeuer are of the workes of the lawe, kepe not the lawe. If they kepe it not, they are vnder the curse. Wat seeing there be two sortes of men that are doers of the lawe (as before I haue sayd,) that is to say, true doers and hypocrites, the true doers must be separated from the hypocrites. The true doers of the lawe are they which through faith are the good

Gal. 3.

Paule doeth not proue one cõtrary by an other.

True doers of the lawe.

tree before the fruit, doers and workers before the works. Of these speaketh Moises also: and except they be such, they are vnder the curse. But the hypocrites are not of this sort: for they thinke to obtaine righteousnes by works, and by them to make the person iust and acceptable. For thus they dreame: We that are sinners and vnrighteous, will be made righteous. How shall that be? By good workes. Therefore they doe euen like as a foolish builder, which goeth about of the rouffe to make the foundation, of the fruites to make the tree. For when they seeke to be iustified by workes, of the workes they would make the worker, which is directly against Moises, which maketh such a worker subiect to the curse, as well as Paule doth. Therefore whiles they goe about to doe the lawe, they not onely doe it not, but also denie (as I haue sayd) the first commaundement, the promises of God, the promised blessing of Abraham, they renounce Faith, and they goe about to make them selues blessed by their owne workes: that is to say, to iustifie them selues, to deliuer them selues from sinne and death, to ouercome the Deuill, and violently to lay holde vpon the kingdom of heauen. And this is plainely to renounce God and to set them selues in the place of God. For all these are the workes of the diuine Maiestie alone, and not of any creature either in heauen or in earth.

The errour and impiety of hypocrites.

Hereupon Paul was able easily to foreshew out of the first commaundement, the abominations that were to come, which Antichrist should bring into the Church. For all they which teach that any other worship is necessarie to saluation, then that which God requireth of vs by the first commaundement, which is the feare of God, Faith and the loue of God, are plaine Antichristes, and set them selues in the place of God. That such should come, Christ him selfe foretold, when he sayeth, Math. 24: Many shall come in my name, saying: I am Christ. So we also at this day may boldly and easily pronounce, that whosoeuer seeketh righteousnes by workes without Faith, denieth God and maketh him selfe God. For thus he thinketh: If I doe this worke, I shall be righteous, I shall be a conquerer of sinne, death, the Deuill, the wrath of God, and of hell, and shall obtaine life euerlasting. And what is this else (I pray you) but to challenge that worke vnto him selfe which doth belong to God alone, and to shew in deede, that he him selfe is God? Therefore it is an easie matter for vs to prophesie,

The worship of the first commaundement. Mat. 24.5.

and moſt certainely to Iudge of all thoſe which are without faith, that they are not onely Idolaters, but verie Idolls, which denie God and ſette them ſelues in the place of God. Vppon the ſame ground Peter alſo Prophecieth when he ſayeth: There ſhall be amongeſt you falſe teachers, which priuelie ſhall bring in damnable hereſies, and ſhall denie the Lord, &c. and make marchaundiſe of the people. 2.Pet.2.1.2.

And in the olde Teſtament all the propheſies againſt Idolatrie ſprang out of the firſt commaundement. For all the wicked kings and Prophets, with all the vnfaithfull people, did nothing elſe but that which the Pope and all hypocrites alwayes do. They, cõtemning the firſt commaundemẽt and worſhip appoynted of God, and deſpiſing the promiſe of Abrahams ſeede, euen ẏ ſeede in whom all nations ſhould be bleſſed and ſanctified, ordained a wicked worſhip cleane contrarie to the word of God, and ſayd: With this worſhip wil we ſerue God & ſet out his praiſe, which hath brought vs out of ẏ land of Egypt. So Ieroboam made two golden calues and ſayd: *Behold thy gods, O Iſrael, which brought thee out of the lãd of Egypt. This he ſayd of the true God which had redeemed Iſrael, and yet both he and all the people were Idolaters: For they worſhipped God contrarie to the firſt commaundement. They onely regarded the worke: which being done, they counted them ſelues righteous before God. And what was this elſe, but to denie God him ſelfe, whom they confeſſed with their mouth, and ſayd that he had brought them out of the land of Egypt? Paule ſpeaketh of ſuch Idolaters when he ſayth: They confeſſe that they know God, but in their deedes they deny him. The idolatrie of the Iewes. The two golden calues of Ieroboam. *1.King.12.28. Tit.1.16.

Wherefore all hypocrites and Idolaters goe about to doe thoſe works, which properly pertaine to the diuine Maieſtie, and belong to Chriſt onely and alone. In deede they ſay not in plaine wordes, I am God, I am Chriſt, and yet in verie deede they proudly challenge vnto themſelues the Diuinitie and office of Chriſt, and therfore it is as much in effect as if they ſayed: I am Chriſt, I am a Sauiour, not onely of my ſelfe, but alſo of others. This the Monks haue not only taught, but alſo haue made the whole world to beleue: to witte, that they are able, not onely to make themſelues righteous thorowe their hypocriticall holines, but alſo others vnto whom they communicate ẏ ſame: whereas notwithſtanding it is the proper and only office of Chriſt to iuſtifie the ſinner. Hypocrites goe about to doe that thing which belongeth onely to Chriſt.

The Pope chalengeth a diuinity or diuine power aswel as God him selfe.

The Pope in like māner, by publishing and spreading his diuinitie throughout the whole world, hath denied and vtterly buried the office and diuinitie of Christ.

The vse of the doctrine of faith

It is expedient that these things should be well taught and well weyed, for thereby we may learne to iudge of the whole Christian doctrine, and the life of man: also to confirme mens consciences: to vnderstand all prophesies and all the holy Scriptures, and rightly to iudge of all other thinges. He that knoweth all these thinges rightly, may certainly iudge that the Pope is Antichrist, because he teacheth a farre other manner of worshipping, then the first table setteth out. He may perfectly know and vnderstand, what it is to denie God, to denie Christ, and what Christ meaneth when he sayth: Many shall come in my name, saying, I am Christ: What it is to be against God, and to be lifted vp aboue all that is called God, or that is worshipped: What it signifieth that Antichrist sitteth in the temple of God, shewing him selfe as God: What it is, to see the abomination of desolation stāding in the holie place, &c.

The Pope is Antichrist.

Mat. 24. 5.

2. Thes. 2. 4. Mat. 24. 15. Mar. 13. 14. Dan. 9. 27.

What a mischeuous thing hipocrisie is.

Now hereof spring all these mischeifes, that this cursed hypocrisie will not be made righteous by the diuine blessing, nor created a new of God the creator. It will in no wise be a patient, or suffer any thing to be wrought in her: but will needes be altogither an agent, & worke those things which she should suffer God to worke in her and receaue of him. Therefore she maketh her selfe a creator and a iustifier through her owne works, despising the blessing promised and geuen to Abraham and to his beleeuing children: So that euery hypocrite is both the matter and the worker (although this be against Philosophie, fore one and the selfe same thing can not worke vpon it self): the matter, because he is a sinner: the worker, because he putteth on a cowle, or chooseth some other worke through the which he hopeth to deserue grace, and to saue him self and others: therefore he is both the creature and the creator. No man therefore can expresse with words, how execrable and horrible it is, to seeke righteousnes in the lawe or by workes, without the blessing. For it is the Abeminatiō standing in the holy place which denieth God, and setteth vp the creature in the place of the creator.

Euery merit monger is both the matter and the worker, or the work & the workman.

To seeke righteousnes by the lawe.

The doers of the law therfore are not the hypocrites, obseruing the law outwardly: but the true beleeuers, who receiuing the holy Ghost, doe accomplish the law that is to say, they loue God & their

The true doers of the lawe

neighbour,

neighbour, &c. So that a true doer of ỳ lawe is to be vnderstãd, not in respect of ỳ workes which he worketh: but in respect of the persõ now regenerate by faith. For according to the Gospell, they that are made righteous doe righteous things, but according to Philosophie it is not so: but contrariwise they ỳ doe righteous thinges are made iust and righteous. Therfore we being iustified by faith doe good workes, through the which (as it is sayde. 2. Pet. 1) our calling and election is confirmed, and frõ day to day is made more sure. But because we haue but onely the first fruites of the spirite, and haue not as yet the tenthes, and the remnants of sinne doe still remaine in vs: therfore we doe not the law perfectly. But this imperfection is not imputed vnto vs which doe beleue in Christ, who was promised to Abraham, and hath blessed vs. For we are nourished and tẽderly cherished in the meane season for Christes sake, in the lappe of Gods long sufferance. We are that wounded man, which fell into the hands of theeues, whose wounds the Samaritã bound vp, pouring in oyle and wine, and afterwardes laying him vpon his beast, he brought him into the Inne, and made prouision for him, and departing, commended him to the host, saying: Take care of him. And thus we in the meane time are cherished as it were in an Inne, vntil the Lord put to his hand the secõd time (as Esay sayeth) that he may deliuer vs.

The godly do not the lawe perfectly.

Luke 10. 30. 31. 32. 33 &c.

Esay 11. 11.

Wherefore the sentence of Moises: Cursed is euery one that abideth not in all the thinges that are written in this booke, is not contrary to Paule, who pronounceth al them to be accursed, which are of the workes of the law. For Moises requireth such a Doer as may do the law perfectly. But where shal we find him? No where. For Dauid sayeth: Lord enter not into iudgement with thy seruaunt, for no flesh is righteous in thy sight. And Paule sayeth: For what I would, that doe I not: but what I hate, that doe I. Wherefore Moises together w Paule doth necessarily driue vs to Christ, through whom we are made doers of the law, and are not accounted giltie of any transgression. How so? first by forgeuenes of sinnes and imputation of righteousnes, because of our Faith in Christ. Secondly by the gift of God and the holy Ghost, which bringeth forth a new life and new motions in vs, so that we may also doe the lawe effectually. Now, that which is not done, is pardoned for Christes sake: and moreouer, what sinne so euer is left in vs, is not imputed. So Moises agreeth with Paule, & meaneth

What a doer of the law Moises requireth.

Psalm. 143. 2.

Rom. 7. 15.

That we are made doers of the lawe through Christ.

the selfe same thing that he doth, when he sayth: Cursed is euery one that abideth not, &c. For he sayth that they do not the law, because they would iustifie them selues by workes, and concludeth with Paule, that they are vnder the curse. Therefore Moises requireth true doers of the law, which are of faith, euen as Paule condemneth those which are not true doers of the lawe, that is to say, which are not of faith. Herein is no repugnance, that Moises spake negatiuely and Paule affirmatiuely, so that ye define rightly what is ment by this word Doe. So, both sentences are true, to wit, that all are accursed which abide not in all that is writtē in this boke: And, that al they are accursed, which are of the works of the law.

An aunswer to those arguments which the aduersaries alleage against the doctrine and righteousnes of faith.

SEeing this place offereth vnto vs occasion, we must say something as touching the arguments which our aduersaries do obiect against the doctrine of Faith, which is: That we are iustified by Faith alone. There are many places both in the old Testament and in the newe, as concerning workes and rewardes of workes, which our aduersaries doe alleage, and thinke them selues able thereby vtterly to ouerthrow the doctrine of Faith which we teach and maintaine. Therefore we must be well furnished and armed, that we may be able, not onely to instruct our brethren, but also to aunswer the obiections of our aduersaries.

Places of the law and workes.

The Scholemen and all such as vnderstand not the article of iustification, doe know no other righteousnes then the ciuill righteousnes and the righteousnes of the law, which after a sort the Gentiles also doe know. Therefore they borow certaine wordes out of the law and morall Philosophie, as [to doe, to worke,] and such like, and they apply the same vnto spirituall matters: wherein they deale most peruersly and wickedly. We must put a difference betwene Philosophie and Diuinitie. The Scholemen them selues graunt and teach, that in the order of nature, being goeth before working, for naturally the tree is before the fruite. Againe, in Philosophie they graunt, that a worke morally wrought, is not good except there be first a right iudgement of reason, and a good will or a good intent. So then they will haue a right iudgement of reason,

The righteousnes of the law was also knowen to the heathen.

reason, and a good intent to goe before the worke, that is to say, they make the person morally righteous before the worke. Contrariwise in diuinitie and in spirituall matters, where they ought most of all so to doe, such senseles asses they are, that they peruert and turne all quite contrary, placing the worke before right iudgement of reason and good intent.

To doe naturally, morally, and spiritually.

Wherefore, doing is one thing in nature, an other in morall Philosophie, and an other in Diuinitie. In nature the tree must be first, and then the fruite. In morall Philosophie Doing requireth a good intent and a sound iudgement of reason to worke well, going before. And here all the Philosophers are at a stay, and can go no further. Therefore the Diuines say, that morall Philosophy taketh not God for the obiect, and finall cause. For Aristotle, or a Sadducey, or a man of any ciuill honestie, calleth this right reason, and a good intent, if he seeke the publike commoditie of the cõmon wealth, and the quietnes and honestie thereof. A Philosopher or Lawworker ascendeth no higher. He thinketh not through a right iudgement of reason and a good intent to obtaine remission of sinnes & euerlasting life, as the Sophister or the Monke doth. Wherefore the heathen Philosopher is much better then such an hypocrite. For he abideth within his boundes, hauing onely consideration of the honestie and tranquillitie of the common wealth, not mingling heauenly & earthly thinges together. Contrariwise, the blind Sophister imagineth that God regardeth his good intent and works. Therefore he mingleth earthly & heauenly things together, and polluteth the name of God. And this imagination he learneth out of morall Philosophy, sauing that he abuseth it much worse then the heathen man doth.

A comparison betwene the heathen philosopher and the Monke, &c.

Wherefore we must ascend vp higher in Diuinitie with this word Doing, then in naturall thinges and in Philosophy, so that now it must haue a new signification, and be made altogither new, ioyned with a right iudgement of reason, and a good will, not morally, but diuinely: which is, that I know and beleue by the word of the Gospell, that God hath sent his sonne into the worlde to redeeme vs from sinne and death. Here Doing is a new thinge, vnknowne to reason, to Philosophers, to Lawworkers, and vnto all men: For it is a wisedom hidden in a mysterie. Therefore in Diuinitie the worke necessarily requireth faith going before.

The popish scholemen thinke a right iudgement of reason, and a good intent without faith, to be sufficient to commẽd the worke.

Howe we must aunswere our aduersaries, vrging these tearmes, doing & working.

Therefore, when our aduersaries do alleage against vs the sentences of the Scripture touching the law and workes, where mention is made of working and doing, thou must answer them, that they are termes pertaining to Diuinity, and not to naturall or morall thinges. If they be applied to naturall or morall things, they must be taken in their owne signification. But if they be applied to matters of diuinitie, they must include such a right iudgement, reason & good will, as is incomprehensible to mans reason. Wherfore Doing in diuinitie must be alwayes vnderstande of a faithfull Doing. So that this faithfull Doing is altogether as it were a new kingdome, separate from the naturall or morall Doing. Therfore, when we that are Diuines speake of Doing, we must needes speake of that faithfull Doing: for in Diuinitie we haue no other right iudgement of reason, no good will or intent besides Faith.

To doe according to the Scripture, what it is.

A rule to be obserued as touching those places which speake of works

This rule is well obserued in the 11. chapter to the Hebrewes. There are recited many and sundrie workes of the Saincts, out of the holy Scripture. As of Dauid, who killed a lion and a beare, and slew Goliath. There the Sophister or Schooleman, that foolish asse, looketh vpon nothing else but the outward appearaunce of the worke. But this worke of Dauid must be so looked vppon, that first we must consider what manner of person Dauid was, before he did this worke: Then we shall see that he was such a person, whose heart trusted in ỳ Lord God of Israel, as the text plainly witnesseth. The Lord that deliuered me out of the pawe of the lion, and out of the pawe of the beare, will deliuer me out of the hande of this Philistian. Moreouer: Thou commest to me with a sword and with a speare, and with a shield: but I come to thee in the name of the Lord of hostes, the God of the host of Israell, vpon whom thou hast railed this day. This day shall the Lorde close thee in my hand, and I shall smite thee, and take thine head from thee. &c: Because the Lord saueth not with sword not spere (for the battle is the Lordes) and he will geue you into our hands

1. Sam. 17. 37.

45

46

47

The work of Dauid is a faythfull worke.

You see then that he was a righteous man, beloued of God, strong & constant in Faith, before he did this worke. This Doing of Dauid therefore, is not a naturall or morall Doing, but a faithfull Doing.

The sacrifice of Abell and Caine. *Gen. 4. 5.*

So it is sayd of Abell in the same Epistle, that through Faith he offred vp a better sacrifice vnto God then Caine. If the Schoolemen happen vpon this place as it is read in Genesis (where it is simplie

simply set out, how that both Caine and Abel offred vp their gifts, and that the Lord had respect vnto Abel and his offrings) by and by they take hold of these wordes: They offred their oblations vnto the Lord: The Lord had respect to the offrings of Abell, and cry out, saying: Here ye see that God had respect to offrings: therfore workes doe iustifie. So that these filthy swine doe thinke that righteousnes is but a morall thing, onely beholding the visour or outward shew of the worke, and not the heart of him that doth the worke: whereas notwithstanding euen in Philosophie they are constrained, not to looke vpon the bare worke, but the good will of the worker. But here they stand altogither vpon these wordes: They offred vp giftes: The Lord had respect vnto Abel, and to his offrings, and see not that the text sayth plainely in Genesis, that the Lord had respect first to the person of Abel, which pleased the Lord because of his Faith, and afterwards to his offringes. Therefore in diuinitie we speake of faithfull workes, sacrifices, oblations and giftes, that is to say, which are offred vp and done in faith, as the Epistle to the Hebrewes declareth, saying: Through Faith Abel offered vp a better sacrifice: Through Faith Enoch was taken away: Through faith Abraham obeyed God, &c. We haue here thē a rule set forth in the 11. to ꝑ Hebrewes, how we should simply aunswer to the arguments obiected of the aduersaries as touching the law and workes, that is to say: this or that man did this or that worke in faith: And by this meanes thou giuest a solution to all their arguments, and so stoppest their mouthes, that they can haue nothing to reply againe.

Not the worke, but the hart of the worker is to be considered.

What workes the Scripture speaketh of.

A rule.

Hereby it appeareth manifestly that in diuinitie & diuine matters, the worke is nothing worth without faith, but thou must needes haue faith before thou begin to worke. For without Faith it is impossible to please God: but he that will come vnto God, must beleue. Wherefore in the Epistle to the Hebrewes it is sayd, that the sacrifice of Abel was better then the sacrifice of Caine, because he beleued: Therefore the worke or the sacrifice of Abel was faithfull. Contrariwise in Caine, because he was wicked and an hypocrite, there was no faith or trust of Gods grace and fauour, but meere presumption of his owne righteousnes, and therefore his worke, whereby he went about to please God, was hypocriticall and vnfaithfull. Wherefore the aduersaries them selues are compelled to graunt that in all the workes of the Saincts, faith

The worke is nothing worth without faith. *Heb. 11. 6.*

Abels sacrifice was faithful, and Caines vnfaithfull.

is presupposed or goeth before, for the which their workes doe please God, and are accepted of him. Therefore in Diuinitie there is a new doing, cleane contrary to the morall doing.

The Scripture sometime speaketh of faith without workes, and sometime of faith with workes.

Moreouer, we are also wont to distinguish Faith after this maner, that Faith is sometime taken without the worke, sometime with the worke. For like as an Artificer speaketh diuersly of the matter whereupon he worketh, and likewise a Gardiner of the tree being barren or fruitfull: euen so the holy Ghost speaketh diuersly of Faith in the Scripture: sometime of an absolute faith: sometime of a compound, or (as a man would say) an incarnate Faith. Now, an absolute Faith is this, when the Scripture speaketh absolutely of iustification or of the iustified, as is to be seene in the Epistles to the Romaines, and to the Galathians. But when the scripture speaketh of rewardes & workes, then it speaketh of the compound or incarnate faith. We will rehearse some examples of this Faith: As, Faith which worketh by loue. Doe this, and thou shalt liue. If thou wilt enter into life, keepe the cõmaundements. He that doth these things shall liue in them. Decline from euill, and doe that which is good. In these & such like places (as there are many in the holy Scripture) where mention is made of doing, the Scripture alwaies speaketh of Faithfull doing. As when it sayth: Doe this and thou shalt liue, it meaneth thus: See first that thou be faithfull, that thou haue *a right iudgement of reason and a good will, that is to say, Faith in Christ. When thou hast this Faith, worke on a Gods blessing.

Gal.5.6. Luke.1.18. Mat.19.17. Rom.10.5. Psal.37.27.

* These termes the Papists vse, & set them in the place of faith.

What maruell is it then, if rewardes be promised to this incarnate faith: that is to say, to the working faith, as was the faith of Abel, or to faithfull workes? And why should not the holy Scripture thus speake diuersly of faith, when it speaketh diuers wayes of Christ, as he is God and man: that is to say, sometime of his whole person, sometime of his two natures apart, either of his diuine or of his humane nature? If it speake of the natures apart, it speaketh of Christ absolutely: but if it speake of the diuine nature united in one person to ỹ humane nature, then it speaketh of Christ compound and incarnate. There is a common rule amonge the Scholemen of the communication of the properties, when the properties belonging to the Diuinitie of Christ, are attributed to the humanitie: which we may see euery where in the Scriptures. As in Luke 2. the Angel calleth the infant borne of the virgin Marie,

The Scripture sometime speaketh of one nature in Christ, sometime of both

A rule of the communication of proprieties called *communicatio Idiomatum.* *Luke 2.10.*

rie, the Sauiour of men, and the vniuersall Lord both of the Angels and men. And in the 1. chapter he calleth him the Sonne of God. Hereupon I may truely say, that that infant which lay in the maunger and in the lappe of the virgine, created heauen and earth, and is Lord of the Angells. Here I speake in deede of a man: but man in this proposition is a new word, and (as the Scholemen them selues doe graunt) hath relation to the Diuinitie, that is to say: this God which was made man, hath created all things. Creation is attributed onely to the Diuinitie of Christ: for the humanitie doth not create, and yet notwithstanding it is truely said, man created, because the Diuinitie, which onely createth, is incarnate with the humanitie, and therefore the humanitie together with the diuinitie, is partaker of the same proprieties. Wherefore it is wel and godly sayd: This man Jesus Christ brought Israell out of *Egypt*, stroke Pharao, and wrought all the wonders from the beginning of the world. *Luke 1.32.*

The man Christ created al things.

Therefore when the Scripture sayth: If thou wilt enter into life, keepe the commaundements of God: Doe this & thou shalt liue, &c. first we must see of what manner of keeping and doing he speaketh. For in these and such like places (as I haue sayd) he speaketh of a compound faith, and not of a naked and simple faith. And the meaning of this place: Doe this and thou shalt liue, is this. Thou shalt liue because of this faithfull doing, or this doing shall giue vnto thee life, because of thy faith alone. After this maner iustification is attributed to faith alone, as creation is to the diuinitie. And yet notwithstanding, as it is truely sayde: Jesus the Sonne of Marie created all things, so also iustification is attributed to the incarnate faith, or to the faithfull doing. Therefore we must in no wise thinke with the Sophisters and hypocrites, that workes doe absolutely iustifie, or that rewardes are promised to morall workes, but to faithfull workes onely. If thou wilt enter into life, &c.

Let vs therefore suffer the holy Ghost to speake as he doth in the Scriptures, either of naked, simple and absolute faith, or of compound and incarnate faith. All things which are attributed to workes, doe properly belong vnto faith. For workes must not be looked vpon morally, but faithfully and with a spiritual eye. Faith is the diuinity of workes, and is so spread throughout the workes of the Faythfull, as is the diuinitye throughout the humanitye of Christ. Fayth therefore doeth all alone in the workes Faith simple & compoũd

of the faithfull, Abraham is called faithfull, because faith is spread throughout the whole person of Abraham, so that beholding him working, I see nothing of the carnal or of the working Abraham, but of the beleuing Abraham.

The places concerning workes in the Scriptures, must be expounded as the Epistle to the Hebrues expoundeth them.

Wherefore when thou readest in the Scriptures, of the Fathers, Prophets and Kings, how they wrought righteousnes, raysed vp the dead, ouercame kingdomes, thou must remember that these and such like sayings are to be expounded as the Epistle to the Hebrewes expoundeth them, that is:* By faith they wrought righteousnes, by faith they raised vp the dead, by faith they subdued kinges and kingdomes, &c. So that faith incorporateth the worke, & giueth it his perfection. And this the aduersaries, if they be well in their wits, can not deny, neither haue they any thing to say or obiect against it. In deede they can cry out that the Scripture speaketh oftentimes of doing and walking. And we alwayes aunswer them againe, that it speaketh also of faithfull doing. For first reason must be lightened by faith, before it can worke. Now, when it hath a true opinion & knowledge of God, then is the work incarnate and incorporate into it: so that whatsoeuer is attributed to faith, is afterwardes attributed to workes also, but yet because of faith onely and alone.

* *Heb.11.33. 34 35.*

The difference betwene morall doing, and spirituall doing.

Wherefore in reading of the Scriptures we must learne to put a difference betwene the true and the hypocriticall, the morall and the spirituall doing of the law. So shall we be able to declare the true meaning of all those places which seeme to maintaine the righteousnes of workes. Now, the true doing of the law is a faithfull and a spirituall doing, which he hath not, that seeketh righteousnes by workes. Therefore euery doer of the law and euery holy morall worker is accursed. For he walketh in the presumption of his owne righteousnes, against God, whiles he will be iustified by mans free will and reason, and so in doing of the law, he doth it not. And this, according to Paule, is to be vnder the works of the law, that is to say, that hypocrites do the law, & yet in doing it, they do it not: for they vnderstand this word Doing according to ỳ literal sense of ỳ law, which in true Christian diuinitie is nothing worth. In deede they worke many things, but in the presumption of their owne righteousnes, & without the knowledge of God & faith, as ỳ Pharisey did, *Lu.18.* & as Paule did before his conuersion: therfore they are blind and miserably erre, and so remaine vnder the curse.

Hypocrites doe many things, but without faith.

Where-

Wherefore, againe I admonish you, that such sentences as the aduersaries doe alleage out of the Scriptures concerning workes and rewardes, must be spiritually expounded. As if they alleage this sentence out of Daniel 4. chapt. Redeeme thy sinnes by almes deedes, thou must not here expound these words morally, but spiritually. So shalt thou see that this word Redeme, signifieth no morall, but a faithfull doing, that is to say, it includeth faith. For in the Scriptures the worke (as I haue sayd) requireth also a good will and right iudgement of reason to goe before, not morall as they would haue it, but diuine and spirituall, which is Faith. By this meanes thou shalt be able to stop the mouthes of these peuishe Sophisters. For they them selues are compelled to graunt, (and so teach they also out of Aristotle) that euerie good worke proceedeth out of mans choise or free will. If this be true in Philosophy, much more must this good will and right iudgement of reason guided by faith, goe before the worke in diuinitie and diuine matters. And this doe all wordes of the imperatiue moode, that is, all such words as are commanding, signifie in the Scriptures, and all such wordes also as teach the law, as the Epistle to the Hebrewes doth plainly declare: By faith Abel offered. &c.

The Papists learne their diuinity out of Aristotle an heathen Philosopher.

Now, admit the case that this solution is not sufficiēt (although it be in deede most sure and certaine): yet notwithstanding let this be the argument of all argumentes, and the principall mirrour of Christians to behold, against all the tentations and obiections, not onely of the aduersaries, but also of the deuill him selfe, namely to apprehend and to holde fast the head, which is Christ. Moreouer, admitte that the Sophisters being more craftie and subtill then I, should so snare and entangle me with their arguments, which they bring for the maintenance of workes against Faith, that I should know no way how to winde my selfe out (which notwithstanding it is impossible for them to doe), yet will I rather geue reuerence and credite to Christ alone, then be perswaded with all the places they are able to alleage for the establishing of the righteousnes of workes against the doctrine of Faith.

A generall aunswer to all the arguments of the aduersaries.

The argument of all arguments, to hold fast the head Christ.

Wherefore, they must be simply and plainly answered after this maner: Here is Christ, there are the testimonies of the Scripture touching the law and works. Now, Christ is the Lord of ỹ Scripture and of all works. He also is Lord of heauen, the earth, the Sabath, the temple, righteousnes, life, wrath, sinne, death, and gene-

Gal.3.5. rally of all things, whatsoeuer. And Paul his Apostle sheweth that he was made sinne and became accursed for me. I heare then that I coulde by no other meanes be deliuered from my sinne, my death and my malediction, but by his death and bloudshedding. Wherefore I conclude that it behoued Christ him selfe to ouercome my sinne, death and malediction in his owne body, and not the workes of the law or mine owne workes. And hereunto reason is constrained to yeeld, and say, that Christ is not the worke of the law, or my worke: that his bloud and death is not circumcision, the obseruation of the ceremonies of the law, and much lesse a Monks cowle, a shauen crowne, abstinence, vowes and such like. Wherefore if he be the price of my redemption, if he be made sinne and malediction that he might iustifie me and blesse me: I care not if thou bring a thousande places of the Scripture for the righteousnes of workes against the righteousnes of Faith, and cry out neuer so much, that the Scripture is against me. I haue the author and Lord of the Scripture with me, on whose side I will rather stand, then beleue all the rablement of Lawworkers and meritemongers. Albeit it is impossible that the Scripture should be against this doctrine, vnlesse it be among the senseless and obstinate hypocrites: but to the godly and such as haue vnderstanding, it geueth witnesse for Jesus Christ his Lord. See therefore how thou canst reconcile the Scripture, which thou sayest, is against my doctrine. As for me, I will sticke to the author and Lord of the Scripture.

The scripture is not against it selfe.

Therefore if any man thinketh him selfe not well able to reconcile such places of the Scripture, or aūswere vnto the same sufficiently, & yet notwithstanding is constrained to heare the obiections and cauillations of the aduersaries, let him aunswere simplie and plainely after this sort: Thou settest against me the seruaunt, that is to say, the Scripture, and that not wholy, neither yet the principall parte thereof, but onely certaine places as touching the lawe and workes. But I come with the Lord him selfe, who is aboue the Scripture, and is made vnto me the merite and price of righteousnes and euerlasting life. On him I lay holde, him I sticke to, and leaue workes vnto thee: which notwithstanding thou neuer biddest. This solution neither the Deuill nor any Iusticiarie can euer wrest from thee or ouerthrow. Moreouer thou art in safetie before God: For thy heart abideth fixed in the object, which is called Christ: who was nailed to the crosse and accursed, not

A plaine & simple aunswere to the places of scripture concerning works.

for

for him selfe, but for vs, as the text sayeth: made a curse for vs. Holde fast this, and lay it against all the sentences of the lawe and workes whatsoeuer, and say: doest thou heare this Satan? Here must he needes geue place, for he knoweth that Christ is his Lord and master.

Verse. 11. And that no man is iustified by the lawe in the sight of God, it is euident: For the iust shall liue by faith. *Hab. 2. 4. Rom. 1. 17.*

This is an other argument grounded vpon the testimony of the Prophet Habacucke. And it is a sentence of great weight and authoritie, which Paule setteth against all the sentences touching the law and workes. As if he should say: What neede we any long disputation? Here I bring forth a most euident testimony of ỳ Prophet, against the which no man can cauill: The iust man shall liue by faith. If he liue by faith, then he liueth not by the lawe: For the law is not of faith. And here Paule excludeth workes and the lawe, as things contrary to faith.

The Sophisters (as they are alwayes readie to corrupt the Scriptures) doe wrest and peruert this place after this manner. The iust man doeth liue by Faith: that is to say, by a working faith, or formed and made perfect with charitie: but if it be not formed with charitie, then doeth it not iustifie. This glose they themselues haue forged, and by the same they doe iniurie to the wordes of the Prophet. If they did call this formed or furnished Faith, the true Faith which the Scripture teacheth, this their glose should not offend me, for then Faith should not be separated from charitie, but from the vaine opinion of Faith: As we also put a difference betwene a counterfeit faith and a true Faith. The counterfeit faith is that which beareth of God, of Christ and of all the mysteries of his incarnation and our redemption: which also apprehendeth and beareth away those thinges which it beareth, yea and can talke goodly thereof, and yet there remaineth nothing else in the heart, but a naked opinion and a sounde of the Gospell: For it neither reneweth nor chaungeth the heart: it maketh not a newe man, but leaueth him in the vanitie of his former opinion and conuersation: and this is a very pernicious faith. The morall Philosopher is much better, then the hypocrite hauing such a faith.

Howe the Sophisters corrupt this place: The iust doth liue by faith.

The difference betwene a true and a false faith.

Wherefore, if they would make a distinction betwene faith formed (and take it as the Scripture taketh it) and the false or counterfait faith, their distinction should nothing offend me. But they speake of faith formed and made perfect with charitie, and make a double Faith, that is to say, formed and vnformed. This pestilent and deuelish glose I vtterly detest. Although (say they) we haue Faith infused, called (*Fides infusa*) which is ỹ gift of the holy Ghost, and also faith gotten by our owne industrie (called *Fides acquisita*): yet both of them lack their forme and perfection, which is charity, and are formed with charitie. This is to preferre charitie before faith, and to attribute righteousnes, not to faith, but to charitie. Wherefore when they doe not attribute righteousnes to faith, but only in respect of charitie, they attribute to faith nothing at all.

Of this faith infused, and what it is, reade more before in the 2. chap. fol. 72. pag. 2. line 2.

Moreouer, these peruerters of the Gospell of Christ doe teache that euen that faith which they call faith infused, and not receaued by hearing, nor gotten by any working, but created in man by the holy Ghost, may stande with deadly sinne, and that the worst men may haue this faith: Therfore, say they, if it be alone, it is idle and vtterly vnprofitable. Thus they take from faith her office, & giue it vnto charitie: so that faith is nothing, except charitie, which they call the forme and perfection thereof, be ioyned withall. This is a deuilish and a blasphemous kinde of doctrine, which vtterly defaceth and ouerthroweth the doctrine of faith, & carieth a man cleane from Christ the mediatour, and from faith, which is the hand and onely meane whereby we apprehend him. For if charitie be the forme and perfection of faith (as they dreame) then am I by and by constrained to say, that charitie is the principall part of Christian religion, and so I lose Christ, his bloud, and all his benefites, and now I rest altogither in a moral Doing, euen as the Pope, the heathen Philosopher, and the Turke doth.

But the holy Ghost which geueth to all men both mouth and tongue, knoweth how to speake. He could haue sayd, (as the Sophisters doe wickedly imagine): The righteous man shall liue by faith formed and beautified or made perfect by charitie. But this he omitteth of purpose, and sayeth plainly: The righteous man liueth by faith. Let these doltish Sophisters goe therfore, with this their wicked and pestilent glose. We will still hold and extoll this faith, which God him selfe hath called faith, that is to say, a true & a certaine faith, which doubteth not of God, nor of his promises,

The formed faith of the Scholemen.

True faith before God.

nor

nor of the forgeuenes of sinnes through Christ, that we may dwell sure and safe in this our object Christ, and may kepe stil before our eyes the passion and bloud of the Mediatour and all his benefites. Nowe, faith alone which layeth holde vpon Christ, is the onelie meane that we suffer not these benefits to be taken out of our sight. Wherefore, reiecting this pestilent glose, we must vnderstand this place of faith onely and alone. And this Paule him selfe declareth, when he reasoneth against faith formed w charitie, after this sort.

Faith onely taketh hold of Christ.

Verse. 12. And the law is not of faith.

The Scholemen say: The righteous man doth liue, if his faith be formed and adorned with charitie. But cõtrariwise, Paule saith: The law is not of faith. But what is the law? Is it not also a commaundement touching charitie? Yea, the lawe commaundeth nothing else but charity, as we may see by the text it selfe: Thou shalt loue the Lord thy God with all thy soule. &c. Againe: Shewing mercie vnto thousands that loue him and kepe his commaundementes. Also: In these two commaundementes consist the lawe and the Prophets. If the law then, that commaundeth charitie, be contrary to faith, it must nedes follow, that charitie is not of faith. So Paule plainely confuteth that glose which ỳ Sophisters haue forged touching their formed faith, and speaketh onely of faith, as it is separate from the lawe. Now, the lawe being separate and set apart, charitie is also set apart, with al that belongeth to the law, & faith only is left, which iustifieth and quickeneth to euerlasting life.

The lawe teacheth. loue. *Deut. 6. 5. Mat. 22. 37. Exod. 20. 6. Mat. 22. 40.*

Paule therefore reasoneth here out of a plaine testimonie of the Prophet: that there is none which obtaineth iustification and life before God, but the beleuing man, who obtaineth righteousnes & euerlasting life without the lawe and without charitie, by faith alone. The reason is, because the law is not of faith: that is, the law is not faith, or any thing belonging to faith, for it beleueth not: neither are the workes of the lawe faith, nor yet of faith: therefore faith is a thing much differing from the law, like as the promise is a thing much differing frõ the lawe. For the promise is not apprehended by working, but by beleuing. Yea there is as great a difference betwene the promise and the law, and consequently betwene faith and workes, as there is distance betwene heauen and earth.

The beleuing man obtaineth righteousnes and euerlasting life without the law and charitie.

It is impossible therefore, that faith should be of the lawe. For faith only resteth in the promise, it onely apprehẽdeth and knoweth

God, and standeth only in receauing good things of God. Contrariwise, the law and workes consist in exacting, in doing, and in geuing vnto God. As Abel offering his sacrifice, geueth vnto God: but he beleuing, receaueth of God. Paule therfore cōcludeth mightely out of that place of Habacuck, that ỳ righteous man liueth by faith alone. For the lawe in no wise belongeth vnto faith, because the law is not the promise. But faith resteth only vpō the promise. Wherfore as there is a difference betwene the law and ỳ promise: so is there also betwene workes and faith. That glose therefore of the Scholemen is false and wicked, which ioyneth the law & faith together, yea rather it quencheth faith, and setteth the lawe in the place of faith. And here note, that Paule alwayes speaketh of such as would do the law morally, and not according to the Scripture. But whatsoeuer is sayd of such good workes as the Scripture requireth, the same is attributed to faith alone.

The law.

Faith.

Verse.12. But the mā that shall do those things shal liue in thē.

Paule here goeth about to shew what is the very true righteousnes of the law and of the Gospell. The righteousnes of the law is to fulfil the lawe according to that saying: He that shall doe those things shal liue in them. The righteousnes of faith is to beleue, according to that saying: The righteous man doth liue by faith. The lawe therefore requireth that we should yeeld somwhat vnto God. But faith requireth no workes of vs, or that we should geue any thing vnto God, but that we beleuing the promise of God, should receaue of him. Therefore the office of the law is to worke, as the office of faith is to assent vnto the promises. For faith is the faith of the promise, and the worke is the worke of the law. Paule therefore stādeth vpon this word Doing: and that he may plainly shew what is the confidence of the lawe, and what is the confidence of workes, he compareth the one with the other, the promise with the law, and faith with workes. He sayth, that of the law there cometh nothing els but onely Doing: but faith is a cleane contrary thing, namely, that which assenteth to the promise, & layeth hold vpon it.

The righteousnes of the law.

The righteousnes of faith.

The office of the lawe and of faith.

These foure thinges therefore must be perfectly distinguished. For as the law hath his proper office, so hath the promise. To the law pertaineth doing, and to the promise beleuing. Wherefore, as farre as the law and the promise are separate asunder, so farre also are doing and beleuing. By the which distinction Paule here goeth about

The lawe & the promise doing & beleuing must be distinguished.

about to separate charity from faith, and to teach that charity iustifieth not, because the law worketh or helpeth nothing to iustification. Faith alone therefore iustifieth and quickneth: and yet it standeth not alone, that is to say, it is not idle, albeit that in her degree and office it standeth alone. Ye see the cause then why Paule here alleageth this place, namely that he may separate faith and charity farre a sunder.

Faith is not idle.

Fie vpon the Sophisters therefore with their cursed glose and their blind distinction of faith formed and vnformed. For these new forged termes, faith formed, faith vnformed, faith gotten by mans industrie, and such like, are very monsters deuised by the deuill, to no other ende but to deface and destroy the true Christian doctrine and faith, to blaspheme and treade Christ vnder foote, and to establish the righteousnes of workes. In deede workes must followe faith, but faith must not be works, or works faith, but the bounds and the kingdoms of the law or works, and of faith must be rightly distinguished the one from the other.

Fides formata, informis, acquisita, are monstruous tearmes deuised by the Papistes.

When we beleue therefore, we liue only by faith in Christ, who is without sinne, who is also our mercy seat & remission of sinnes. Contrariwise, when we obserue ỳ law, we worke in deede, but we haue no righteousnes nor life. For the office of the lawe is not to iustifie & giue life, but to shew forth sinne, and to destroy. In deede the law sayth: He that shall do those things, shall liue in them. But where is he which doth the lawe: that is, which loueth God with all his heart, and his neighbour as him selfe? Therefore no man doth the law, and although he goe about to do it neuer so much: yet in doing it he doth it not: therfore he abideth vnder the curse. But faith worketh not, but beleueth in Christ the iustifier. Therfore a man liueth not because of his doing, but because of his beleuing. But a faithfull man performeth the law, and that which he doth not, is forgeuen him through the remission of sinnes for Christs sake, and that which is remaining, is not imputed vnto him.

The office of the law.

The office of faith.

Paule therefore in this place and in the 10. cha. to the Romanes compareth the righteousnes of the lawe and of faith together, where he sayeth: He that shall do those things shall liue in them. As though he would say: It were in deede a goodly matter if we could accomplish the lawe: but because no man doth it, we must flie vnto Christ, * who is the end of the law to righteousnes to euerie one that beleueth. He was made vnder the lawe, that he

* Christ the ende of the law. *Rom.10.4. Gal.4.4.5.*

might redeeme vs that were vnder the lawe. Beleuing in him we receaue the holy Ghost, and we begin to do the law: and that which we doe not, is not imputed vnto vs because of our faith in Christ. But in the life to come we shall no more haue neede of faith. For 1. Cor 13.12. then we shall not see darkely through a glasse (as we nowe doe), but we shall see face to face; that is to say, there shall be a most glorious brightnes of the eternall Maiestie, in which we shall see God euen as he is. There shall be a true and a perfect knowledge and loue of God, a perfect light of reason and a good will: not such a morall and philosophicall will as the popish Schoolemen dreame of, but an heauenly, diuine, and eternall will. Here in the meane time, in spirit by faith, we looke for the hope of righteousnes. Contrariwise, they that seeke forgeuenes of sinnes by the lawe and not by Christ, doe neuer performe the law, but abide vnder the curse.

Who they are that Paule calleth righteous.

Paule therefore calleth them only righteous, which are iustified through the promise, or through faith in the promise without the law. Wherefore, they that are of the workes of the law, & will seme to doe the lawe, doe it not. For the Apostle generally concludeth, that all they which are of the workes of the law, are vnder ỳ curse: vnder the which they shoulde not be, if they fulfilled the lawe. In deede it is true, that a man doing the workes of the law, shall liue in them, that is, shal be blessed: but such a one can not be found. Now, seeing there is a double vse of the lawe, the one politike and the other spirituall, he that will vnderstand this sentence ciuillie, may doe it after this sorte: He that shall doe those things shall liue in them: that is, if a man obey the magistrate outwardly and in the politike gouernment, he shall auoyde punishment and death: For then the ciuill magistrate hath no power ouer him. This is the politike vse of the lawe, which serueth to bridle those that are rude and vntractable. But Paule here speaketh not of this vse, but entreateth of this place like a Diuine: therefore there is a condition necessarily included. As if he sayd: If men could kepe the lawe, they should be happy. But where are they? They are not therefore doers of the lawe, except they be iustified before and without the lawe, through faith.

A double vse of the law.

Wherefore, when Paule curseth and condemneth those which are of the workes of the law, he speaketh not of such as are iustified through faith, but of such as goe about to be iustified by workes, without faith in Christ. This I say, least any man should followe

the

the fond imagination of Ierome, who being deceaued by Origen, vnderstoode nothing at all in Paule, but tooke him as a meere ciuil Lawyer. Hereupon he reasoneth after this maner: The holy Patriarches, Prophets and Kings were circumcised and offered sacrifice: therefore they obserued the law. But it were a wicked thing to say, that they are vnder the curse: therefore all they that are of the workes of the law are not vnder the curse. Thus he setteth himselfe against Paule without all iudgement, making no difference betweene the true doers of the law iustified by faith, and those workers which seeke to be iustified by the law, without faith.

The imagination of Ierome, vnderstanding Paule as though he spake of the law, but morally, and as it is separat from faith.

But Paule speaketh here nothing against those that are iustified by faith, and are true doers of the law in deede, for they are not of the workes of the lawe: but against those which, not onely doe not keepe the law, but also sinne against the same. For the lawe commaundeth that we should feare, loue, and worship God with a true faith. This they doe not, but choose out new kindes of worship and workes which were neuer commaunded of God, by the which God is not pacified, but more prouoked to anger, according to that saying: They worship me in vaine with the commaundements of men. Therefore they are full of impietie, rebels against God, and idolaters, sinning grieuously against the first commaundement aboue all the rest. Moreouer, they are full of wicked concupiscence, wrath and other great passions. Briefly, there is no good thing in them, but that outwardly they would seeme to be righteous and to accomplish the law.

A picture of hypocrites.

Mat.15.9.

So we also which are iustified by faith, as were the Patriarks, Prophets and all the Saincts, are not of the workes of the law, as concerning iustification. But in that we are in the flesh, and haue as yet the remnants of sinne in vs, we are vnder the lawe, and yet not vnder the curse, because the remnants of sinne are not imputed vnto vs for Christes sake, in whom we beleue. For the flesh is an enemy vnto God, and that concupiscence which yet remaineth in vs, not only fulfilleth not the law, but also sinneth against the same, rebelling against vs and leading vs captiue into bondage. *Rom.7.* Now, if ỹ law be not fulfilled in the Saincts, but that many things are done in them contrary to the law, if euill concupiscence and the remnants of sinne are yet remaining in them, which doe so hinder them that they can not feare and loue God, they can not call vpon God with assured trust, they can not praise God and reuerence

Remnants of sinne in the Saincts & the elect of God.

his word as they should do: much more is this true in a man which is not yet iustified by Faith, but is an enemy vnto God, and with all his heart despiseth and hateth the word and worke of God. Ye see then that Paule speaketh here of such as will fulfill the law and be iustified thereby, although they haue not yet receaued Faith, & not of the Fathers and Saincts (as Ierome imagineth) which are iustified by faith already.

Deut.21.23. *Verse.13.* Christ hath redeemed vs from the curse of the lawe, when he was made a curse for vs. (For it is written: Cursed is euery one that hangeth on tree.)

This sentence which Paule reciteth out of Deuter. is miserably wrested and racked of the Papists.

Here againe Ierome and the popish Sophisters which follow him, are much troubled, and miserably racke this most comfortable place, seking, as they would seeme, with a godly zeale to turne away this reproch from Christ, that he should be called a curse or execration. They shift of this sentence after this maner: that Paule spake not here in good earnest: and therefore they most wickedly affirme, that the Scripture in Paule agreeth not with it selfe. And this they proue after this maner: The sentence (say they) of Moises, which Paule here alleageth, speaketh not of Christ. Moreouer this generall clause [who so euer] which Paule alleageth, is not added in Moises. Againe Paule omitteth this word [of God] which is in Moises. To conclude, it is euident enough, that Moises speaketh of a theefe or a malefactor, which by his euill deedes hath deserued the gallowes, as the Scripture plainly witnesseth in the 21 chap. of Deut. Therefore they aske this question how this sentence may be applyed to Christ, that he is accursed of God and hanged vpon a tree, seing that he is no malefactor or theefe, but righteous and holy? This may peraduenture moue the simple and ignorant, thinking that the Sophisters doe speake it, not onely wittely, but also very godly, and thereby doe defende the honour and glory of Christ, and giue warning to all Christians to beware that they thinke not so wickedly of Christ, that he should be made a curse. &c. Let vs see therefore what the meaning and purpose of Paule is.

This clause *for vs*, is effectuall and ful of power

But here againe we must make a distinction, as the wordes of Paule doe plainly shew. For he sayth not, that Christ was made a curse for him selfe, but for vs. Therefore all the weight of the matter standeth in this worde, For vs. For Christ is innocent as concerning his owne person, and therefore he ought not to haue bene hanged

hanged vpon a tree: but because, according to the lawe of Moises: euery theefe and malefactor ought to be hanged, therefore Christ also, according to the law ought to be hanged, for he sustayned the person of a sinner and of a theefe, not of one, but of all sinners and theeues. For we are sinners and theeues, and therefore giltie of death and euerlasting damnation. But Christ tooke all our sinnes vpon him, and for them dyed vpon the crosse: therefore it behoued that he should become a transgressour, and (as Esay the Prophet sayth chap. 53.) to be reckened and accounted among transgressours and trespassers.

Christ tooke vpon him the person of a transgressour, & therefore must be hanged.

And this (no doubt) all the Prophets did foresee in spirite, that Christ should become the greatest transgressour, murtherer, adulterer, theefe, rebel and blasphemer, that euer was or could be in all the world. For he being made a sacrifice for the sinnes of the whole world, is not now an innocent person and without sinnes, is not now the Sonne of God borne of the virgine Marie: but a sinner, which hath and carieth the sinne of Paule, who was a blasphemer, an oppressour and a persecutor: of Peter which denied Christ: of Dauid which was an adulterer, a murtherer, and caused the Gentiles to blaspheme the name of the Lord: and briefly, which hath and beareth all the sinnes of all men in his bodye: not that he him selfe committed them, but for that he receaued them being committed or done of vs, and layd them vpon his owne bodye, that he might make satisfaction for them with his owne blood. Therefore this generall sentence of Moises comprehendeth him also (albeit in his owne person he was innocent) because it found him amongst sinners and transgressours: Like as the Magistrate taketh him for a theefe, and punisheth him whom he findeth amonge other theeues and transgressours, though he neuer committed any thing worthy of death. Now, Christ was not only found among sinners, but of his owne accord and by the will of his father he would also be a companion of sinners, taking vpon him the flesh and blood of those which were sinners, theeues, and plunged in all kindes of sinne. When the law therefore found him amonge theeues, it condemned and killed him as a theefe.

Christ the greatest sinner of all others, because he bare the sinnes of the whol world

Esa. 53. 5. *Mat. 8. 17.*

The popish Sophisters doe spoyle vs of this knowledge of Christ and most heauenly comfort (namely that Christ was made a curse, that he might deliuer vs from the curse of the lawe) when they separate him from sinnes and sinners, and onely sette

What incōmodities follow the doctrine of the Scholemen.

him out vnto vs as an example to be followed. By this meanes they make Christ, not onely vnprofitable vnto vs, but also a Iudge and a tyranne, which is angry with our sinnes, and condemneth sinners. But we must as well wrap Christ and know him to be wrapped in our sinnes, in our malediction, in our death, and in all our euills, as he is wrapped in our flesh and in our blood.

Christ must be wrapped as well in sinnes, as in our flesh & blood.

But some man will say: It is very absurd and sclaunderous, to call the sonne of God a cursed sinner. I aunswer: If thou wilt deny him to be a sinner & to be accursed, deny also that he was crucified and dyed. For it is no lesse absurd to say, that the Sonne of God (as our faith confesseth and beleueth,) was crucified and suffered the paines of sinne and death, then to say that he is a sinner and accursed. But if it be not absurd to confesse and beleue, that Christ was crucified betwene two theeues, then is it not absurd to say also that he was accursed & of all sinners the greatest. These words of Paule are not spoken in vaine: Christ was made a curse for vs. God made Christ which knew no sinne, to become sinne for vs, that we in him might be made the righteousnes of God. 2. Cor. 5.

Christ is made a curse, and become sin for vs.

Iob. 1. 29.

After the same maner Iohn the Baptist calleth him The Lambe of God which taketh away the sinnes of the world. He verely is innocent, because he is the vnspotted and vndefiled Lambe of God. But because he beareth the sinnes of the world, his innocencie is burdened with the sinnes and gilt of the whole world. Whatsoeuer sinnes, I, thou, and we all haue done or shall doe hereafter, they are Christes owne sinnes as verely as if he him selfe had done thē. To be briefe, our sinnes must needes become Christes owne sinne, or els we shall perish for euer. This true knowledge of Christ, which Paule and the Prophets haue most plainely deliuered vnto vs, the wicked Sophisters haue darkened and defaced.

Our sinne must be Christes owne sinne, or els we shall perish for euer.

Esay in the 53. chap. speaketh thus of Christ: God (sayth he) layd the iniquitie of vs all vpon him. We must not make these words lesse then they are, but leaue them in their owne proper signification. For God dallyeth not in the words of the Prophet, but speaketh earnestly, and of great loue: to witte, that Christ this Lambe of God should beare the sinnes of vs all. But what is it to beare? The Sophisters aunswer, to be punished. Very well. But wherefore is Christ punished? Is it not because he hath sinne and beareth sinne? Now, that Christ hath sinne, ꝑ holy Ghost witnesseth in the 40. Psalme: My sinnes haue takē such hold of me, that

Christ not onely beareth sinne: but the Psalme witnesseth that he him selfe also hath sinne in deede.

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I am not able to looke vp, yea they are more in number then the heares of my head. In this Psalme and certaine others, the holy Ghost speaketh in the person of Christ, and in plaine wordes witnesseth, that he had sinnes. For this testimony is not the voyce of an innocent, but of a suffering Christ, which tooke vpon him to beare the person of all sinners, and therefore was made guilty of the sinnes of the whole world.

Wherefore Christ was not onely crucified & died, but sinne also (through the loue of the diuine Maiestie) was layde vppon him. When sinne was layd vpon him, then cometh the lawe and sayth: euery sinner must dye. Therefore, O Christ, if thou wilt answer, become guilty, and suffer punishment for sinners, thou must also beare sinne and malediction. Paule therefore doth very wel alleage this generall sentence out of Moises as concerning Christ: Euery one that hangeth vpō the tree is the accursed of God: but Christ hath hanged vpon the tree, therfore Christ is the accursed of God.

And this is a singular consolation for all Christians, so to cloth Christ with our sinnes, and to wrap him in my sinnes, thy sinnes, and in the sinnes of the whole world, and so to *behold him bearing all our iniquities. For the beholding of him after this maner, shall easily vanquish all the fantasticall opinions of the Papists concerning the iustification of workes. For they doe imagine (as I haue sayd) a certaine faith formed and adorned with charitie. By this (say they) sinnes are taken away & men are iustified before God. And what is this else (I pray you) but to vnwrap Christ, and to strip him quite out of our sinnes, to make him innocēt, & to charge and ouerwhelme our selues with our owne sinnes, and to looke vpon them, not in Christ, but in our selues. Yea, what is this else but to take Christ cleane away, and to make him vtterly vnprofitable vnto vs? For if it be so that we put away sinne by the workes of the law and charitie, then Christ taketh them not away: For if he be the Lambe of God ordained from euerlasting to take away the sinnes of the world: and moreouer if he be so wrapped in our sinnes, that he became accursed for vs, it must needes follow that we can not be iustified by workes. For God hath layd our sinnes, not vpon vs, but vpon his Sonne Christ, that he bearing the punishment therof, might be our peace, and that by his stripes we might be healed. Therefore they can not be taken away by vs. To this all the Scripture beareth witnesse: and we also doe confesse the

A singular consolation of the faithfull.

* He alludeth to the brasen Serpent.

The faith of the Papistes formed with charitie.

Our sinnes are taken away by Christ alone

Esa. 53.5.

same in the articles of the Christian belieke, when we say: I beleue in Iesus Christ the Sonne of God, which suffered, was crucified and dyed for vs.

Hereby it appeareth that the doctrine of the Gospell, (which of all other is most sweete and full of singular consolation,) speaketh nothing of our workes or of the workes of the law, but of the inestimable mercy & loue of God towards vs most wretched and miserable sinners: to wit, that our most mercifull father seeing vs to be oppressed and ouerwhelmed with the curse of the law, and so to be holden vnder the same, that we could neuer be deliuered from it by our owne power, sent his onely Sonne into the world, and layd vpon him all the sinnes of all men, saying: Be thou Peter that denyer: Paule that persecuter, blasphemer, and cruell oppressor: Dauid that adulterer: that sinner which did eate the apple in Paradise: that theefe which hanged vpon the crosse, and briefly, be thou the person which hath committed the sinnes of all men: See therfore that thou pay and satisfie for them. Here now commeth the law and sayth: I find him a sinner, and that such a one, as hath taken vpon him the sinnes of all men, and I see no sinnes else but in him: therefore let him dye vpon the crosse: and so he setteth vpon him, and killeth him. By this meanes the whole world is purged and clensed from all sinnes, and so deliuered from death and all euills. Now, sinne being vanquished and death abolished by this one mã, God would see nothing els in the whole world if it did beleue, but a meere clensing and righteousnes. And if any remnants of sinne should remaine, yet for the great glory that is in Christ, God would winke at them and would not see them.

Of what pointes the doctrine of the Gospell entreateth.

The law accused and killed Christ

Thus we must magnifie the article of Christian righteousnes against the righteousnes of the law & workes: albeit no eloquence is able sufficiently to set forth the inestimable greatnes thereof. Wherefore the argument that Paule handleth in this place, of all other is most mighty against all the righteousnes of the lawe. For it containeth this inuincible * opposition: that is, if the sinnes of the whole world be in that one man Iesus Christ, then are they not in the world. But if they be not in him, then are they yet in the world. Also, if Christ be made giltie of all the sinnes which we all haue committed, then are we deliuered from all sinnes, but not by our selues, nor by our owne workes or merites, but by him. But if he be innocent and beare not our sinnes, then doe we beare them,

The article of iustification & christian righteousnes.

* This opposition is a comparing of two contraries, as Christ and the world togither.

them, and in them we shall dye and be damned. But thankes be to God who hath giuen vs victorie by our Lorde Iesus Christ. Amen. 1.Co.15.57

But now let vs see by what meanes these two things so contrary and so repugnant, may be reconciled in this one person Christ. Not onely my sinnes and thyne, but also the sinnes of the whole world, either past, present or to come, take hold vpon him, goe about to condemne him, and do in deede condemne him. But because in the selfe same person, which is the highest, the greatest, and the onely sinner, there is also an euerlasting and inuincible righteousnes: therefore these two doe encounter together, the highest, the greatest and the onely sinne, and the highest, the greatest and the onely righteousnes. Here one of them must needes be ouercome and giue place to the other, seing they fight together with so great force and power. The sinne therefore of the whole world cometh vpon righteousnes with all maine & might. In this combate what is done? Righteousnes is euerlasting, immortall and inuincible. Sinne also is a most mighty and cruell tyranne, ruling and raigning ouer the whole world, subduing and bringing all men into bondage. To conclude, sinne is a strong and a mighty God, which deuoureth all mankind, learned, vnlearned, holy, mighty and wise men. This tyranne (I say) flyeth vpon Christ, and will needes swallow him vp, as he doth all other. But he seeth not that he is a person of inuincible and euerlasting righteousnes. Therefore in this combate sinne must needes be vanquished and killed, and righteousnes must ouercome, liue and raigne. So in Christ all sinne is vanquished, killed and buried, and righteousnes remaineth a conquerour and raigneth for euer.

A marueilous combate betwene sinne and righteousnes in Christ.

Righteousnes.

Sinne.

Righteousnes the conquerour of sinne.

In like maner, death, which is an omnipotent Queene and Empresse of the whole world, killing Kings, Princes, and generally all men, doth mightily encounter with life, thinking vtterly to ouercome it and to swallow it vp: and that which it goeth about, it bringeth to passe in deede. But because life was immortall, therefore when it was ouercome, yet did it ouercome and get the victorie, vanquishing and killing death. Death therfore through Christ is vanquished and abolished throughout the whole world, so that now it is but a painted death, which losing his sting, can no more hurt those that beleue in Christ, who is become the death of death, as Hoseas the Prophet sayth: O death I will be thy death. Hos.13.14.

The combat betwene life and death.

Life conquered, is the conqueror of death

So the curse, which is the wrath of God vpon the whole world,
The conflict of the curse, with the blessing.
hath the like conflict with the blessing: that is to say, with grace and the eternall mercy of God in Christ. The curse therefore fighteth against the blessing, and would condemne it and bringe it to nought: but it can not preuaile. For the blessing is diuine and euerlasting, and therefore the curse must needes giue place. For if the blessing in Christ could be ouercome, then should God him selfe also be ouercome. But this is impossible: therfore Christ the power
Christ is the vanquisher of the curse and maledi-ction.
of God, righteousnes, blessing, grace and life, ouercometh and destroyeth these monsters, sinne, death and the curse, without warre or weapons, in his owne body, and in him selfe, as Paule deliteth
Col. 2. 15.
to speake: Spoyling (sayth he) all principalities and powers, and triumphing ouer them in him selfe, so that they can not any more hurt those that doe beleue.

In him selfe.
And this circumstance, In him selfe, maketh that combat much more wonderfull and glorious. For it sheweth that it was necessary, that these inestimable thinges should be accomplished in that one onely person Christ, (to witte, that the curse, sinne and death should be destroyed, and the blessing, righteousnes and life should succeede in their place) & that so the whole creature through this
Sinne and death abolished to all beleuers.
one person should be renewed. Therefore if thou looke vpon this person Christ, thou shalt see sinne, death, the wrath of God, hel, the deuill and all euils vanquished & mortified in him. For asmuch then as Christ reigneth by his grace in the hearts of the faithfull, there is no sinne, no death, no curse: but where Christ is not knowne, there all these things doe still remaine. Therefore all they which beleue not, doe lacke this inestimable benefite and glorious victo-
1. Ioh. 5. 4.
ry. For this (as S. Iohn sayth) is our victorie that ouercometh the world, euen our faith.

This is the principall article of all Christian doctrine, which
They that deny the article of the diuinitie of Christ, deny also the article of redemption.
the popish Scholemen haue altogither darkened. And here ye see how necessary a thing it is to beleue and to confesse the article of the Diuinitie of Christ: which when Arrius denied, he must needes also deny the article of our redemption. For to ouercome the sinne of the world, death, the curse and the wrath of God in him selfe, is not the worke of any creature, but of the diuine power. Therefore he which in him selfe should ouercome these, must needes be truely and naturally God. For against this mighty power of sinne, death, and the curse (which of it selfe reigneth throughout the world and

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in y whole creature) it was necessary to set a more high & a mightie power. But besides the soueraigne and diuine power, no such power can be found. Wherfore, to abolish sinne, to destroy death, to take away the curse in himselfe: and againe, to geue righteousnes, to bring life to light, and to geue the blessing, are the workes of the diuine power onely and alone. Nowe because the Scripture doth attribute all these to Christ, therefore he in himselfe is life, righteousnes and blessing, which is naturally and substantially God. Wherfore they that deny the Diuinitie of Christ, do lose all Christianitie and become altogether Gentiles and Turkes. We must learne therefore diligently the Article of iustification (as I often admonish you). For all the other Articles of our faith are comprehended in it: and if that remaine sounde, then are all the rest sound. Wherefore, when we teache that men are iustified by Christ, that Christ is the conquerour of sinne, death and the euerlasting curse: we witnesse therewithall that he is naturally & substantially God.

They that deny the diuinitie of Christ, become Turks & Gentiles.

Christ God by nature.

Hereby we may plainely see howe horrible the wickednes and blindnes of the Papistes was, which taught that these cruell and mightie tyrannes, sinne, death and the curse (which swallowe vp all mankind) must be vanquished, not by the righteousnes of the lawe of God (which, although it be iust, good and holy, can doe nothing but bring men vnder the curse): but by the righteousnes of mannes owne workes, as by fasting, pilgrimages, masses, vowes, and such other like paltrie. But (I pray you) was there euer any founde that being furnished with this armour, ouercame sinne, death and the Deuill? Paule in the 6. chapt. to the Ephesians describeth a sacre other manner of armour, which we must vse against these most cruell and raging beastes. Therefore in that these blinde buzzardes and leaders of the blinde, haue set vs naked and without armour before these inuincible and most mightie tyrauntes, they haue not onely deliuered vs vnto them to be deuoured, but also haue made vs ten times greater and more wicked sinners then either theeues, whores or murtherers. For it belongeth onely to the diuine power to destroy sinne and to abolishe death, to create righteousnes and to geue life. They haue attributed this diuine power to our owne workes, saying: If thou doe this worke or that, thou shalt ouercome sinne, death and the wrath of God: And by this meanes they sette vs in Gods place, making vs in deede naturally (if I may so say) God himselfe. And herein the

The blindenes and impietie of the Papists.

The armour of Christian set out, *Eph. 6. 13. 14. &c.*

It is the worke of God, to abolish death, and to geue life.

Papistes vnder the name of Christ, haue shewed themselues to be seuenfolde more wicked Idolaters, then euer were the Gentiles. 2.Pet.2.22. For vnto them, as it doth to the sowe, which after she is washed, wallowseth her selfe againe in the myre. And as Christ sayeth: After they are fallen away from Faith, an euill spirite entreth againe into the house, out of the which he was driuen, and taketh vnto him seuen worse spirites then him selfe, and there dwelleth: and then the latter ende of that man is worse then the beginning. Luk.11.26.

Let vs therefore receaue this most sweete doctrine and full of comfort, with thankesgiuing, and with an assured Faith, which teacheth that Christ being made a curse for vs (that is, a sinner subiect to the wrath of God) did put vpon him our person, and laid our sinnes vpon his owne shoulders, saying: I haue committed the sinnes which all men haue cõmitted. Therefore he was made a curse in deede according to the law, not for him selfe, but (as Paule saith) for vs. For vnlesse he had taken vpon him selfe my sinnes & thine, & the sinnes of the whole world, the law had had no right ouer him, which condemneth none but sinners onely, and holdeth them vnder the curse. Wherefore he could neither haue bene made a curse nor dye, sith the onely cause of the curse and of death is sinne, from the which he was free. But because he had taken vpon him our sinnes, not by rõstraint, but of his owne good will: it behoued him to beare the punishment and wrath of God: not for his owne person (which was iust and inuincible, and therefore coulde be found in no wise giltie), but for our person.

What doctrine the Gospell setteth forth.

Christ toke our sinnes vpon him of his owne accord, and therefore it behoued him to be made a curse for them.

So making a happie chaunge with vs, he tooke vpon him our sinnefull person, and gaue vnto vs his innocent and victorious person: wherewith we being now clothed, are freed from the curse of the lawe. For Christ was willingly made a curse for vs, saying: As touching mine owne person, I am blessed, and neede nothing. Phil.2.7. But I will abase my selfe, and will put vpon me your person, that is to say, your humane nature, and will walke in the same among you, and will suffer death, to deliuer you from death. Now, he thus bearing the sinne of the whole world in our person, was taken, suffered, was crucified and put to death, and became a curse for vs. But because he was a person diuine and euerlasting, it was impossible that death shoulde holde him. Wherefore he rose againe the third day from death, and now liueth for euer: and there is neither

Christ is our righteousnes, and our sinne is his.

sinne

ſinne nor death found in him any more, but mere righteouſnes, life and euerlaſting bleſſednes.

This image and this myrrour we muſt haue continually before vs, and behold the ſame with a ſtedfaſt eye of Faith. He that doeth ſo, hath this innocencie and victorie of Chriſt, although he be neuer ſo great a ſinner. By Faith onely therefore we are made righteous, for Faith layeth holde vpon this innocencie and this victorie of Chriſt. Looke then howe much thou beleueſt this, ſo much thou doeſt enioy it. If thou beleue ſinne, death, and the curſe to be aboliſhed, they are aboliſhed. For Chriſt hath ouercome and taken away theſe in him ſelfe, and will haue vs to beleue, that like as in his owne perſon there is now no ſinne nor death, euē ſo there is none in ours, ſeeing he hath performed & accompliſhed al things for vs.

An ineſtimable comfort for all poore conſciēces beaten downe with ſinne.

Wherefore, if ſinne vexe thee and death terrifie thee, thinke that it is (as it is in deede) but an imagination, and a falſe illuſion of the Deuill. For in very dede there is now no ſinne, no curſe, no death, no Deuill to hurt vs any more, for Chriſt hath vanquiſhed and aboliſhed all theſe thinges. Therefore the victorie of Chriſt is moſt certaine, and there is no defecte in the thing it ſelfe, (ſince it is moſt true), but in our incredulitie: for to reaſon it is a hard matter to beleue theſe ineſtimable good thinges and vnſpeakeable riches. Moreouer, Satan with his fierie dartes, and his miniſters with theyr wicked and falſe doctrine goe about to wreſt from vs and vtterly to deface this doctrine. And ſpeciallie for this Article, which we ſo diligentlie teache, we ſuſtayne the hatred and cruell perſecution of Satan and of the world. For Satan feeleth the power and fruite of thys Article.

A remedy & a comfort againſt the terrours of ſinne, &c.

The deuill & heretikes lie in waite to deceaue the godly.

The power of this article of Chriſtian righteouſnes, deſtroyeth Satans kingdom.

And that there is no more ſinne, death, or malediction, ſince Chriſt now raigneth, we daily confeſſe alſo in the Creede of the Apoſtles, whē we ſay: I beleue that there is an holy church. Which is in dede nothing elſe, but as if we ſhould ſay: I beleue that there is no ſinne, no malediction, no death in ỹ Church of God. For they which do beleue in Chriſt, are no ſinners, are not guilty of death, but are holy and righteous, lordes ouer ſinne and death, and liuing for euer. But Faith onely ſeeth this: for we ſay, I beleue that there is an holy Church. But if thou beleue reaſon and thine owne eyes, thou wilt iudge cleane contrary. For thou ſeeſt many things in the

The weakenes of the godly.

godly which offend thee. Thou seest them sometime to fall into sinne, and to be weake in Faith, to be subiect vnto wrath, enuie, and such other euill affections: therefore the church is not holy. I deny the consequence. If I looke vpon mine owne person, or the person of my brother, it shal neuer be holy. But if I behold Christ, who hath sanctified and cleansed his church, then is it altogether holy: for he hath taken away the sinnes of the whole world.

A feeling sinner, bruised and broken hearted for his sinns, is counted no sinner.

Therefore where sinnes are seene and felt, there are they in deede no sinnes. For according to Paules diuinitie, there is no sinne, no death, no malediction any more in the world but in Christ, who is the Lambe of God that hath taken away the sinnes of the world: who is made a curse that he might deliuer vs from the curse. Contrariwise, according to Philosophie and reason, sinne, death and the curse are no where else but in the worlde, in the flesh, or in sinners. For a Sophisticall diuine can speake no otherwise of sinne, then doth the heathen Philosopher. Like as the couloure (sayth he) cleaueth in the wall, euen so doth sinne in the world, in the flesh, or in the conscience: therefore it is to be purged by contrarie operations, to wit, by charitie. But the true diuinitie teacheth that there is no sinne in the world any more: for Christ, vpon whom the Father hath cast the sinnes of the whole worlde, hath vanquished and killed the same in his owne body. He once dying for sinne & raised vp againe, dieth nowe no more. Therefore wheresoeuer is a true Faith in Christ, there sinne is abolished, dead & buried. But where no Faith in Christ is, there sinne doth still remaine. And albeit the remnants of sinne be as yet in the Saintes because they beleue not perfectly, yet are they dead in that they are not imputed vnto them, because of their Faith in Christ.

Esa. 53. 6.

To the beleuers, sinne & death are abolished.

This is therfore a strong and a mighty argument, which Paule here prosecuteth against the righteousnes of workes. It is not the lawe nor workes that doe deliuer vs from the euerlasting curse, but Christ alone. See therefore good Christian reader, I beseech thee, that thou distinguish Christ from the law, & diligently marke how Paule speaketh, and what he sayeth. All (sayeth he) which doe not fulfill the law, are necessarily vnder the curse. But no man fulfilleth the law: therefore all men are vnder ỳ curse. He addeth moreouer an other proposition: Christ hath redeemed vs from the curse of the lawe, being made a curse for vs: therefore it followeth, that the lawe and workes doe not redeeme vs from the curse, but bring vs rather

Christ hath redemed vs from the curse: therefore the law hath not done it.

Two propositions of Paule.

rather vnder the curse. Charitie therefore, (which, as the Schoolemen say, geueth forme and perfection vnto Faith) hath not onely not redemed vs from the curse, but rather it wrappeth vs more and more in the curse.

This text then is plaine, that all men, yea the Apostles, Prophets, & Patriarks had remained vnder the curse, if Christ had not set himselfe against sinne, death, the curse of the law, the wrath and iudgement of God, & ouercome them in his owne body: for no power of flesh & bloud coulde ouercome these huge and hideous monsters. But now, Christ is not the law or the worke of the law, but a diuine and humane person, which tooke vpon him sinne, ỳ condemnation of the law and death, not for him selfe, but for vs: Therefore all the weight and force hereof consisteth in this word, For vs.

We must not then imagine Christ to be innocent and as a priuate person (as doe the Schoolemen, and almost all the Fathers haue done) which is holy and righteous for him selfe onely. True it is in deede that Christ is a person most pure and vnspotted: but thou must not stay there: for thou hast not yet Christ, although thou know him to be God and man: but then thou hast him in deede, whē thou beleuest that this most pure and innocent person is freely geuen vnto thee of the Father to be thy high Priest and Sauiour, yea rather thy seruaunt, that he putting of his innocencie and holynes, and taking thy sinnefull person vpon him, might beare thy sinne, thy death, and thy curse, and might be made a sacrifice and a curse for thee, that by this meanes he might deliuer thee from the curse of the lawe. How Christ is truly knowen.

Ye see then with what an Apostolike spirit Paule handleth this argument of the blessing and of the curse, whilest he not onely maketh Christ subiect to the curse, but sayeth also that he is made a curse. So in the 2. Cor. 5. he calleth him sinne, when he sayeth: He hath made him to be sinne for vs, which knewe no sinne, that we should be made the righteousnes of God in him. Christ made a curse and sinne for vs.

And although these sentences may be well expounded after this maner: Christ is made a curse, that is to say, a sacrifice for the curse: and sinne, that is, a sacrifice for sinne, yet in my iudgement it is better to kepe the proper signification of the wordes, because there is a greater force and vehemencie therein. For when a sinner commeth to the knowledge of him selfe in deede, he feeleth not onely that he is miserable, but misery it selfe: not onely that he is a sinner and is accursed, but

euen sinne & malediction it selfe. For it is a terrible thing to beare sinne, the wrath of God, malediction and death. Wherefore that man which hath a true feeling of these things (as Christ did truely and effectually feele them for all mankinde) is made euen sinne, death, malediction, &c.

The true meaning of these words of Paule: Christ was made sinne, a curse. &c.

Paule therfore handleth this place with a true Apostolicall spirite. There is neither Sophister, nor Lawyer, nor Iew, nor Anabaptist, nor any other that speaketh as he doeth. For who durst alleage this place out of Moises: Accursed is euery one that hãgeth on tree, and apply it vnto Christ? Like as Paule then applied this sentence to Christ, euen so may we apply vnto Christ, not only that whole 27. chap. of Deuteronomie, but also may gather all the curses of Moises lawe together, and expound the same of Christ. For as Christ is innocent in this generall law, touching his owne person: so is he also in all the rest. And as he is guilty in this generall law, in that he is made a curse for vs, and is hanged vpon the crosse as a wicked man, a blasphemer, a murtherer and a traitour: euen so is he also guilty in all others. For all the curses of the lawe are heaped together and layd vpon him, and therefore he did beare and suffer them in his owne body for vs. He was therfore not onely accursed, but also was made a curse for vs.

All the curses of the law must be applied to Christ.

This is to interprete the Scriptures truly and like an Apostle. For a man is not able to speake after this maner without the holy Ghost: that is to say, to comprehend the whole law in this one saying: Christ is made a curse for vs, and lay the same altogether vpon Christ: and contrariwise to comprehende all the promises of the Scripture, and say, that they are all at once fulfilled in Christ. Wherefore this is in deede an Apostolike & inuincible argument, not taken out of one place of the lawe, but out of the whole lawe: which Paule also vseth as a sure ground.

This is a most sure argument, taken out of the whole law.

Here we may see with what diligence Paul read ỹ holy Scriptures, and how exactly he waied euery word of this place: In thy seede shall all the nations of the earth be blessed. First, out of this word blessing he gathereth this argument: If blessing shall be geuen vnto all nations, then are all nations vnder the curse, yea the Iewes also, who haue the law. And he alleageth a testimony of the Scripture, whereby he proueth that all the Iewes which are vnder the lawe, are vnder the curse: Cursed is euery one which abideth not in all the things that are written in this booke.

Paule diligently wayeth this sentence of Genesis: In thy seede, &c.

Moreo-

Moreouer, he diligently wayeth this clause: All nations. Out of the which he gathereth thus: that the blessing belongeth not only to the Iewes, but also to all the nations of the whole world. Seing then it belongeth to all nations, it is impossible that it should be obtained through the lawe of Moises, for as much as there was no nation that had the law, but only the Iewes. And although they had the lawe, yet were they so farre of from obtaining the blessing through it, that the more they indeuoured to accomplish it, ỹ more they were subiect to the curse of the lawe. Wherefore there must needes be an other righteousnes which must be farre more excellent then the righteousnes of the lawe, through the which, not only the Iewes, but also all nations throughout the whole worlde, must obtaine the blessing. All nations. The Iewes attained not to righteousnes through the law.

Finally, these wordes: In thy seede, he expoundeth after this maner: that a certaine man should issue out of the sede of Abraham, that is to say, Christ, through whō the blessing should come afterwards vpon all nations. Seing therefore it was Christ that should blesse al natiōs, it was he also that should take away the curse from them. But he could not take it away by the law, for by the law it is more & more encreased. What did he thē? He ioyned himself to the company of ỹ accursed, taking vnto him their flesh & their bloud, & so set him selfe for a Mediator betwene God and men, saying: Although I be flesh and bloud, & now dwell among the accursed, yet notwithstanding I am that blessed one, through whom al mē must be blessed. So in one person he ioyneth God & man together, & being vnited vnto vs which were accursed, he was made a curse for vs, and bid his blessing in our sinne, in our death, and in our curse, which condemned him & put him to death. But because he was the Sonne of God, he could not be holdē of them, but ouercame them, led them captiue & triumphed ouer them: and whatsoeuer did hang vpon flesh, which for our sake he tooke vpon him, he caried it with him. Wherefore al they that cleaue vnto this flesh, are blessed & deliuered from the curse, that is, from sinne, and euerlasting death. In thy sede. How the natiōs were deliuered from the curse.

They that vnderstand not this benefite of Christ (whereof the Gospel specially intreateth) & know not an other righteousnes besides the righteousnes of the law, when they heare that the workes of the lawe are not necessary to saluation, but that men doe obtaine the same by onely hearing and beleuing that Christ the Sonne of God hath taken vpon him our flesh, and ioyned him selfe to the

accurſed, to the ende that all nations might be bleſſed, they (I ſay) are offended: for of all this they vnderſtande nothing, or elſe they vnderſtande it carnally. For their mindes are occupied with other cogitations and fantaſticall imaginations: therefore theſe things ſeeme vnto them ſtraunge matters. Yea euen vnto vs which haue receaued the firſt fruits of the ſpirite, it is vnpoſſible to vnderſtand theſe things perfectly: for they mightely fight againſt reaſon.

To conclude, all euills ſhoulde haue ouerwhelmed vs, as they ſhall ouerwhelme the wicked for euer. But Chriſt being made for vs a tranſgreſſor of all lawes, giltie of all our malediction, our ſinnes, and all our euills, cometh betwene as a Mediatour, embracing vs wicked and damnable ſinners. He tooke vpon him & bare all our euills, which ſhould haue oppreſſed and tormented vs for euer: and theſe caſt him downe for a litle while, and ranne ouer his head like water, as the Prophet in the perſon of Chriſt complaineth when he ſayeth: Thy indignation ſore preſſeth me, and thou haſt vexed me with all thy ſtormes. Againe: Thine indignations haue gone ouer me, and thy terrours haue troubled me. By this meanes we being deliuered from theſe euerlaſting terrours & anguiſhe through Chriſt, ſhall enioy an euerlaſting and ineſtimable peace and felicitie, ſo that we beleue this.

Chriſt toke vpō him the malediction and damnation which we ſhoulde all haue ſuffered for euer.

Theſe are the reuerēd myſteries of the Scripture, which Moiſes alſo ſomewhat darkly in ſome places did foreſhew: which alſo the Prophetes and Apoſtles did know, and did deliuer to their poſteritie. For this knowledge and benefite of Chriſt to come, the Saincts of the old Teſtament reioyced more, then we now do whē he is ſo comfortably reuealed and exhibited vnto vs. In dede we do acknowledge that this knowledge of Chriſt and of the righteouſnes of faith, is an ineſtimable treaſure: but we conceaue not therby ſuch a full ioy of ſpirit, as the Prophets and Apoſtles did. Hereof it commeth, that they (and ſpecially Paule) ſo plentifully ſet forth & ſo diligently taught ỹ article of iuſtification. For this is the proper office of an Apoſtle, to ſet forth the glory and benefit of Chriſt, and thereby to raiſe vp and comfort troubled and afflicted conſciences.

The fathers of the olde Teſtament reioyced more for the benefite of Chriſt, then we doe.

The proper office of Apoſtles.

Verſe. 14. That the bleſſing of Abraham might come vpon the Gentiles through Chriſt Ieſus.

Paule hath alwayes this place before his eyes: In thy ſede, &c. For the bleſſing promiſed vnto Abraham, coulde not come vpon

The bleſſing geuen

the Gentiles, but onely by Christ the seede of Abraham, and that by this meanes, that it behoued him to be made a curse, that this promise made vnto Abraham: In thy seede shall all nations be blessed, might so be fulfilled. Therefore by no other meanes could this be done that is here promised, but that Iesus Christ must needes become a curse, and ioyne him selfe to those that were accursed, that so he might take away the curse from them, & through his blessing might bringe vnto them righteousnes and life. And here marke (as I haue also forewarned you) that this word blessing is not in vaine, as the Iewes dreame, who expound it to be but a salutatiõ by word of mouth or by writing. But Paule entreateth here of sinne and righteousnes, of death and life before God. He speaketh therefore of inestimable & incomprehensible thinges, when he sayth: that the blessing of Abraham might come vpon the Gentiles, through Iesus Christ.

vnto the Gentiles by Christ.

The word blessing.

We see moreouer what merites we bring, and by what meanes we obtaine this blessing. This is the merite of congruence & worthines, these are the workes preparatiue, whereby we obtaine this righteousnes, that Christ Iesus was made a curse for vs. For we are ignorant of God, enemies of God, dead in sinne, and accursed: and what is our desert then? What can he deserue that is accursed, ignorant of God, dead in sinnes, and subiect to the wrath and iudgement of God? When the Pope excommunicateth a man, whatsoeuer he doth, is counted accursed. How much more then may we say, that he is accursed before God (as all we are before we knowe Christ) which doth nothing else but cursed thinges? Wherefore there is no other way to auoyd the curse, but to beleue, and with assured confidence to say: Thou Christ art my sinne and my curse, or rather I am thy sinne, thy curse, thy death, thy wrath of God, thy hell: and contrariwise, thou art my righteousnes, my blessing, my life, my grace of God, and my heauen. For the text sayth plainly: Christ is made a curse for vs. Therefore we are the cause that he was made a curse: nay rather we are his curse.

Our desert whereby we obtaine the blessing.

The way how to escape the curse.

This is an excellent place, and full of spirituall consolation, and albeit it satisfie not the blind and hard harted Iewes, yet it satisfieth vs that are baptised and haue receaued this doctrine, and concludeth most mightely, that we are blessed through the curse, the sinne, and the death of Christ, that is to say, we are iustified and quickned vnto life. So long as sinne, death and the curse doe abide

in vs, ſinne terrifieth, death killeth, and the curſe condemneth vs. But when theſe are tranſlated and layd vpon Chriſtes backe, then are theſe euills made his owne, and his benefits are made ours. Let vs therefore learne in all tentations to tranſlate ſinne, death, the curſe and all euills which oppreſſe vs, from our ſelues vnto Chriſt: and againe, from him vnto our ſelues, righteouſnes, mercy, life and bleſſing. For he beareth all our euills & our miſeries. God the father caſt the iniquities of vs all, as Eſay the Prophet ſayth, vpon him: And he hath taken them vpon him willingly, which was not giltie. But this he did, that he might fulfill the wil of his father, by the which we are ſanctified for euer.

Our ſinnes are caſt vpon Chriſt, & his righteouſnes is giuen vnto vs.

This is that infinite and vnmeaſurable mercy of God, which Paule would gladly amplifie with al eloquence & plenty of wordes, but the ſlender capacitie of mans heart can not comprehend, and much leſſe vtter that vnſearchable depth & burning zeale of Gods loue towardes vs. And verely the inestimable greatnes of Gods mercy, not onely engendreth in vs an hardnes to beleue, but alſo incredulitie it ſelfe. For I doe not onely heare that Almighty God the Creator and maker of all thinges is good and mercifull, but alſo that the ſame high ſoueraigne Maieſty was ſo carefull for me a damnable ſinner, a child of wrath and of euerlaſting death, that he ſpared not his owne deare Sonne, but deliuered him to a moſt ſhamefull death, that he hanging betwene two theeues, might be made a curſe & ſinne for me a curſed ſinner, that I might be made bleſſed, that is to ſay, the child and heire of God. Who can ſufficiently praiſe and magnifie this exceeding great goodnes of God? Not all the Angells in heauen. Therefore the doctrine of the Goſpell ſpeaketh of farre other matters then any booke of pollicie or Philoſophy, yea or the booke of Moiſes him ſelfe: to wit, of the vnſpeakeable and moſt diuine giftes of God, which farre paſſe the capacitie and vnderſtanding both of men and Angells.

The mercy of God towards vs ſinners vnſpeakeable.

Of what things the Goſpell entreateth.

Verſe.14. That we might receaue the promiſe of the ſpirite through faith.

This is a phraſe of the Hebrew: The promiſe of the ſpirite: that is to ſay, the ſpirite promiſed. Now, the ſpirite is freedom from the law, ſinne, death, the curſe, hell, and from the wrath and iudgement of God. Here is no merite or worthines of ours, but a free promiſe and a gift giuen through the ſeede of Abraham, that we

The promiſe of the ſpirite.

we may be free from all euills, and obtaine all good thinges. And this libertie and gift of the ſpirite, we receiue not by any other merits then by Faith alone. For that only taketh hold of the promiſe of God, as Paule plainly ſayth in this place: that we might receaue the promiſe of the ſpirite, not by workes, but by Faith. The nature of Faith.

This is in deede a ſweete and a true Apoſtolike doctrine, which ſheweth that thoſe things are fulfilled for vs, and now giuen to vs, which many Prophets and Kings deſired to ſee and heare. And ſuch like places as this one is, were gathered togither out of diuers ſayings of the Prophets, which foreſaw long before in ſpirit, that all things ſhould be chaunged, repaired, and gouerned by this man Chriſt. The Iewes therefore although they had the lawe of God, notwithſtanding beſides that law, looked for Chriſt. None of the Prophets or gouernours of the people of God, did make any new law, but Elias, Samuel, Dauid, and all the other Prophets did abide vnder the lawe of Moiſes: they did not appoint any new tables, or a new kingdom and prieſthood: for that new chaunge of the kingly prieſthood of the lawe and the worſhip, was referred & kept to him onely, of whome Moiſes had prophesied long before: The Lord thy God ſhall raiſe vp a Prophet vnto thee of thine owne nation, and from among thy brethren: Him ſhalt thou heare. As if he ſhould ſay: Thou ſhalt heare him onely, and none beſides him. What maner of doctrine the Apoſtolike doctrine is. The chaunge of all things reſerued to Chriſt alone

This the Fathers well vnderſtoode, for none could teach greater and higher poyntes then Moiſes him ſelfe, who made excellent lawes of high & great matters, as are the ten commaundements, eſpecially the firſt commaundement: I am the Lorde thy God: Thou ſhalt haue no other Gods but me: Thou ſhalt loue the Lord thy God with all thy heart, &c. This law concerning the loue of God, comprehended the very Angells alſo. Therefore it is the headſpring of all diuine wiſedome. And yet was it neceſſary notwithſtanding, that an other teacher ſhould come, that is to ſay, Chriſt, which ſhould bring and teach an other thing farre paſſing theſe excellent lawes: to wit, grace and remiſſion of ſinnes. This text therefore is full of power: For in this ſhort ſentence: That we might receaue the promiſe of the ſpirite by Faith, Paule poureth out at once whatſoeuer he was able to ſay. Therefore when he can goe no further (for he could not vtter any greater or more excellent thing,) he breaketh of, and here he ſtayeth. *Exod.20.2.* The firſt cõmaundement is the ſpring of all the wiſedom of God

Verse.15. Brethren, I speake according to man: Though it be but a mans couenant when it is confirmed, yet no man doth abrogate it, or addeth any thing thereto.

After this principall and inuincible argument, Paule addeth an other, grounded vpon the similitude of a mans Testament: which seemeth to be very weake, and such as the Apostle ought not to vse for ỳ confirmation of a matter of so great importance. For in high and waighty matters, we ought to confirme earthly thinges by diuine thinges, and not diuine and heauenly thinges by earthly and worldly thinges. And in deede it is true, that these arguments of all other are most weake, when we goe about to proue & confirme heauenly matters with earthly and corruptible thinges, as Scotus is wont to doe. A man (sayth he) is able to loue God aboue all thinges, for he loueth him selfe aboue all thinges: therefore much more is he able to loue God aboue all thinges. For a good thing, the greater it is, the more it is to be loued. And hereof he inferreth, that a man is able, *ex puris naturalibus*: that is to say, euen of his owne pure naturall strength, easily to fulfil that high commaundement: Thou shalt loue the Lord thy God with all thy hart, &c. For (sayth he) a man is able to loue the least good thing aboue all things: yea he setteth at naught his life (of all other thinges most deare vnto him) for a litle vile money: Therefore he can much more doe it for Gods cause.

Humane things must be confirmed by diuine things, and not diuine things by humane things.

Ye haue often times heard of me, that ciuill ordinances are of God: for God hath ordained them and alloweth them, as he doth the Sunne, the Moone, and other creatures. Therefore an argument taken of the ordinance or of the creatures of God, is good, so that we vse the same rightly. So the Prophetes haue very often vsed similitudes and comparisons taken of creatures, calling Christ the Sunne, the Church the Moone: the preachers and teachers of the word, the Starres. Also there are many similitudes in the Prophets, of trees, thornes, flowers, and frutes of the earth. The new Testament likewise is full of such similitudes. Therefore where Gods ordinance is in the creature, there may an argument be well borrowed and applied to diuine and heauenly things.

An argumẽt taken from Gods creatures holdeth.

The often vse of similitudes in the holy Scriptures.

So our Sauiour Christ in Mat.7. argueth from earthly things to heauenly thinges, when he sayth: If ye then which are euill can giue to your children good gifts, how much more shall your Father

ther which is in heauen giue good things to them that aske him? Likewise Paule: We must obey men: therfore much more must we obey God. Ieremie also in the 35. chap. The Recabites obeyed their Father: howe much more ought ye to haue obeyed me? Act. 5. 29.

Now, these things are appoynted of God, and are his ordinances, that Fathers should giue vnto their children, and that children should obey their parents. Therfore such maner of arguments are good when they are grounded vpon the ordinance of God. But if they be take from mens corrupt affections, they are naught. Such is the argument of Scotus: I loue the lesser good thing, therefore I loue the greater more. I deny the consequence. For my louing is not Gods ordinance, but a deuilish corruption. In deede it should be so, that I louing my self or an other creature, should much more loue God the Creator: but it is not so. For the loue wherewith I loue my selfe, is corrupt and against God. When arguing from humane things is of force. When it is not of force The loue of our selues is corrupt.

This I say lest any man should cauill that an argument taken of corruptible things, & applied to diuine and spirituall matters, is nothing worth. For this argument (as I haue sayd) is stronge enough, so that we ground the same vpon the ordinance of God, as we see in this argument which we haue in hand. For the ciuill law which is an ordinance of God, sayth that it is not lawful to breake or to chaunge the testament of a man. Yea it commaundeth that the last will or Testament of a man be straitly kept: For it is one of the holiest and most laudable customes that are amonge men. Now therfore, vpon this custom of mans testament, Paule argueth after this maner: How cometh it to passe that man is obeyed and not God? Politike and ciuill ordinances, as concerning Testaments and other things, are diligently kept. There nothing is chaunged, nothing is added or taken away. But the Testament of God is chaunged: that is to say, his promise concerning the spirituall blessing, that is, concerning heauenly and euerlasting things, which the whole world ought not only to receaue with great zeale and affection, but also ought most religiously to reuerence and honour. This perswadeth vehemently, when we so argue from the examples and lawes of men. Therefore he sayth: I speake after the maner of men: that is to say, I bring vnto you a similitude taken of the custom and maner of men. As if he should say: The Testaments of men and such other corruptible things are streitly executed, and that which the law commaundeth, is diligently obser- The testament of a man is not chaunged. The testamēt of God is chaūged.

A Testamẽt or last Will is confirmed by the death of him that maketh it.

ued and kept. For when a man maketh his last will, bequeathing his landes and goods to his heyres, and therupon dyeth, this last will is confirmed and ratified by the death of the Testator, so that nothing may now be either added to it, or taken from it, according to all law and equitie. Now, if a mans will be kept with so great fidelity, that nothing is added to it or taken from it after his death: how much more ought the last Will of God to be faithfully kept, which he promised and gaue vnto Abraham & his seede after him? For when Christ dyed, then was it confirmed in him, and after his death the writing of his last Testament was opened: that is to say, the promised blessing of Abraham was preached among all nations dispersed throughout the whole world. This was the last Will and Testament of God the great Testator, confirmed by the death of Christ: therefore no man ought to chaunge it or to adde any thing to it, as they that teach the law and mans traditions do. For they say, vnlesse thou be circumcised, keepe the law, doe many workes, and suffer many things, thou canst not be saued. This is not the last Will or Testament of God. For he sayd not vnto Abraham: if thou doe this or that, thou shalt obtaine the blessing: or they that be circumcised & keepe the law shal obtaine the same: but he sayth, In thy seede shall all the nations of the earth be blessed. As if he should say: I of meere mercy doe promise vnto thee, that Christ shall come of thy seede, who shall bring the blessing vpon al nations oppressed with sinne and death: that is to say, which shall deliuer the nations from the euerlasting curse: to wit, from sinne & death, receauing this promise by faith: In thy seede, &c. Wherfore, euen as the false Apostles were in time past, so are all the Papistes and Iusticiaries at this day peruerters and destroyers, not of mans Testament (because they are forbidden by the law:) but of Gods Testament, whom they feare nothing at all, although he be a consuming fire. For such is the nature of all hypocrites, that they will obserue mans law exactly: but the lawes of God they do despise & most wickedly transgresse. But the time shal come when they shall beare an horrible iudgement, and shall feele what it is to contemne & peruert the Testament of God. This argument then grounded vpon the ordinance of God, is strong enough.

The Testamẽt of God ought to be kept more faithfully then mans Testament.

The Testament or last Will of God

Who are the destroyers of Gods Testament.

The nature of hypocrits

Verse. 16. Now to Abraham and his seede were the promises made. He sayth not: And to the seedes, as speaking

of

of many: but, and to thy ſeede, as of one which is Chriſt.

Here by a new name he calleth the promiſes of God made vnto Abraham, concerning Chriſt that ſhould bring the bleſſing vnto al nations, a Teſtament. And in deede the promiſe is nothing elſe but a Teſtament, not yet reuealed, but ſealed vp. Now, a Teſtament is not a law, but a donation or free gift. For heires looke not for lawes, exactions, or any burdens to be layd vpon them by the Teſtament, but they looke for the inheritance confirmed thereby. Paule calleth the promiſe a Teſtament.

Firſt of all therefore he expoundeth the wordes: Afterwards he applyeth the ſimilitude, & ſtandeth vpon this worde Seede. There were no lawes giuen vnto Abraham (ſayth he,) but a Teſtament was made and deliuered vnto him: that is to ſay, the promiſes were pronounced vnto him as touching the ſpiritual bleſſing: therfore ſomewhat was promiſed and giuen vnto him. If then the Teſtament of a man be kept, why ſhould not rather the Teſtament of God be kept? whereof the Teſtament of man is but a ſigne. Againe, if we will keepe the ſignes, why doe we not rather keepe the thinges which they ſignifie? The Teſtament of mā is a ſigne of Gods Teſtament.

Now, the promiſes are made vnto him, not in all the Iewes, or in many ſeedes, but in one Seede, which is Chriſt. The Iewes wil not receaue this interpretation of Paule: For they ſay, that the ſingular number is here put for the plurall, one for many. But we gladly receaue this meaning and interpretation of Paule, who oftentimes repeateth this word Seede, and expoundeth this Seede to be Chriſt: and this he doth with an Apoſtolike ſpirite. Let the Iewes deny it as much as they will: we notwithſtanding haue arguments ſtrong enough, which Paule hath before rehearſed, which alſo confirme this thing, & they can not deny them. Hitherto, as touching the ſimilitude of Gods ordinance, that is to ſay: of mans Teſtament. Now he expoundeth and amplifieth the ſame. Chriſt is the *Seede* promiſed to Abraham.

Verſe 17. And this I ſay, that the law which was 430. yeares after, can not diſanull the couenant that was confirmed before of God in reſpect of Chriſt, that it ſhould make the promiſe of none effect.

Here the Iewes might obiect, that God was not onely content to giue promiſes to Abraham, but alſo after 430. yeares he made the law. God therefore miſtruſting his owne promiſes, as inſufficiēt to iuſtifie, added therto a better thing: that is to ſay, the An obiection of the Iewes.

law, to the end that when the same, as a better successor, was come, not the idle, but the doers of ỹ law might be made righteous thereby. The law therefore which followed ỹ promise, did abrogate the promise. Such euasions and starting holes the Iewes seeke out.

Paule confuteth the obiection of the Iewes.

To this cauillation Paule answereth very wel, and to the purpose, and strongly confuteth the same. The law (sayth he) was giuen 430. yeares after this promise was made; In thy seede, &c. and it could not make the promise voyd and vnprofitable. For the promise is the Testament of God, confirmed by God him selfe in Christ so many yeares before the law. Now, that which God once hath promised and confirmed, he calleth not backe againe, but it remaineth ratified and sure for euer.

Why the law is added to the promise.

Why then was the lawe added? In deede it was deliuered so many ages after, to the posteritie of Abraham, not to the ende he might through it obtaine the blessing (for it is the office of the law to bring men vnder the curse, & not to blesse:) but that there might be in the world a certaine people which might haue the word and testimony of Christ, out of the which, Christ also, according to the flesh, might be borne: and that men being kept and shut vp vnder the lawe, might sigh and grone for their deliuerance through the seede of Abraham, which is Christ: which onely should and could blesse, that is to say, deliuer all nations from sinne and euerlasting death. Moreouer, the ceremonies commaunded in the lawe, did foreshadow Christ. Wherefore the promise was not abolished either by the law, or by the ceremonies of the law: but rather by the same, as by certaine seales, it was for a time confirmed, vntill the letters them selues or the writing of the testament (to wit, the promise) might be opened, and by the preaching of the Gospel might be spread abroad among all nations.

The promise is confirmed, and therefore not abolished by the law.

But let vs suffer the law and the promise to encounter together, and then shall we see which of them is the stronger: that is to say, whether the promise be able to abolish the law, or the law the promise. If the law abolish the promise, then it followeth, that we by our workes make God a lyer and his promise of none effect. For if the law doe iustifie vs and deliuer vs from sinne & death, and consequently our workes & our owne strength accomplishing the law, then the promise made to Abraham is vtterly voyd and vnprofitable, and so consequently God is a lyer and a dissembler. For when he which promiseth, will not performe his promise, but maketh it

What incommoditie should follow, if the law should abolish the promise.

of

of none effect, what doth he els but shew himselfe to be a lyer and a dissembler? But it is impossible that the lawe should make God a lier, or that our workes should make the promise void, nay rather it must needes be firme and stable for euer (for God promiseth not in vaine), although we were able to keepe and fulfill the law. And let vs admit that all men were as holy as Angells, so that they should not neede the promise (which notwithstanding is impossible) yet must we thinke that the same promise abideth most sure and certaine, or else God should be found a lyer, which either hath promised in vaine, or else will not or can not performe his promises. Therefore, like as the promise was before the lawe, so is it farre more excellent then the lawe.

And God did excellently well in that he gaue þ promise so long before the lawe. Which he did of purpose and to this ende, that it should not be sayd, that righteousnes was geuen through the lawe, and not through the promise. For if he would that we should haue bene iustified by the lawe, then would he haue geuen the law. 430. yeares before the promise, or else together with the promise. But now at the first he speaketh not a word as concerning the law, but at the length after 430. yeares he geueth the lawe. In the meane while, all that time he speaketh onely of his promises. Therefore the blessing and free gift of righteousnes came before the lawe through the promise: The promise therefore is farre more excellent then the law. And so the law doth not abolish the promise, but faith in the promise (whereby the beleuers euen before Christes time were saued), which is nowe published by the Gospell throughout the whole world, destroyeth the law, so that it can not encrease sinne any more, terrifie sinners, or bring them into desperation, laying hold vpon the promise through Faith.

The lawe doth not abrogate the promise, but Faith laying hold vpon the promise, doth abrogate the law.

And in this also lieth a certaine vehemencie specially to be noted, that he expressly setteth downe the number of 430. yeares. As if he would say: Consider with your selues howe long it was betwene the promise geuen, and the law. It is plaine that Abraham receaued the promise a long time before the law. For the law was geuen to the people of Israell 430. yeares after. And this is an inuincible argument gathered and grounded vpon a certaine time. And he speaketh not here of the lawe in generall, but onely of the written lawe. As if he would say: God could not then haue regard to the ceremonies and workes of the lawe, and geue righteousnes

The written law.

to the obseruers thereof. For as yet the law was not geuen, which commaundeth ceremonies, requireth workes, and promiseth life to those that obserue them, saying: The man that shall doe these things, shall liue in them. And although it promise such thinges, yet it foloweth not therefore that we obtaine these promises: For it sayth plainly: The man that shall doe these thinges, &c. Now, it is certaine that no man can doe them. Moreouer, Paule sayeth that the lawe can not abolishe the promise: therefore that promise made vnto Abraham. 430. yeares before the law, remaineth firme and constant. And that the matter may be better vnderstand, I will declare the same by a similitude. If a rich man, not constrained, but of his owne good will, should adopt one to be his sonne, whom he knoweth not, and to whom he oweth nothing, and should appoynt him to be the heire of all his lands and goods, and certaine yeares after that he hath bestowed this benefite vpon him, he shoulde laye vpon him a law to doe this or that: he can not now say that he hath deserued this benefite by his owne workes, seeing that many yeres before, he asking nothing, had receaued the same freely and of mere fauour: So, God could not respect our workes and desertes going before righteousnes: for the promise and the gift of the holy Ghost was 430. yeares before the law.

A similitude.

Abraham was not made righteous by the law, for whē he liued, there was no law.

Hereby it appeareth that Abraham obteined not righteousnes before God through the lawe. For there was yet no law. If there were yet no law, then was there neither worke nor merite. What then? Nothing else but the mere promise. This promise Abraham beleued, and it was counted to him for righteousnes. By the selfe same meanes then that the father obteined this promise, the children doe also obteine it and reteine it. So say we also at this day: Our sinnes were purged by the death of Christ aboue a thousande and fiue hundreth yeares agoe, when there were yet no religious Orders, no canon or rule of penance, no merites of congruence & worthines. We can not now therefore begynne to abolish the same by our owne workes and merites.

What maner of argumentes Paule vseth.

Thus Paule gathereth arguments of similitudes, of a certaine time, and of persons, so sure and strong on euery side, that no man can denye them. Let vs therefore arme and fortifie our consciences with such like argumentes: For it helpeth vs exceedingly, to haue them alwayes readie in tentations. For they lead vs from the law and workes, to the promise and to faith: from wrath to grace: from

ſinne to righteouſnes, and from death to life. Therefore theſe two things (as I doe often repeate) : to witte, the lawe and the promiſe muſt be diligently diſtinguiſhed. For in time, in place, and in perſon, and generallie in all other circumſtances they are ſeparate as farre aſunder as heauen and earth, the beginning of the worlde and the latter ende. In deede they are neare neighbours; for they are ioyned together in one man or in one ſoule: but in the inward affection and as touching their office, they ought to be ſeparate farre aſunder: ſo that the lawe may haue dominion ouer the fleſh, and the promiſe may ſweetely and comfortablie raigne in the conſcience. When thou haſt thus appointed vnto them both their owne proper place, then thou walkeſt ſafely betwene them both in the heauen of the promiſe, and in the earth of the lawe. In ſpirite thou walkeſt in the Paradiſe of grace and peace: but in the fleſh thou walkeſt in the earth of workes & of the croſſe. Now the troubles which the fleſh is compelled to beare, ſhall not be hard vnto thee, becauſe of the ſweetenes of the promiſe, which comforteth and reioyceth the hart exceedingly. But now, if thou confounde and mingle theſe two together, and place the lawe in the conſcience, and the promiſe of libertie in the fleſhe, then thou makeſt a confuſion (ſuch as may not be ſpoken) : ſo that thou ſhalt not knowe what the lawe, what the promiſe, what ſinne, or what righteouſnes is.

The lawe & the promiſe muſt be diſtinguiſhed.

We muſt giue to the law and the promiſe their owne proper places.

What incommodities followe of the mingling of the law and the promiſe together.

Wherefore if thou wilt rightly diuide the worde of truth, thou muſt put a great difference betwene the promiſe and the lawe as touching the inward affections and whole practiſe of life. It is not for naught that Paule proſecuteth this argument ſo diligently. For he foreſawe in ſpirite that this miſchiefe ſhoulde creepe into the Church, that the worde of God ſhoulde be confounded: that is to ſay, that the promiſe ſhoulde be mingled with the lawe, and ſo the promiſe ſhould be vtterly loſt. For when the promiſe is mingled with the lawe, it is nowe made nothing elſe but the very law. Therefore accuſtome thy ſelfe to ſeparate the promiſe and the lawe aſunder, euen in reſpect of time, that when the law cometh and accuſeth thy conſcience, thou mayeſt ſay: Lady law, thou comeſt not in ſeaſon, for thou comeſt too ſoone. Tarry yet vntill 430. yeres be expired, and when they are paſt, then come and ſpare not. But if thou come then, yet ſhalt thou come to late. For then hath the promiſe preuented the 430 yeares: to the which I aſſent, and ſweetely repoſe my ſelfe in the ſame. Therefore I haue nothing to doe

The promiſe muſt not be confounded with the law.

with thee: I beare thee not. For now I liue with the beleuing Abraham, or rather since Christ is now reuealed and geuen vnto me, I liue in him: who is my righteousnes, who also hath abolished thee. Now thus let Christ be alwayes before thine eyes, as a certaine Summarie of all argumentes for the defence of Faith, against the righteousnes of the flesh, against the lawe, and against all workes and merites, what so euer.

Hitherto I haue rehersed almost all, but specially the principal argumentes which the Apostle Paule handleth in this Epistle, for the confirmation of this doctrine of iustification. Among which, the argument as touching the promise made vnto Abraham and to the other Fathers, is the waightiest and of greatest efficacy: which Paule doth chiefely prosecute both here and in the Epistle to the Romanes, the words whereof he diligently wayeth, and moreouer intreateth both of the times and persons. Also he standeth vpon this word Seede, applying the same vnto Christ. Finally, he declareth by the contrary, what the law worketh: namely that it holdeth men vnder the curse. And thus he fortifieth ỳ Article of Christian righteousnes with strong and mighty arguments. On the other side, he ouerthroweth the argumentes of the false apostles, which they vsed in defence of the righteousnes of the lawe, and turneth them vpon their owne heades: That is to say, whereas they contended that righteousnes and life is obtained by the law, Paule sheweth that it worketh nothing but malediction and death in vs. Ye contend (sayth he) that the lawe is necessarie to saluation. Haue ye not red, that it sayeth: He that shall do these things shall liue in them? Nowe, who is he that performeth & accomplisheth them? No man liuing. Therefore, as many as are of the workes of the law, are vnder the curse. And againe, in an other place: The sting of death is sinne, & the strength of sinne is the law. Now followeth the conclusion of all these arguments.

The argument touching the promise.

The office of the law.

Leuit.18.5.

Gal.3.10.

1.Cor.15.56.

Verse.18. For if the inheritaunce be of the law, it is no more by the promise, &c.

So he sayth in the 4. to the Romanes: For if they which be of the law be heires, then is faith but vaine, and the promise of none effect. And it can not otherwise be: for this distinction is plaine, that the law is a thing farre differing from the promise. Yea naturall reason, although it be neuer so blind, is compelled to confesse, that

that it is one thing to promise, and an other thing to require: one thing to geue, and an other thing to take. The lawe requireth and exacteth of vs our worke: the promise of the Seede doth offer vnto vs the spirituall and euerlasting benefites of God, and that freely for Christs sake. Therefore we obtaine the inheritance or blessing through the promise, and not through the lawe. For the promise sayth: In thy seede shall all nations of the earth be blessed. Therefore he that hath the law, hath not enough, because he hath not yet the blessing, without the which he is compelled to abide vnder the curse. The law therefore can not iustifie because the blessing is not ioyned vnto it. Moreouer, if the inheritance were of the lawe, then should God be founde a lier, and the promise should be in vaine. Againe, if the law could obtain the blessing, why did God then make this promise: In thy Seede? &c. Why did he not rather say: Doe this and thou shalt receaue the blessing? or else by keeping of the law, thou mayst deserue euerlasting life. This argument is grounded vpon contraries: The inheritaunce is geuen by the promise: therefore not by the law.

To promise & to require are distinct things.

The inheritance is geuen by the promise, & not by the law.

Verse. 18. But God gaue it vnto Abraham by promise.

It can not be denied but that God, before ẏ law was, gaue vnto Abraham the inheritance or blessing by the promise: that is to say, remission of sinnes, righteousnes, saluation and euerlasting life, that we should be sonnes and heyres of God, and felowheires with Christ. For it is plainly sayd in Genesis: In thy seede shall all nations be blessed. There the blessing is geuen freely without respect of the lawe or workes. For God gaue the inheritance before Moises was borne, or before any man had yet once thought of the lawe. Why vaunt ye then, that righteousnes commeth by the law, seeing that righteousnes, life and saluation was geuen to your father Abraham without the law, yea before there was any law? He that is not moued with these thinges, is blinde and obstinate. But this argument of the promise I haue before handled more largely, and therefore I will now but touch it by the way.

What the blessing is, which is geuen vs through Christ.

Hitherto we haue heard ẏ principall part of this Epistle. Now ẏ Apostle goeth about to shew the vse & office of ẏ law, adding certaine similitudes of the Scholemaster, & of the litle heire: Also the allegorie of the two sonnes of Abraham, Isacke, and Ismael, &c. Last of all he setteth forth certaine preceptes concerning maners.

The summe of that which followeth in this Epistle.

Verse. 19. Wherefore then serueth the law?

When we teach that a man is iustified wout the law & woꝛkes, then doth this question necessarily folow: If the law do not iustifie, why then was it geuen? Also: Why doth God charge vs & burden vs with the law, if it doe not iustifie? What is the cause that we are so hardly exercised and vexed with it, if they which woꝛke but one houer, are made equal with vs which haue boꝛne the heat and burden of ỏ day? When as that grace is once published vnto vs which the Gospell setteth out, by and by ariseth this great murmuring: without the which the Gospell can not be preached. The Iewes had this opinion, that if they kept the lawe, they should be iustified therby. Therefoꝛe when they heard that the Gospell was preached concerning Chꝛist, who came into the woꝛld to saue, not the righteous, but sinners, & that they should go befoꝛe them into the kingdom of God, they were wonderfully offended, cõplaining that they had boꝛne the heauie poke of the lawe so many yeares with great labour and toile, and that they were miserably vexed and oppꝛessed with the tyꝛannie of the law, without any pꝛofit, yea rather to their great hurt: Againe, that the Gentiles who were Idolaters, obtained grace without any labour oꝛ trauell. So doe our Papists murmur at this day, saying: What hath it pꝛofited vs that we haue lined in a Cloister twentie, thirtie, oꝛ foꝛtie yeares: that we haue vowed chastitie, pouerty, obedience: that we haue said so many Psalters, and so many Canonicall Houers, & so many Masses: that we haue so punished our bodies with fasting, pꝛayers, chastisements, &c. if a husband, a wife, a Pꝛince, a gouernour, a maister, a scholer, if an hireling oꝛ a dꝛudge bearing sackes, if a wench sweeping the house shall not only be made equall with vs, but also be accepted as better and moꝛe woꝛthie befoꝛe God, then we?

Mat. 20. 11. The murmuring of the Iewes against the doctrine of Paul, for the stablishing of the law.

The murmuring of the Papists against the Gospell.

This is therfoꝛe an hard question, whereunto reason can not answere, but is greatly offended with it. Reason after a soꝛte vnderstandeth the righteousnes of the law, which also it teacheth and bꝛgeth, and imagineth that the doers of it are righteous: but it vnderstandeth not the office and ende of the lawe. Therefoꝛe when it heareth this sentence of Paule, (which is straunge and vnknowne to the woꝛlde): that the lawe was geuen for transgressions, thus it iudgeth: Paule aboliseth the law, foꝛ he sayth, that we are not iustified thꝛough it: Yea he is a blasphemer against God which gaue

The iudgement of reason concerning the doctrine of the Gospell which teacheth that the law was geuen for transgressions.

the

the lawe, when he sayeth: that the lawe was geuen for transgressions. Let vs liue therfore as Gentiles which haue no law. Yea, let vs sinne and abide in sinne, that grace may abound: Also, let vs doe euill that good may come thereof. This happened to the Apostle Paule. And the selfe same happeneth at this day vnto vs. For when the common people heare out of the Gospell, that righteousnes cõmeth by the meare grace of God through Faith onely, without the lawe and without workes, they gather by and by of it, as did the Iewes in times past: If the law doe not iustifie, then let vs worke nothing: and this doe they truely performe.

The law iustifieth not, therefore it is vnprofitable.

What shoulde we then doe? This impietie doth in deede verie much vexe vs, but we can not remedie it. For when Christ preached, he must needes heare, that he was a blasphemer and a seditious person: that is to say, that through his doctrine he deceaued men, and made them rebelles against Cæsar. The selfe same thing happened to Paule and all the rest of the Apostles. And what marueil is it if the world in like maner accuse vs at this day? Let it accuse vs, let it slaunder vs, let it persecute vs and spare not: yet must not we therfore hold our peace, but speake freely, that afflicted cõsciences may be deliuered out of the snares of the Deuill. And we must not regarde the foolish and vngodly people in that they doe abuse our doctrine: for whether they haue a lawe or no lawe, they can not be reformed. But we must consider how afflicted cõsciences may be comforted, that they perish not with the multitude. If we shoulde dissemble and holde our peace, miserable and afflicted consciences should haue no comfort, which are so entangled and snared with mens lawes & traditions, that they can winde themselues out by no meanes.

Christ is iudged to be a blasphemer and a seditious person.

The proper office & vse of the law.

When the law is good.

As Paule therfore, when he saw that some resisted his doctrine, and other some sought the libertie of the flesh, and thereby became worse, comforted him self after this sorte, that he was an Apostle of Iesus Christ sent to preache the Faith of Gods elect, and that he must suffer all thinges for the electes sake, that they also might obtaine saluation: so we at this day doe all thinges for the electes sake, whom we know to be edified and comforted through our doctrine. But as for the dogges and swine (of whome the one sorte persecuteth our doctrine, and the other sorte treadeth vnder foote the libertie which we haue in Christ Iesus,) I am so offended with them, that in all my life for their sakes I would not vtter

All thinges are to be done for the elects sake.

Dogges and swine.

so much as one word: but I would rather wish that these swine, together with our aduersaries the dogges, were yet stil subiect to the Popes tyrannie, rather then that the holy name of God should be so blasphemed and euill spoken of through them.

Therefore, albeit not onely the foolish and ignorant people, but they also which seeme in their owne conceites to be verie wise, doe argue after this sort: If the lawe doe not iustifie, then is it in vaine and of none effect, yet is it not therfore true. For like as this consequence is nothing worth: Money doth not iustifie or make a man righteous, therfore it is vnprofitable, the eyes doe not iustifie, therfore they must be plucked out, the handes make not a man righteous, therefore they must be cut of: so is this naught also: The law doth not iustifie, therefore it is vnprofitable: for we must attribute vnto euerie thing his proper effect and vse. We doe not therefore destroy and condemne the law, because we say that it doth not iustifie: but we answere otherwise to this question: To what end then serueth the lawe? then our aduersaries doe, who doe wickedly and peruersly counterfet an office and vse of the lawe which belongeth not vnto it.

The law iustifieth not, therefore it is vnprofitable, is a naughty cõsequence.

Against this abuse and forged office of the lawe, we dispute and answer with Paule, that the law doth not iustifie. But in so saying, we affirme not that ỳ law is vnprofitable, as they do by and by gather. If the lawe doe not iustifie (say they) then is it geuen in vaine. No not so. For it hath his proper office and vse, but not that which the aduersaries doe imagine, namely, to make men righteous: but it accuseth, terrifieth, and condemneth them. We say with Paule, that the law is good, if a man doe rightly vse it: that is to say, if he vse the lawe as the law. If I geue vnto the lawe his proper definition, and keepe it within the compasse of his office and vse, it is an excellent thing. But if I translate it to an other vse, and attribute that vnto it which it should not, then do I not only peruert the law, but also the whole Scripture.

The proper office & vse of the law.

When the law is good.

Therfore Paul fighteth here against those pestilent hypocrites, who could not abide this sentence: The lawe was added for transgression. For they thinke that the office of the lawe is to iustifie. And this is the generall opinion of mans reason among the Sophisters, and throughout the whole worlde, that righteousnes is gotte through the workes of the law. And reason will by no meanes suffer this pernicious opinion to be wrested from it, because it vn-

Almost naturally iudged that the law doth iustify.

derstandeth not the righteousnes of Faith. Hereof it cometh that the Papistes both foolishly and wickedly doe say: The Church hath the law of God, the traditions of the Fathers, the decrees of Councells: If it liue after them, it is holy. No man shal perswade these men, that when they keepe these things, they please not God, but prouoke his wrath. To conclude, they that trust in their owne righteousnes, thinke to pacifie the wrath of God by their wilworship and voluntary religion. Therefore this opinion of the righteousnes of the law is the sinke of all euills, and the sinne of sinnes of the whole world. For grosse sinnes and vices may be knowen and so amended, or else represssed by the punishment of the Magistrate. But this sinne, to wit, mans opinion concerning his owne righteousnes, will not onely be counted no sinne, but also will be esteemed for an high religion and righteousnes. This pestilent sinne therefore is the mighty power of the deuill ouer the whole world, the very head of the Serpent, and the snare whereby the deuill entangleth and holdeth all men captiue. For naturally all men haue this opinion, that they are made righteous by keeing of the law. Paule therefore, to the ende he might shew the true office and vse of the law, and might roote out of mens hearts that false opinion concerning the righteousnes therof, aunswereth to this obiection: Wherfore then serueth the lawe if it iustifie not? after this sort: It was not giuen to make men righteous (sayth he) but,

Reason is ignorant of the righteousnes of faith.

The great power of the deuill throughout the whole world.

Verse. 19. It was added because of transgressions.

As things are diuers and distinct: so the vses thereof are diuers and distinct: Therfore they may not be confounded. For if they be, there must needes be a confusion of the things also. A woman may not weare a mans apparel, nor a man a womans attire. Let a man doe the workes that belong to a man, and a woman the works that belong to a woman. Let euery man doe that which his vocation & office requireth. Let Pastors & Preachers teach the word of God purely. Let Magistrates gouerne their subiects, and let subiects obey their Magistrates. Let euery thing serue in his due place & order. Let the Sunne shine by day, the Moone and the Starres by night: let the sea giue fishes, the earth graine, the woodes wild beastes and trees &c. In like maner let not the law vsurpe the office and vse of an other, that is to say, of Iustification: but let it leaue this onely to grace, to the promise, and to Faith. What is

As al things are distinct, so are the vses of things.

Euery creature serueth in his order and place.

Rom.5.20. The office of the law.

then the office of the law? Transgression, or else (as he sayth in an other place,) The law entred in, that sinne should abound. A goodly office forsooth. The lawe (sayth he) was added for transgressions; that is to say, it was added besides and after the promise, vntill Christ the seede should come, vnto whom it was promised.

Of the double vse of the law.

The vse of politike lawes.

HEre ye must vnderstand that there is a double vse of the law: One is ciuill: For God hath ordained ciuill lawes, yea all lawes to punish transgressions. Euery lawe then is giuen to restraine sinne. If it restraine sinne, then it maketh men righteous. No, nothing lesse. For in that I doe not kill, I doe not commit adulterie, I doe not steale, or in that I abstaine from other sinnes, I doe it not willingly or for the loue of vertue, but I feare the prison, the swoorde, and the hangman. These doe bridle and restraine me that I sinne not, as bondes & chaynes restraine a Lyon or a beare, that he teare and deuoure not euery thing that he meeteth. Therefore the restraining from sinne is not righteousnes, but rather a signification of vnrighteousnes. For as a madde or a wilde beast is bound lest he should destroy euery thing that he meeteth: euen so the lawe doth bridle a madde and a furious man, that he sinne not after his owne lust. This restraint sheweth plainly enough that they which haue neede of the law (as all they haue which are without Christ) are not righteous, but rather wicked and madde men, whome it is necessary by the bondes and prison of the lawe so to bridle that they sinne not. Therefore the law iustifieth not.

All lawes are giuen to bridle transgressions.

The power of the deuill.

The first vse then of the law is, to bridle the wicked. For the deuill raigneth throughout the whole world, and enforceth men to all kindes of horrible wickednes. Therefore God hath ordayned Magistrates, Parents, Ministers, lawes, bonds, and all ciuill ordinances, that if they can doe no more, yet at the least they may bind the deuils hands, that he rage not in his bondslaues after his owne lust. Like as therefore they that are possessed, in whom the deuill mightely raigneth, are kept in bondes and chaynes lest they should hurt other: euen so in the world, which is possessed of the deuill, and caried headlong into all kindes of wickednes, the Magistrate is present with his bonds and chaynes: that is to say, with his lawes, binding his hands and feete that he runne not headlong

God hath ordained Magistrats, Parents, lawes, &c. that sinnes might be brideled.

into

into all mischiefe. And if he suffer not him selfe to be bridled after this sort, then he loseth his head. This ciuill restraint is very necessary and appointed of God, aswell for publike peace, as also for the preseruation of all thinges, but specially lest the course of the Gospell should be hindered by the tumults & seditions of wicked, outragious and proud men. But Paule entreateth not here of this ciuill vse and office of the law. It is in deede very necessary, but it iustifieth not. For as a possessed or a madde man is not therefore free from the snares of the deuill or well in his minde, because he hath his handes and his feete bound and can doe no hurt: euen so the world, although it be bridled by the law from outward wickednes and mischiefe, yet is it not therefore righteous, but stil continueth wicked: yea this restraint sheweth plainly that the world is wicked and outragious, stirred vp and enforced to al wickednes by his Prince the Deuill: for otherwise it neede not to be bridled by lawes that it should not sinne.

The ciuill restraint of the law is necessary.

Another vse of the lawe is diuine and spirituall, which is (as Paule sayth) to encrease transgressions: that is to say, to reueile vnto a man his sinne, his blindnes, his miserie, his impietie, ignorance, hatred and contempt of God, death, hell, the iudgement and deserued wrath of God. Of this vse the Apostle entreateth notably in the 7. to the Romaines. This is altogither vnknowne to hypocrites, to the popish Sophisters and Scholediuines, and to al that walke in the opinion of the righteousnes of the lawe, or of their owne righteousnes. But to the ende that God might bridle and beate downe this monster and this madde beast (I meane the presumption of mans righteousnes and religion) which naturally maketh men proud, & puffeth them vp in such sort, that they thinke them selues thereby to please God highly: it behoued him to send some * Hercules which might set vpon this monster with all force and courage to ouerthrow him, and vtterly to destroy him: that is to say, he was constrained to giue a law in mount Sina, with so great Maiestie & with so terrible a shew, that the whole multitude was astonished. *Exod. 19. & 20.*

The spirituall vse of the law.

The spirituall vse of the law vnknowne to reason.

* Hercules was a mighty champiõ, which slue the great monster Hydra (as the Poets faine) which had a hundred neckes with serpents heades.

This, as it is the proper and the principal vse of the law: so is it very profitable & also most necessary. For if any be not a murtherer, an adulterer, a theefe, & outwardly refraine from sinne, as the Pharisey did which is mentioned in ỳ gospel, he would sweare (because he is possessed with the deuill) that he is righteous, & there-

fore he conceaueth an opinion of righteousnes, and presumeth of his good workes and merits. Such a one God can not otherwise mollifie and humble, that he may acknowledge his miserie and damnation, but by the law. For that is the hammer of death, the thundring of hell, & lightning of Gods wrath, that beateth to pouder the obstinate and senseleſſe hypocrites. Wherefore this is the proper and true vse of the law, by lightning, by tempest, and by the sound of the trumpe (as in the mount Sina) to terrifie, and by thundering to beate downe and rent in peeces that beast which is called the opinion of righteousnes. Therefore sayth God by Ieremie his Prophet: My word is a hammer breaking rocks. For as long as the opinion of righteousnes abideth in man, so long there abideth also in him incomprehensible pride, presumption, securitie, hatred of God, contempt of his grace and mercy, ignorance of the promises and of Christ. The preaching of free remission of sinnes through Christ can not enter into the heart of such a one, neither can he feele any tast or sauour thereof. For that mighty rocke and adamant wall, to wit, the opinion of righteousnes, wherewith the heart is enuironed, doth resist it.

Hypocrites are feared & humbled by the law.

Ier. 23. 29.

Mans opinion touching the righteousnes of the law, or his owne righteousnes, how daungerous and damnable it is.

As therefore the opinion of righteousnes is a great and an horrible monster, a rebellious, obstinate and stiffenecked beast: so for the destroying and ouerthrowing thereof, God hath neede of a mighty hammer, that is to say, the law: which then is in his proper vse and office, when it accuseth and reueileth sinne after this sort: Behold, thou hast transgressed all the commaundements of God, &c: and so it striketh a terrour into the conscience, so that it feeleth God to be offended and angry in deede, and it self to be guilty of eternall death. Here the poore afflicted sinner feeleth the intolerable burden of the law, & is beaten downe euen to desperation, so that now being oppressed with great anguish and terrour, he desireth death, or else seeketh to destroy him selfe. Wherfore the law is that hammer, that fire, that mighty strong wind, and that terrible earthquake renting the mountaines, and breaking the rockes, that is to say, the proud and obstinate hypocrites. Elias, not being able to abide these terrours of the law, which by these thinges are signified, couered his face with his mantell. Notwithstanding whē that tempest ceased, of which he was a beholder, there came a soft and a gracious wind, in the which the Lord was. But it behoued that the tempest of fire, of winde, and the earthquake should passe,

The opiniō of righteousnes an horrible monster.

The proper vse of the law.

The law is a hammer breaking the rocks.

3. Reg. 19. 11. 12. 13.

before

before the Lord should reueile him selfe in that gratious wind.

This terrible shew and maiestie wherein God gaue his law in Mount Sina, did represent the vse of the lawe. There was in the people of Israel which came out of Egypt, a singular holines. They gloried and sayd: We are the people of God. We will doe all those things which the Lorde our God hath commaunded. Moreouer, Moises did sanctifie the people, & bad them wash their garments, refraine from their wiues, and prepare them selues against the third day. There was not one of them but he was full of holines. The third daye Moises bringeth the people out of their tentes to the mountaine into the sight of the Lord, that they might heare his voyce. What followed then? When the children of Israel did behold the horrible sight of the Mount smoking and burning, the blacke cloudes and the lightenings flashing vp and downe in this horrible darkenes, & heard the sound of the trumpet blowing long and waxing lowder and lowder: and moreouer when they heard the thundrings and lightenings, they were afraid, and standing a farre of, they sayd vnto Moises: We will doe all things willingly, so that the Lord speake not vnto vs, lest that we die, & this great fire consume vs. Teach thou vs and we will harken vnto thee. I pray you, what did their purifying, their holines, their white garments, and refrayning from their wiues profite them? Nothing at all. There was not one of them that could abide this presence of the Lorde in his Maiestie and glory: but all being amazed and shaken with terrour, fled backe as if they had bene driuen by the deuill. For God is a consuming fire, in whose sight no flesh is able to stand.

Exod. 19.1.

The childrē of Israell could not abide the voice of God speaking out of the fire.

Exo. 20. 9. Deut. 5. 24. 18. 16.

Deut. 4. 24.

The lawe hath stil the same office that it had when it was giuen in mount Sina.

The law of God therefore hath properly and peculiarly that office which it had then in Mount Sina, when it was first giuen, and was first heard of them that were washed, righteous, purified and chast: and yet notwithstanding it brought that holy people into such a knowledge of their owne miserie, that they were throwne downe euen to death and desperation. No puritie nor holines could then helpe them: but there was in them such a feeling of their owne vncleanes, vnworthines & sinne, and of the iudgement & wrath of God, that they fled from the sight of the Lord, and could not abide to heare his voyce. What flesh was there euer (sayd they) that heard the voyce of the liuing God speaking out of the middes of the fire, and yet liued? This day haue we seene that God talketh

Deut. 5. 26. The Iewes were afraid at the voice of the law.

with man, & yet he liueth. They speake now farre otherwise then they did a litle before when they sayd: We are the holy people of God, whom the Lord hath chosen for his owne peculiar people before all the nations vpon the earth. We will do all things which the Lord hath spoken. So it happeth at length to all Iusticiaries, who being drunken with the opinion of their owne righteousnes, doe thinke when they are out of tentation, that they are beloued of God, and that God regardeth their bowes, their fastings, their prayers, and their willworkes, and that for the same he must giue vnto them a singular crowne in heauen. But when that thundring, lightning, fire, and that hammer which breaketh in peeces the rockes, that is to say, the law of God, cometh suddenly vpon them, reuealing vnto them their sinne, the wrath and iudgement of God: then the selfe same thing happeth vnto them which happed to the Iewes standing at the foote of Mount Sina.

The same happeth to hypocrites, and such as put righteousnes in workes, that happened to the Iewes standing at Mount Sina.

Here I admonish all such as feare God, and specially such as shall become teachers of others hereafter, ỳ they diligently learne out of Paule to vnderstand the true & proper vse of the law: which (I feare) after our time will be troden vnder foote, and vtterly abolished by the enemies of the truth. For euen now, whiles we are yet liuing, and employ all our diligence to set forth the office and vse both of the law and the Gospell, there be very fewe, yea euen among those which will be counted Christians, and make a profession of the Gospell with vs, that vnderstand these thinges rightly, and as they should doe. What thinke ye then shall come to passe when we are dead and gone? I speake nothing of the Anabaptists, of the new Arians, and such other vaine spirites, who are no lesse ignorant of these matters, then are ỳ Papists, although they talke neuer so much to the contrary. For they are reuolted from the pure doctrine of the Gospel, to lawes and traditions, and therefore they teach not Christ. They bragge and they sweare that they seeke nothing else but the glorie of Christ and the saluation of their brethren, and that they teach the word of God purely: but in very deede they corrupt it and wrest it to an other sense, so that they make it to sound according to their owne imagination. Therefore, vnder the name of Christ, they teach nothing else but their owne dreames, and vnder the name of the Gospell, ceremonies & lawes. They are like therefore vnto themselues, and so they stil continue: that is to say, Monkes, workers of the law, and teachers of ceremonies,

Very few vnderstand the proper vse of the law.

mones, saying that they deuise new names and new workes.

It is no small matter then, to vnderstand rightly what the law is, and what is the true vse and office thereof. And for as much as we teach these things both diligently and faithfully, we doe thereby plainly testifie that we reiect not the lawe and workes, as our aduersaries doe falsely accuse vs: but we doe altogither stablish the law, and require the workes thereof, and we say that the lawe is good and profitable, but in his owne proper vse: which is first to bridle ciuill transgressions, and then to reueile and to encrease spirituall transgressions. Wherefore the lawe is also a light, which sheweth and reueileth, not the grace of God, not righteousnes and life: but sinne, death, the wrath and iudgement of God. For, as in the Mount Sina the thundring, lightning, the thick & darke cloud, the hill smoking and flaming, and all that terrible shew did not reioyce nor quicken the children of Israell, but terrified and astonished them, and shewed how vnable they were, with all their puritie and holines, to abide the Maiestie of God speaking to them out of the cloud: euen so ỳ law, when it is in his true vse, doth nothing else but reueile sinne, engender wrath, accuse & terrifie men, so that it bringeth them to the very brinke of desperation. This is ỳ proper vse of the law, and here it hath an ende, & it ought to go no further.

It is no small matter to vnderstand the proper vse of the law.

The light of the lawe.

The law in his true vse terrifieth.

Contrariwise, the Gospell is a light which lighteneth, quickneth, comforteth and raiseth vp fearful consciences. For it sheweth that God for Christes sake is mercifull vnto sinners, yea & to such as are most vnworthy, if they beleue that by his death they are deliuered from the curse, that is to say, from sinne and euerlasting death, & that through his victorie the blessing is freely giuen vnto them: that is to say, grace, forgiuenes of sinnes, righteousnes and euerlasting life. Thus, putting a difference betwene the lawe and the Gospel, we giue to them both their owne proper vse and office. Of this difference betwene the law & the Gospell, there is nothing to be found in the bookes of the Monkes, Canonists, Scholemen, no nor in the bookes of the auncient fathers. Augustine did somewhat vnderstand this difference and shewed it. Ierome and others knew it not. Briefly, there was wonderfull silence many yeres as touching this difference in all Schooles and Churches: And this brought mens consciences into great daunger. For vnlesse the gospel be plainly discerned from the law, the true Christian doctrine can not be kept sound & vncorrupt. Contrariwise, if this difference

The light of the Gospell

The proper vse and office of the Gospell.

The doctrin of faith can not remaine

be well knowne, then is also ỳ true maner of iustification knowne, and then is it an easie matter to discerne faith from workes, Christ from Moises & all politike workes. For all things without Christ are the ministers of death for the punishing of the wicked. Therefore Paule answereth to this question after this maner:

sound, vnesse the law be rightly discerned from the Gospell.

Verse 19. The law was added because of transgressions.

That is to say, that transgressions might encrease and be more knowne and seene. And in deede so it cometh to passe. For when sinne, death, the wrath and iudgement of God, and hell: are reuciled to a man through the law: it is vnpossible but that he should become impatient, murmure against God, and despise his will. For he can not beare the iudgement of God, his owne death and damnation: and yet notwithstanding he can not escape them. Here he must needes fall into the hatred of God, and blasphemie against God. Before, when he was out of tentation, he was a very holy man, he worshipped and praised God, he bowed his knee before God and gaue him thankes, as the Pharisey did, Luke 18. But now, when sinne and death is reuciled vnto him, he wisheth that there were no God. The law therefore of it selfe bringeth a speciall hatred of God. And thus sinne is not onely reuciled and knowne by the law, but also is encreased and stirred vp by the law. Therefore Paule sayth Rom. 7. Sinne, that it might appeare to be sinne, wrought death in me by that which was good, that sinne might be out of measure sinfull by the commaundement. There he entreateth of this effect of the law very largely.

The double vse of the law.

Paule answereth therefore to this question: If the law do not iustifie, to what end then serueth it? Although (sayth he) it iustifie not, yet is it very profitable and necessary. For first it ciuilly restraineth such as are carnall, rebellious and obstinate. Moreouer it is as a glasse that sheweth vnto a man him selfe, that he is a sinner, guilty of death, and worthy of Gods euerlasting wrath and indignation. To what ende serueth this humbling, this bruising and beating downe by this hammer, the law I meane? To this ende, that we may haue an entrance vnto grace. So then the lawe is a minister that prepareth the way vnto grace. For God is the God of the humble, the miserable, the afflicted, the oppressed and the desperate, & of those that are brought euen to nothing: and his nature is to exalt the humble, to feede the hungry, to giue sight to the blind,

The law a minister for the obteining of grace.

blind, to comfort the miserable, the afflicted, the bruised and broken harted, to iustifie sinners, to quicken the dead, and to saue the verie desperate and damned. For he is an almighty creatour, making all things of nothing. Nowe, that pernicious and pestilent opinion of mans owne righteousnes, which will not be a sinner, vncleane, miserable and damnable: but righteous and holy suffereth not God to come to his owne natural and proper worke. Therefore God must needes take this maule in hand, the lawe I meane, to driue downe to beat in peeces, and to bring to nothing this beast, with her vaine confidence, wisedom, righteousnes & power, that she may so learne at the length by her owne miserie and mischiefe, that she is vtterly forlorne, lost, and damned. Here now, when the conscience is thus terrified with the law, then cometh the doctrine of the Gospell and grace, which raiseth vppe and comforteth the same againe, saying: Christ came into the worlde, not to breake the bruised reede, nor to quench the smoking flaxe: but to preach the Gospell of glad tidings to the poore: to heale the broken and contrite in heart: to preach forgeuenes of sinne to the captiues. &c.

The doctrin of the Gospell belōgeth to those which are terrified with the law. *Esay. 42. 1. Math. 12. 18.*

But here lieth all the difficultie of this matter, that when a man is terrified and cast downe, he may be able to raise vp him selfe againe, and say: Nowe I am bruised and afflicted enough: the time of the lawe hath tormented and vexed me sharply enough. Nowe is the time of grace, now is the time to heare Christ: out of whose mouth procede the wordes of grace and life. Nowe is the time to see, not the smoking and burning Mount *Sina:* but the Mount *Moria*, where is the Throne, the Temple, the Mercy seat of god, that is to say, Christ: who is the king of righteousnes and peace. There will I harken what the Lord speaketh vnto me: who speaketh nothing else but peace vnto his people.

The time of the law and the time of Grace.

May, the foolishnes of mans heart is so great, that in this conflict of conscience, when the law hath done his office and exercised his true ministerie, he doth not only not lay hold vpon the doctrine of grace, which promiseth most assuredly the forgeuenes of sinnes for Christes sake, but seketh and procureth to him selfe moe lawes to satisfie and quiet his conscience. If I liue (sayeth he) I will amend my life: I will doe this, I will doe that. Here, except thou doe the quite contrary: that is to say, except thou sende Moises away with his law, to those that are secure, proud, and obstinate, and in these terrours and this anguish lay holde vpon Christ, who was

Reason fleeth not to the doctrine of grace in tentations but to the doctrine of the law.

crucified and died for thy sinnes, looke for no saluation.

So the lawe with his office helpeth by occasion to Iustification, in that it driueth a man to the promise of grace, and maketh the same sweete and comfortable vnto him. Wherefore we doe not abrogate the lawe, but we shew the true office and vse of the lawe: to witte, that it is a true and a profitable minister, which driueth a man to Christ. Therefore, after that the lawe hath humbled thee, terrified thee, and vtterly beaten thee downe, so that nowe thou art at the verie brinke of desperation, see that thou learne howe to vse the lawe rightly. For the office and vse of it is, not onely to reueale sinne & the wrath of God, but also to driue men vnto Christ. This vse of the lawe the holy Ghost onely setteth forth in the Gospell, where he witnesseth that God is present vnto the afflicted and broken harted. Wherefore if thou be bruised with this hammer, vse not this bruising peruersly, so that thou load thy selfe with moe lawes, but heare Christ, saying: Come vnto me all ye that laboure, and are heauie loden, and I will refresh you. When the lawe so oppresseth thee that all thinges seeme to be vtterlie desperate, and thereby driueth thee vnto Christ, to seeke helpe and succour at his hands, then is the lawe in his true vse, and through the Gospell it helpeth to iustification. And this is the best and most perfect vse of the lawe.

The law not onely sheweth vnto a man his sinne, but also driueth him to Christ.

Mat. 11. 28.

The most perfect vse of the law.

Wherefore Paule here beginneth a fresh to entreat of the lawe, and defineth what it is, taking occasion of that which he sayed before: to witte, that the lawe iustifieth not. For reason hearing this, by and by doth thus inferre: Then God gaue the lawe in vayne. It was necessary therefore to seeke howe to define the lawe truely, and to shewe what the lawe is, and how it ought to be vnderstand, that it be not taken more largely or more straitly then it should be. There is no lawe (sayeth he) that is of it selfe necessary to iustification. Therefore when we reason as touching righteousnes, life, and euerlasting saluation, the lawe must be vtterly remoued out of our sight, as if it had neuer bene, or neuer should be, but as though it were nothing at all. For in the matter of Iustification no man can remoue the lawe farre enough out of his sight, or beholde the onely promise of God sufficiently and as he should doe. Therefore I sayd before that the lawe and the promise must be separate farre asunder as touching the inward affections and the inward man, albeit in deede they are neerely ioyned together.

Verse.

Verse. 19. Vntill the seede came vnto the which the promise was made.

Paule maketh not the lawe perpetuall, but he sayth that it was geuen and added to the promises for transgressions: that is to say, to restraine them ciuillie, but specially to reueale and to encrease them spiritually, and that not continually, but for a time. Here it is necessarie to knowe howe long the power and the tyrannie of the lawe ought to endure, which discouereth sinne, sheweth vnto vs what we are, and reuealeth the wrath of God. They whose hartes are touched with an inward feeling of these matters, shoulde suddenly perish if they shoulde not receaue comfort. Therefore if the dayes of the lawe shoulde not be shortned, no man should be saued. A time therfore must be set, and bounds limited to the law, beyond the which it may not raigne. Howe long then ought the dominion of the lawe to endure? Untill the Seede come: to witte, that Seede of which it is written: In thy Seede shall all the nations of the earth be blessed. The tyrannie of the lawe then must so long continue, vnto the fulnes of time, and vntill that Seede of the blessing come: Not to the ende that the lawe shoulde bring this Seede or geue righteousnes, but that it shoulde ciuilly restraine the rebellious and obstinate, and shut them vp, as it were in a prison: and then spiritually should reproue them of sinne, humble them and terrifie them, and when they are thus humbled and beaten downe, it should constraine them to looke vp to that blessed Seede.

How longe the dominiō of the lawe endureth.

We may vnderstand the continuance of the law both according to the letter, and also spiritually. According to the letter thus: that the lawe continued vntill the time of grace. The law and the Prophetes (sayeth Christ) prophecied vntill Iohn. From the time of Iohn vntill this day, the kingdome of heauen suffereth violence, and the violent take it by force. In this time Christ was baptised and beganne to preach. At what time also, after the letter, the law, and all the ceremonies of Moises ceased.

The law, according to the letter, ceased at the cōming of Christ. *Mat. 11. 12. 13.*

Spiritually the lawe may be thus vnderstand, that it ought not to raigne in the conscience any longer then to the appointed time of this blessed Seede. When the lawe sheweth vnto me my sinne, terrifieth me, & reuealeth the wrath and iudgement of God, so that I begin to tremble and to dispaire: there hath the law his bounds, his time and his ende limited, so that he now ceaseth to exercise his

How long the lawe must raigne in the conscience.

tyranny any more. For then he hath done his office sufficiently, he hath reuealed the wrath of God, & terrified enough. Here we must say: now leaue of law: thou hast done enough: thou hast terrified & tormented me enough. All thy floudes haue runne ouer me, & thy terrours haue troubled me. Lord turne not away thy face in thy wrath from thy seruaunt: Rebuke me not I beseech thee, in thine anger. &c. When these terrours and troubles come, then is the time and the howre of the blessed Seede come. Let the lawe then geue place, which in deede is added to reueale & to encrease transgressions, and yet no longer, but vntil that blessed Seede be come. When that is come, then let the lawe leaue of to reueale sinne and to terrifie any more: and let him deliuer vp his kingdome to an other: that is to say, to the blessed Seede, which is Christ: who hath gracious lippes, wherwith he accuseth and terrifieth not, but speaketh of farre better thinges then doth the lawe, namely of grace, peace, forgeuenes of sinnes, victorie ouer sinne, death, the Deuill and damnation, gotten by his death and passion vnto all beleuers.

Psal.42.7. *Psal.69.2.* *Psal.38.9.* *Psal.6 2.*

The continuaunce of the law, literally and spiritually.

Paule therfore sheweth by these words: Vntil the Seede should come, vnto whom the blessing was promised, howe long the lawe should endure literally and spiritually. According to the letter, it ceased after the blessed Seede came into the worlde, taking vpon him our flesh, geuing the holy Ghost, and writing a newe lawe in our hearts. But the spirituall time of the law doth not end at once, but continueth fast rooted in the conscience. Therefore it is a hard matter for a man which is exercised with the spirituall vse of the lawe, to see the ende of the lawe. For in these terrours and feeling of sinne, the minde can not conceaue this hope, that God is mercifull, and that he will forgeue sinnes for Christes sake: but it iudgeth onely that God is angry with sinners, and that he accuseth and condemneth them. If faith come not here to raise vppe againe the troubled & afflicted conscience, or else (according to that saying of Christ: where two or three be gathered together in my name, &c.) there be some faithfull brother at hand that may comfort him by þ word of God, which is so oppressed & beaten downe by þ law, desperation & death must needes folow. Therefore it is a perilous thing for a man to be alone. Woe be to him that is alone (saieth the Preacher) for when he falleth he hath none to raise him vp. Wherefore they that ordeined that cursed monkish & solitarie life, gaue

The terrors of the lawe are driuen away by faith. *Matth.18.20.*

Eccles.4.10.

The solitarie or mon-

gaue occasion to many thousandes to dispaire. If a man should separate him selfe from the companie of other for a day or two to be occupied in prayer (as we read of Christ, that sometime he went aside alone into the Mount, & by night continued in prayer) there were no daunger therein. But when they constrained men continually to liue a solitary life, it was a deuice of the Deuill him selfe. For when a man is tempted and is alone, he is not able to raise vp him selfe, no not in the least tentation that can be.

Popish life hath hurt many. *Mat. 26.39. Luke. 22.41.*

Verse. 19. And it was ordained by Angels in the hand of a Mediatour.

This is a litle digression from his purpose, which he neither declareth nor finisheth, but onely toucheth it by the way, & so proceedeth. For he returneth incontinent to his purpose, when he sayeth: what is the law then contrary to the promises of God? Now, this was the occasion of his digression. He fell into this difference betwene the law and the Gospell, that the law added to the promises, did differ from the Gospell, not onely in respect of the time, but also of the author and the efficient cause thereof. For the law was deliuered by the Angels. *Heb. 1.* but the Gospell by ꝑ Lord him selfe. Wherefore the Gospell is farre more excellent then the law. For the law is the voice of the seruauntes, but the Gospell is the voyce of the Lord him selfe. Therefore to abase and to diminish the authoritie of the law, and to exalt and magnifie the Gospell, he sayeth that the lawe was a doctrine giuen to continue but for a small time (for it endured but only vntill the fulnes of the promise, that is to say, vntill the blessed Seede came which fulfilled the promise): but the Gospell was for euer. For all the faithfull haue had alway one and the selfe same Gospell from the beginning of the world, and by that they were saued. The lawe therefore is farre inferiour to the Gospell, because it was ordained by the Angels which are but seruaunts, and endured but for a short time, whereas the Gospel was ordeined by the Lord him selfe, to continue for euer. *Heb. 1.* For it was promised before all worldes. *Tit. 1.*

The law geuen by Angels, the Gospell by Christ.

The lawe was geuen to endure but for a time: but the Gospell was geuen to endure for euer.

Moreouer ꝑ word of the law was not only ordeined by ꝑ angels being but seruauntes, but also by an other seruaunt farre inferiour to the Angels, namely by a man, that is (as here he sayth) by the hand of a Mediatour, that is to say, Moises. Nowe, Christ is not a seruaunt, but the Lorde him selfe. He is not a Mediatour betwene

Christ is not a mediatour according.

to the lawe as Moises was.

God and man accordyng to the lawe, as Moises was: but he is a Mediatour of a better Testament. The lawe therefore was ordeined by Angells as seruauntes. For Moises and the people heard God speaking in the Mount *Sina*: that is to say, they heard the Angells speaking in the person of God. Therefore Stephen in the 7. chap. of the Actes sayth: Ye haue receaued the law by the ministerie of the Angels, and ye haue not regarded it. Also the text in the third of Exodus sheweth plainly that the Angell appeared vnto Moises in a flame of fire, and spake vnto him from the middest of the bush.

Paule therefore signifieth that Christ is a Mediatour of a farre better Testament then Moises. And here he alludeth to that history in Moises concerning the geuing of the law, which saith, that Moises leade the people out of their tentes to meete with God, and that he placed them at the foote of the Mount *Sina*. There was an beautie and an horrible sight. The whole Mount was on a flaming fire. Whē the people saw this, they began to tremble: for they thought that they should haue bene suddenly destroyed in this feareful tempest. Because therefore they coulde not abide the lawe sounding so horribly out of Mount *Sina*, (for that terrifying voice of the lawe would haue killed the people) they sayd vnto Moises their Mediatour: Come thou hether & heare what the Lord sayth, & speake thou vnto vs. And he answered: I my selfe (sayeth he) was a Mediatour and one that stoode betwene God and you. &c. By these places it is plaine enough that Moises was appointed a Mediatour betwene the people, and the lawe speaking.

Moises a Mediatour.

Wherefore Paule by this historie goeth about to declare, that it is impossible that righteousnes should come by the lawe. As if he should say: how can the lawe iustifie, seeing the whole people of Israell, being purified and sanctified, yea and Moises him selfe the Mediatour betwene God and the people, were afraid & trembled at the voice of the lawe, as it is said in the Epistle to the Hebrewes? Here was nothing but feare and trembling. But what righteousnes and holines is this, not to be able to beare, yea not to be able or willing to heare the lawe, but to flie from it, & so to hate it, that it is impossible to hate & abhorre any thing more in the whole worlde? as the historie most plainely testifieth, that the people when they heard the law, did hate nothing more then the lawe, and rather wished death, then to heare the law.

The lawe terrifieth therfore it iustifieth not.

So,

So, when ſinne is diſcouered, as it were by certaine bright beames which the lawe ſtriketh into the heart, there is nothinge more odious & more intolerable to man, then the lawe is. Here he would rather chooſe death, then be conſtrayned to beare theſe terrors of the law neuer ſo litle a time: which is a moſt certaine token that the lawe iuſtifieth not. For if the lawe did iuſtifie, then (no doubt) men would loue it, they would delight & take pleaſure in it, and would embrace it with harty good will. But where is this good will? No where: neither in Moſes nor in the whole people, for they were all aſtonished and fled backe. And how doth a man loue that which he hateth? Or how delighteth he in that which he deadly hateth?

Nothing is more intolerable to mā then the lawe.

All the people fled away at the voice of the law, therefore the law iuſtifieth not.

Wherefore this flight ſheweth a mortal hatred of mans hearte againſt the law, and ſo conſequently againſt God him ſelfe the author of the law. And if there were no other argument to proue that righteouſnes cometh not by the law, this one hiſtory were enough, which Paule ſetteth out in theſe words: In the hand of a Mediator. As though he would ſay: Doe ye not remember that your fathers were ſo far vnhable to heare the law, that they had neede of Moſes to be their Mediatour? when he was now apointed to that office, they were ſo farre of from louing of the lawe, that they by a feareful flight, together with their Mediatour, ſhewed them ſelues to hate the ſame, as the Epiſtle to the Hebrewes witneſſeth: and if they could, they would haue gone euen thorough an Iron mountayne backe againe into *Egipt*. But they were enclofed rounde about, ſo that they had no way to eſcape. Therefore they cris vnto Moſes: Speake thou vnto vs: for if we heare the voice of the Lord our God any more, we ſhall die. Nowe therefore, if they be not able to heare the lawe, howe ſhould they be able to accomplish it?

The whole hiſtorie of geuing the law witneſſeth, that righteouſnes commeth not by the lawe.

Exod. 20. 19. Deut. 5. 24.

Wherefore, if the people that were vnder the lawe, were conſtrained of neceſſitie to haue a Mediatour, it foloweth by an infallible conſequence, that the law iuſtified them not. What did it then? Euen the ſame thing that Paule ſayeth: The lawe is added that ſinne might abound. The lawe therefore was a light and a Sunne which ſtroke his beames into the hearts of the children of Iſrael, whereby it terrified them, & ſtroke into them ſuch a feare of God, that they hated both the law & the author thereof: which is an horrible impietie. Would ye now ſay that theſe men were righteous? They are righteous which heare the law, and with a good will em-

Rom. 5. 20.

All men naturally hate the lawe.

brace the same and delite therein. But the history of geuing the lawe witnesseth that all men in the whole worlde, be they neuer so holy (especially seeing they which were purified & sanctified could not heare the lawe) doe hate and abhorre the lawe, and wish that the lawe were not. Therefore it is impossible that men should be iustified by the lawe: nay it hath a cleane contrary effect.

Although Paule (as I haue sayd) doth but only touch this place by the way, and doth not thoroughly wey it, nor fully finish the same, yet he that shall diligently and attentiuely reade it, may easily vnderstande that he speaketh very well of both Mediators: that is to say, of Moses and of Christ, and compareth the one with the other, as hereafter we will declare. If he woulde haue prosecuted this matter more largely, this onely place would haue ministred vnto him an argument and occasion plentifull enough to write a newe epistle: and that history also in the 19. and 20. of Exodus concerning the geuing of the lawe, would minister matter enough to write a great volume, although it were red but sleightly and without affection: albeit it may seeme to be verie barren to those which knowe not the true office and vse of the lawe, if it be compared with other holy histories.

Moses and Christ both mediatours.

Hereby we may see that if all the world had stand at the Mount as the people of Israell did, they woulde haue hated the lawe and would haue fled from it, as they did. The whole world therefore is an enemy to the lawe and hateth it most deadly. But the lawe is holy, righteous and good, and is the perfect rule of the wil of God. Howe then can he be righteous which doth not onely abhorre and detest the lawe and flie from it, but moreouer is an enemie of God, who is the author of the lawe? And true it is that the flesh can doe no otherwise, as Paule witnesseth Rom. 8. The wisedome of the flesh is enimitie against God: for it is not subiect to the lawe of God, neither in deede can it be. Therefore it is an extreame madnes so to hate God and his lawe, that thou canst not abide to heare it, and yet notwithstanding to affirme that we are made righteous thereby.

The whole worlde hateth the law of God.

The flesh hateth the law of God.

Therefore the Sophisters & Schoolediuines are starke blind, and vnderstand nothing at all of this doctrine. They looke onely vpon the outward vsage of the lawe, thinking that it is accomplished by ciuile workes, and that they are righteous before God, which doe the same externally, not considering the true and spirituall

tuall effect thereof: which is not to iustifie, and to quiet and pacifie afflicted consciences, but to encrease sinne, to terrifie the conscience and to engender wrath. They being ignorant of this, doe daunt that man hath a good will, and a right iudgement of reason to doe the law of God. But whether this be true or no, aske the people of the law with their Mediatour, who heard the voyce of the lawe in the Mount Sina. Aske * Dauid him selfe, who as often as he complaineth in the Psalmes, that he was cast from the face of God, that he was euen in hell, and that he was terrified and oppressed with the greatnes of his sinne, with the wrath and iudgement of God, set not sacrifices nor yet the law it selfe against these mighty tyrannes, but was raised vp and comforted by the onely free mercy of God. Therefore the law iustifieth not.

The faith of the Papistes is nothing else but a good will and a right iudgement of reason, which the very infidels haue.

* How Dauid behaued him selfe in tentations.

If the law should serue myne affections, that is to say, if it should approue myne hypocrisie, myne opinion and confidence of myne owne righteoulnes: if it should say that without the mercy of God and faith in Christ, through the helpe of it alone (as all the world naturally iudgeth of the law) I might be iustified before God: and moreouer, if it should say that God is pacified and ouercome by workes, and is bound to reward the doers thereof, that so hauing no neede of God, I might be a God vnto my selfe, & merite grace by my workes, and setting my Sauiour Christ apart, might saue my selfe by mine owne merits: If (I say) the lawe should thus serue myne affections, then should it be sweete, delectable, & pleasant in deede: So wel can reason flatter it selfe. Notwithstanding this should no longer continue, but vntill the lawe should come to his owne vse and office: then should it appeare that reason can not suffer those bright beames of the lawe. There some Moises must needes come betwene as a Mediatour, and yet notwithstanding without any frute, as I will declare hereafter.

The law flattereth not reason, and therefore reason hateth it.

To this purpose serueth that place in the *2. Cor. 3.* chapt. concerning the couered face of Moises, where Paule out of the history of *Exod. 34.* chap. sheweth that the children of Israell, not only did not know, but also could not abide the true and spirituall vse of the law: First, for that they could not looke vnto the ende of the law (saith Paule) because of the veile which Moises put vpon his face: Againe, they could not looke vpon the face of Moises being bare and vncouered, for the glory of his countenance: For when Moises were about to talke with them, he couered his face with a

The place of Paule expounded, as touching the couer-

ring of Moi ses face.

beile: without the which they could not beare his talke, that is, they could not beare Moises him selfe their Mediatour, vnlesse he had set an other Mediatour betwene, that is to say, the beile. How then should they heare the voice of God, or of an Angell, when they could not beare the voice of Moises being but a man, yea and also their Mediatour, except his face had bene couered? Therfore, except the blessed Seede come to raise vp and comfort him which hath heard the law, he perisheth through desperation, in detesting of the law, in hating and blaspheming of God, and daily more and more offendeth against God. For this feare and confusion of conscience which the law bringeth, the deeper it pearceth and the longer it continueth, the more it encreaseth hatred, and blasphemy against God.

Faith in Christ driueth away the terrours of the law.

This historie therefore teacheth what is the power of free will. The people are stricken with feare, they tremble & they fly backe. Where is now free will? where is now that good will, that good entent, that right iudgement of reason which the Papistes doe so much bragge of? What auaileth free will here in these sanctified and holy men? It can say nothing: It blindeth their reason: it peruerteth their will: it receiueth not, it saluteth not, it embraceth not with ioy the Lord comming with thundring, lightning, and fire into the Mount Sina. It can not heare the voyce of the Lord: but contrariwise it sayth: Let not the Lord speake vnto vs, lest we dye. We see then what the strength and power of free will is in the children of Israell, who though they were cleansed and sanctified, could not abide the hearing of one syllable or letter of the lawe. Therefore these high commendations which the Papistes giue to their free will, are nothing else but meere toyes and doting dreames.

The power of free will.

Verse 20. Now, a Mediatour is not a Mediatour of one.

Here he compareth these two Mediatours together, and that with a maruelous breuitie: yet so notwithstanding, that he satisfieth the attentiue reader, who, because this word Mediatour is general, by and by vnderstandeth that Paule speaketh also of the Mediatour generally, and not of Moises only. A Mediatour (sayth he) is not a Mediatour of one onely: but this word necessarily comprehendeth two, that is to say, him that is offended, and him that is the offender: of whome, the one hath nede of intercession, and the

This word Mediatour includeth two, namely the party offended &.

the other needeth none. Wherefore a Mediatour is not of one, but of two, and of such two as be at variance betwene them selues. So Moises by a general definition is a Mediatour, because he doth the office of a Mediatour betwene the law and the people, which can not abide the true and spirituall vse of the law. The law therefore must haue a new face, and his voyce must be chaunged: that is to say, the voyce of the law must be made spirituall, or the lawe must be made lively in the inward affection, and must put on a visour or a veile, that it may now become more tollerable, so that the people may be able to heare it by the voyce of Moises. the offender

Now, the law being thus couered, speaketh no more in his maiestie, but by the mouth of Moises. After this maner it doth not his office any more: that is, it terrifieth not the conscience. And this is þ cause that they do neither vnderstand it, nor regard it: by meanes whereof they become secure, negligent, and presumptuous hypocrites. And yet notwithstanding the one of these two must needes be done: to wit, that either the lawe must be without his vse, and couered with a veile (but then, as I haue sayde, it maketh hypocrites:) or else it must be in his vse without the veile, and then it killeth. For mans heart can not abide the law in his true vse, without the veile. It behoueth the therefore, if thou looke to the ende of the law without the veile, either to lay hold on that blessed Seede by faith, that is to say, thou must looke beyond the ende of the law vnto Christ, which is the accomplishment of the lawe, which may say vnto thee: The lawe hath terrified thee enough: Be of good comfort my sonne, thy sinnes are forgiuen thee, (whereof I will speake more anone:) or else surely thou must haue Moises for thy Mediatour, with his veile. Because God speaketh not now in his Maiestie as he did in the Mount, but by the voice of me, therefore men feare him not, nor regard his law.

For this cause Paule sayth: A Mediatour is not a Mediatour of one. For it could not be that Moises should be a Mediatour of God alone, for God needeth no Mediatour. And againe, he is not a Mediatour of the people onely, but he doth the office of a Mediatour betwene God and the people, which were at variance with God. For it is the office of a Mediatour to pacifie the party that is offended, and to reconcile vnto him the party which is the offender. Notwithstanding Moises is such a Mediatour (as I haue sayd) as doth nothing else but chaunge the voyce of the lawe, and maketh it tolerable, so that the people may abide the hearing thereof: but he giueth no power to accomplish the same. To conclude, he The office of a Mediatour.

Moises a Mediatour of the veile.

is a Mediatour of the veile, and therefore he giueth no power to performe the law, but onely in the veile. Therefore his Disciples, in that he is a Mediatour of the veile, must alwayes be hypocrites.

But what should haue come to passe (thinke ye) if the law had bene giuen without Moises, either else before or after Moises, and that there had bene no Mediatour, and moreouer, that the people should neither haue bene suffred to flie, nor to haue a Mediatour? Here the people being beaten down with intolerable feare, should either haue perished forthwith, or if they should haue escaped, there must needes haue come some other Mediatour, which should haue set him selfe betwene the law and the people, to the ende that both the people might be preserued, and the lawe remayne in his force, and also an attonement might be made betwene the law and the people. In deede Moises cometh in the meane time, & is made a Mediatour: he putteth on a veile and couereth his face: but he can not deliuer mens consciences from the anguish and terrour which the law bringeth. Therefore, when the poore sinner, at the hower of death or in the conflict of conscience feeleth the wrath & iudgement of God for sinne, which the lawe reuealeth and encreaseth here, to kepe him from desperation, setting Moises aside with his law, he must haue a Mediatour which may say vnto him: Although thou be a sinner, yet shalt thou remaine, that is, thou shalt not dye, although the law, with his wrath and malediction doe still remaine.

When we are terrified by the law, we haue need of an other maner of Mediatour then Moises.

This Mediatour is Iesus Christ, which chaungeth not the voice of the law, nor hideth the same with a veile as Moises did, nor leadeth me out of the sight of the lawe: but he setteth him selfe against the wrath of the lawe and taketh it away, and satisfieth the law in his owne body by him selfe. And by the Gospel he sayth vnto me: In deede the lawe threatneth vnto thee the wrath of God & eternal death: but be not afraid: flie not away, but stand fast. I supply and performe all thinges for thee: I satisfie the lawe for thee. This is a Mediator which farre excelleth Moises, who setteth him selfe betwene God being offended, & the offender. The intercession of Moises here profiteth nothing: he hath done his office, & he with his veile is now banished away. Here the miserable sinner being vtterly desperate, or a man now approching vnto death, and God being offended, doe encounter together. Therefore there must come

Christ couereth not the lawwith a veile, but taketh it away, and therfore he is a better Mediatour then Moises

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a farre other Mediatour then Moises, which may satisfie the law, take away the wrath thereof, and may reconcile vnto God which is angry, that poore sinner, miserable and guilty of eternall death.

A Mediatour is he that standeth betwene the offender & the person offended. God of his iustice can not forgiue sinne without satisfaction, which is done by Christ.

Of this Mediatour Paule speaketh briefly when he sayth: A Mediatour is not a Mediatour of one. For this word Mediatour properly signifieth such a one as doth the office of a Mediatour betwene the party that is offended, and the offender. We are the offenders: God with his lawe is he which is offended. And the offence is such, that God can not pardon it, neither can we satisfie for the same. Therefore betwene God, who of him selfe is but one, and vs, there is wonderful discord. Moreouer, God can not reuoke his law, but he will haue it obserued and kept. And we which haue transgressed the law, can not flye from the presence of God. Christ therefore hath set him selfe a Mediatour betwene two which are quite contrary and separate a sunder with an infinite and an euerlasting separation, and hath reconciled them together. And how hath he done this? He hath put away as Paule sayth in an other place) the handwriting which was agaynst vs, which by ordinaunces (that is, by the lawe) was contrary vnto vs, and he hath taken it and fastened it to the crosse, and hath spoyled principalities and powers, and hath made a shew of them openly, and hath triumphed ouer them by him selfe. Therefore he is not a Mediatour of one, but of two, vtterly disagreeing betwene them selues. Col.1.14.

This is also a place full of power and efficacie, to confound the righteousnes of the lawe, and to teach vs that in the matter of Iustification it ought to be vtterly remoued out of our sight. Also this worde [Mediatour] ministreth sufficient matter to proue that the law iustifieth not: for else what neede should we haue of a Mediatour? Seeing then that mans nature can not abide the hearing of the lawe, much lesse is it able to accomplish the lawe, or to agree with the law.

Man can not abide the hearing of the law, therfore he can not keepe the lawe.

This doctrine (which I do so often repeate and not without tediousnes doe still beate into your heades) is the true doctrine of the law, which euery Christian ought with all diligence to learne, that he may be able truely to define what the lawe is, what is the true vse and office, what are the limits, what is the power, the tyme and the ende thereof. For it hath an effect cleane contrary to the iudgement of all men: which haue this pestilent and pernicious o-

The doctrin of the law.

pinion naturally rooted in them, that the law iustifieth. Therefore I feare lest this doctrine will be defaced & darkned againe, when we are deade. For the worlde must be replenished with horrible darkenes and errours before the latter day come.

The proper office of the law.

Who so therefore is able to vnderstand this, let him vnderstand it, that the law, in true Christian diuinitie and in his true and proper definition, doth not iustifie, but hath a quite contrary effect. For it sheweth and reueileth vnto vs our selues: it setteth God before vs in his anger: it reueileth Gods wrath, it terrifieth vs, and it doth not onely reueile sinne, but also mightely encreaseth sinne, so that where sinne was before but litle, now by ỳ lawe which bringeth the same to light, it becommeth exceeding sinnefull: so that a man now beginneth to hate the law and to flie from it, and with a perfect hatred to abhorre God the maker of the lawe. This is not to be iustified by the lawe (and that reason it selfe is compelled to graunt) but to commit a double sinne against the law: First, not onely to haue a will so disagreeing from the lawe that thou canst not heare it: but also to do contrary to that which it commaundeth: And secondly so to hate it that thou wouldest wish it were abolished, togither with God him selfe, who is the author thereof and absolutely good.

The law is good and holy, and yet intolerable to mãs nature. *Exod.20.1. Deut.5.6.*

Now, what greater blasphemie, what sinne more horrible can be imagined then to hate God? to abhorre his lawe, and not to suffer the hearing thereof? which notwithstanding is good and holy. For the history doth plainly witnes that the people of of Israel refused to heare that excellent lawe, those holy and most gracious wordes (namely, I am the Lord thy God, which brought thee out of the land of AEgypt, and out of the house of bondage. Thou shalt haue none other Gods &c. Shewing mercy to thousandes &c. Honour thy father and thy mother that it may goe well with thee, and that thy dayes may be prolonged vpon the earth &c.) and that they had neede of a Mediatour. They could not abide this most excellent, perfect and diuine wisedom: this most gracious, sweete and comfortable doctrine. Let not the Lord speake vnto vs (say they) lest we dye. Speake thou vnto vs &c. Doubtles it is a maruelous thing that a man can not heare that which is his whole felicitie, namely that he hath a God, yea a mercifull God which will shewe mercy vnto him in many thousands of generations. &c. And moreouer that he can not abide that which is his chiefe safety

The law cõtaineth profitable doctrine, and yet men can not heare it.

and

and defence, namely: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: For by these wordes the Lord hath defended and fortified the life of man, his wife, his children and his goods, as it were with a wall, against the force and violence of the wicked.

The law then can doe nothing, saving that by his light it lightneth the conscience that it may know sinne, death, the iudgement and the wrath of God. Before the law come, I am secure: I feele no sinne: but when the law cometh, sinne, death, and hell are reuealed vnto me. This is not to be made righteous, but guilty and the enemy of God, to be condemned to death and hell fire. The principall point therefore of the lawe in true Christian diuinitie is, to make men, not better but worse: that is to say, it sheweth vnto them their sinne, that by the knowledge thereof they may be humbled, terrified, bruised and broken, and by this meanes may be driuen to seeke comfort, and so to come to that blessed Seede.

The law maketh not mē better but worse.

Verse.20. But God is one.

God offendeth no man, & therefore needeth no Mediatour. But we offend God, and therefore we haue neede of a Mediatour, not Moises, but Christ, which speaketh farre better things for vs &c. Hitherto he hath continued in his digression: Now he returneth to his purpose.

Verse.21. Is the law then against the promise of God?

Paule sayd before that the law iustifieth not. Shall we then take away the law? No, not so. For it bringeth with it a certaine commoditie. What is that? It bringeth men vnto the knowledge of themselues: it discouereth and encreaseth sinne &c. Here now riseth an other obiection. If the law doe nothing else but make men worse in shewing vnto them their sinne, then is it contrary to the promises of God. For it seemeth that God is but onely prouoked to anger and offended through the law, and therefore he regardeth not, nor performeth his promises. We Iewes haue thought the contrary: to wit, that we are restrained and bridled by this external discipline, to the ende that God being prouoked thereby, might hasten the performing of his promise, and that by this discipline we might deserue the promise.

The iudgement of the Iewes and of all others as touching the law.

Paule answereth: It is nothing so. But contrariwise, if ye

Reason can not abide to heare the good law of God.

haue regard to the law, the promise is rather hindered. For naturall reason offendeth God which so faithfully promiseth, whiles it will not heare his good and holy lawe. For it sayth: Let not the Lord speake vnto vs &c. How can it be then that God should performe his promise vnto those, which, not onely receaue not his law and his discipline, but also with a mortall hatred doe shunne it and flye from it? Here therefore (as I sayd) riseth this obiection: Is the law then against the promise of God? This obiection Paule toucheth by the way and briefly aunswereth, saying:

Verse 21. God forbid.

Why so? First, for that God maketh no promise vnto vs because of our worthines, our merits, our good workes: but for his owne goodnes and mercies sake in Christ. He sayth not to Abraham: All nations shal be blessed in thee because thou hast kept the law. But when he was vncircumcised, had no law, and was yet an Idolater, he sayd vnto him: Goe out of thine owne land &c. I wil be thy protectour &c. Also: In thy seede shall all nations be blessed. These are absolute and meere promises: which God freely giueth vnto Abraham, without any condition or respect of workes either going before or comming after.

Gen. 12. 1. 15. 1. 22. 18.

The promises of God are not hindered because of our sinnes.

This maketh specially against the Iewes, which thinke that the promises of God are hindered because of their sinnes. God (sayth Paule) doth not slacke his promises because of our sinnes, or hasten the same for our righteousnes and merites: he regardeth neither the one nor the other. Wherefore, although we become more sinnefull, and are brought into greater contempt and hatred of God by meanes of the law, yet notwithstanding God is not moued thereby to differre his promise. For his promise doth not stand vpon our worthines, but vpon his only goodnes and mercy. Therfore, where the Iewes say: The Messias is not yet come because our sinnes doe hinder his comming, it is a detestable dreame. As though God should become vnrighteous because of our sinnes, or made a lyer because we are lyers. He abideth alwayes iust & true: his truth therefore is the onely cause that he accomplisheth and performeth his promise.

2. Tim. 2. 9.

A diuelish dreame of the Iewes.

Moreouer, although the law doe reuelle and encrease sinne, yet is it not against the promises of God, yea rather it confirmeth the promises. For as concerning his proper worke and ende, it humbleth

The law is not against the promi-

bleth and prepareth a man (ſo that he vſeth it rightly) to ſigh and ſeeke for mercie. For when ſinne is reuealed to a man and ſo encreaſed by the lawe, that he beginneth to perceaue the wickednes and hatred of mans heart againſt the lawe, and againſt God him ſelfe the author of the lawe. Then he feeleth in deede, that, not onely he loueth not God, but alſo hateth and blaſphemeth God, who is full of goodnes and mercie, and his lawe which is iuſt and holy. Then is he conſtrained to confeſſe that there is no good thing in him. And thus, when he is throwne downe and humbled by the lawe, he acknowledgeth himſelfe to be moſt miſerable and damnable. When the law therfore conſtraineth a man ſo to acknowledge his owne corruption, and to confeſſe his ſinne from the bottome of his heart, then it hath done his office truely, and his time is accõplished and ended: And nowe is the time of grace, that the bleſſed Seede may come to raiſe vp & to comfort him that is ſo caſt downe and humbled by the law. ſes of God. When the office and time of the law is accõpliſhed.

After this manner the lawe is not againſt the promiſes of God. For firſt the promiſe hangeth not vpon the law, but vpon the truth and mercie of God onely and alone. Secondly when the lawe is in his chiefe ende and office, it humbleth a man, and in humbling him it maketh him to ſigh and grone, and to ſeeke the hande and aide of the Mediatour, and maketh his grace & his mercy exceding ſweete and comfortable (as is ſayd *Pſalme 109.* Thy mercy is ſweete) and his gift pretious and ineſtimable. And by this meanes it prepareth vs and maketh vs apt to apprehende & to receaue Chriſt. For as the Poet ſayth:

Dulcia non meruit qui non guſtauit amara: that is,
Who ſo hath not taſted the things that are bitter,
Is not worthy to taſt the things that are ſweeter.

There is a common prouerbe, that hunger is the beſt Cooke. Like as therefore the drie earth coueteth the raine, euen ſo the law maketh troubled and afflicted ſoules to thirſt after Chriſt. To ſuch Chriſt ſauoureth ſweetely: to them he is nothing els but ioy, conſolation and life: and there beginneth Chriſt and his benefite rightly to be known. The law maketh troubled & afflicted ſoules to thirſt for Chriſt.

This is then the principall vſe of the law: namely, when a man can ſo vſe it, that it may humble him and make him to thirſt after Chriſt. And in deede Chriſt requireth thirſty ſoules, whom he moſt louingly and graciouſly alloureth and calleth vnto him when he ſaith: Come vnto me all ye that labour and are heauie loden and *Mat.11.28.*

Vpō whom Christ bestoweth his benefites. *Esay.61.1. Luk.4.18.*

I will refresh you. He deliteth therefore to water these dry grounds. He powreth not his waters vpon fatte and raucke grounds, or such as are not drie and rouet no water. His benefites are inestimable, and therefore he geueth them to none but vnto such as haue neede of them, and earnestly desire them. He preacheth glad tidings to the poore: he geueth drinke to the thirstie. If any thirst (sayeth S. John) let him come vnto me &c. He healeth the broken harted &c. that is, he comforteth those that are bruised and afflicted by the lawe. Therefore the lawe is not against the promises of God.

John.7.37. Psal.147.3.

Verse.21. For if there had bene a lawe geuen which bringeth life, surely righteousnes should haue bene by the law.

The lawe quickneth not, but killeth.

By these wordes Paule signifieth that no lawe of it selfe is able to quicken or geue life, but onely killeth. Therfore such workes as are done, not onely according to the lawes and traditions of the Pope, but also according to the very lawe of God, doe not iustifie a man before God, but make him a sinner: they doe not pacifie the wrath of God, but they kindle it: they obtaine not righteousnes, but they hinder it: they quicken not, but they kil and destroy. Therfore, when he sayeth: If a law had bene geuen which could haue brought life &c. he teacheth plainly that the lawe of it selfe iustifieth not, but that it hath a cleane contrary effect.

* The Papists bragge that they keepe, not only the cōmaūdemēts but also the counsells (which they call the exhortatiōs of the Gospel) and other workes not commaunded in the Scripture, which they call workes of supererogation.

Although these wordes of Paule be plaine enough, yet are they obscure and vtterly vnknowne to the Papistes. For if they did vnderstand them in deede, they would not so magnifie their freewill, their naturall strength, the keping of the * counsells, the workes of supererogation &c. But least they shoulde seeme to be manifestly wicked and plaine Infidells in denying the wordes of the Apostle of Christ so impudently, they haue this pestilent glose alwayes readie (whereby they peruert the places of Paule concerning the lawe, which reuealeth sinne and engendreth wrath, that is to say, the x. commaundements) that Paule speaketh onely of the ceremoniall and not of the morall lawe. But Paule speaketh plainly when he sayth: If a lawe had bene geuen. &c. and he excepteth no lawe. Therefore this glose of the Papistes is not worth a rush. For the lawes of the ceremonies were as wel commaunded of God, and as streitly kept, as the morall lawes. The Iewes also kept circumcision as precisely as they did the Sabboth daye. It is euident enough

nough therefore that Paule speaketh of the whole lawe.

These wordes of the Apostle are song and sayd in the Papacie and in all their churches, and yet notwithstanding they both teach and liue quite contrarie. Paule sayth simplie that no lawe was geuen to quicken and to bring life: but the Papistes teache the contrary, and affirme that many and infinite lawes are geuen to quicken and to bring life. Although they say not this in plaine wordes, yet in verie deede such is their opinion, as their monkish religion doth plainly witnesse, besides many other lawes and traditions of men, their works and merites before grace and after, and innumerable wicked ceremonies and false worshippings, which they haue deuised of their owne heades, and those onely haue they preached, treading the Gospell vnder their feete, and assuredlie promising grace, remission of sinnes, and life euerlasting to all such as should kepe & accomplish the same. This that I say, can not be denied: for their bookes which are yet extant, geue certaine testimony therof.

Paule teacheth that no law was geuen to bring life, but the pope teacheth quite contrary.

But contrariwise, we affirme with Paule, that there is no law, whether it be mans law or Gods lawe, that geueth life. Therefore we put as great difference betwene the lawe and righteousnes, as is betwene life and death, betwene heauen and hell. And the cause that moueth vs so to affirme, is that plaine & euident place of Paul, where he saith, that the law is not geuen to iustifie, to geue life, and to saue, but only to kill and to destroy, contrary to the opinion of all men: for naturally they can iudge no otherwise of the law, but that it is geuen to worke righteousnes, and to geue life and saluation.

The iudgement of mē as touching the law.

This difference of the offices of the law and the gospell, kepeth all Christian doctrine in his true and proper vse. Also it maketh a faithfull man iudge ouer all kindes of life, ouer the lawes and decrees of all men, and ouer all doctrine whatsoeuer, and it geueth them power to trie all maner of spirites. On the other side the Papistes, because they confound and mingle the law and the Gospell together, can teach no certainty touching faith, workes, the states and conditions of life, nor of the difference of spirites.

What profit cometh by knowing the difference betwene the law and the Gospell.

Now therefore, after that Paule hath prosecuted his confutations and arguments sufficiently and in good order, he teacheth that the lawe (if ye consider his true & perfect vse) is nothing else but a certaine scholemaister to lead vs vnto righteousnes. For it humbleth men, it prepareth and maketh them apt to receaue the righteousnes of Christ when it doth his owne proper worke and office,

The true & perfect vse of the law.

that is, when it maketh them giltie, terrifieth and bringeth them to the knowledge of sinne, wrath, death and hell. For when it hath done this, the opinion of mans owne righteousnes and holines vanisheth away, and Christ with his benefites beginneth to waxe sweete vnto him. Wherefore the lawe is not against the promises of God, but rather confirmeth them. True it is, that it doth not accomplish the promise, nor bring righteousnes: notwithstanding it humbleth vs with his exercise and office, and so maketh vs more thirstie and more apt to receaue the benefite of Christ. Therefore (sayeth he) if any lawe had bene geuen which might haue brought righteousnes, and through righteousnes life (for no man can obtaine life except first he be righteous), then in deede righteousnes should come by the lawe. Moreouer, if there were any state of life, any worke, any religion, whereby a man might obtaine remission of sinnes, righteousnes and life, then should these thinges in deede iustifie and geue life. But this is impossible: for,

Verse.22. The Scripture hath concluded all men vnder sinne.

Where? First in the promises them selues as touching Christ, as Genesis. 3. The Seede of the woman shall breake the head of the serpent. And Genesis. 22. In thy Seede &c. Wheresoeuer then is any promise in the Scriptures made vnto the fathers concerning Christ, there the blessing is promised, that is, righteousnes, saluation and eternall life. Therefore by the contrary it is euident, that they which must receaue the blessing are subiect to the curse, that is to say, sinne and eternall death: for els to what end was the blessing promised?

The scripture shutteth all vnder the curse, first by the promise.

Secondly, the Scripture shutteth men vnder sinne and vnder the curse especially by the lawe, because it is his peculiar office to reueile sinne and engender wrath, as we haue declared throughout this Epistle, but chiefely by this sentence of Paule: Whosoeuer are of the works of the law, are vnder the curse: Also by that place which the Apostle alleageth out of the 27. chapt. of Deut: Cursed is euery one that abideth not in all the wordes of this law to doe them. &c. For these sentences in plaine wordes do shut vnder sinne & vnder the curse, not only those which sinne manifestly against the law, or doe not outwardly accomplish the law: but also those which are vnder the law, and with all endeuour go about to performe the same, and such were the Iewes, as before I haue said. Much more then

Secondly by the law.

Galat. 3. 10.

then doth the same place of Paule shut vppe vnder sinne and vnder the curse, all Monkes, Friers, Heremites, Carthusians and such like, with their professions, rules, and religions, to the which they attributed such holines, that when a man had once made a vowe of his profession, if he died by and by, they dreamed ẏ he went streight to heauen. But here ye heare plainly that the Scripture shutteth all vnder sinne. Therefore neither the vow nor religion of the Carthusian, be it neuer so angelicall, is righteousnes before God: for the Scripture hath shut all vnder sinne, all are accursed and damned. Who pronounceth this sentence? The Scripture. And where? First by this promise: The seede of the woman shall bruse the Serpentes head: In thee shall be blessed. &c. and such like places: Moreouer, by the whole lawe, whereof the principall office is to make men guilty of sinne. Therefore no Monke, no Carthusian, no Celestine bruseth the head of the Serpent, but they abide bruised and broken vnder the Serpentes head, that is, vnder the power of the Deuill. Who will beleue this?

The proper office of the law.

Briefely, what so euer is without Christ and his promise, whether it be the lawe of God or the law of man, the ceremonial or the moral law, without all exception is shut vnder sinne: For ẏ Scripture shutteth all vnder sinne. Now, he that sayth all, excepteth nothing. Therfore we conclude with Paule, that the policies & lawes of al nations, be they neuer so good and necessary, with all ceremonies and religions without faith in Christ, are & abide vnder sinne, death & eternall damnation, except faith in Jesus Christ go with all or rather before all, as followeth in the text. Of this matter we haue spoken largely before.

These things were counted so high a seruice to God that scarce any man would beleue they could be so abhominable.

Wherefore this is a true proposition: Onely faith iustifieth without workes (which notwithstanding our aduersaries can by no meanes abide): For Paule here strongly concludeth that the lawe doth not quicken and geue life, because it is not geuen to that end. If then the lawe doe not iustifie and geue life, much lesse do workes iustifie. For when Paule sayeth that the lawe geueth not life, his meaning is that workes also do not geue life. For it is more to say, that the lawe quickneth and geueth life, then to say that workes do quicken and geue life. If then the lawe it selfe being fulfilled (although it be impossible that it should be accomplished) doe not iustifie, much lesse do workes iustifie. I conclude therefore that faith onely iustifieth and bringeth life, without workes. Paule can not

Onely faith iustifieth.

If the lawe iustifie not much lesse do workes iustifie.

ſuffer this addition, faith ioyned with workes iuſtifieth: but he proceedeth ſimplie by the negatiue. Ro.3. as he doth alſo before in the ſecond chapter: Therfore by the workes of the law (ſayth he) ſhal no fleſh be iuſtified. And againe in this place: The law is not geuen to bring life.

Verſe.22. That the promiſe by the faith of Ieſus Chriſt ſhould be geuen to them that beleue.

The promiſe geuen to Abrahã what it is.

The promiſe geuen to them that beleue.

He layed before that the Scripture hath ſhutte all vnder ſinne. What, for euer? No, but vntill the promiſe ſhould be geuen. Now, the promiſe is the inheritaunce it ſelfe, or the bleſſing promiſed to Abraham: to witte, the deliueraunce from the lawe, ſinne, death and the Deuill, and a free geuing of grace, righteouſnes, ſaluation and eternall life. This promiſe (ſayeth he) is not obtained by any merite, by any lawe, or by any worke, but it is geuen. To whom? To thoſe that beleue. In whom? In Ieſus Chriſt, who is the bleſſed Seede, which hath redeemed all beleeuers from the curſe, that they might receaue the bleſſing. Theſe wordes be not obſcure, but plaine enough: notwithſtanding we muſt marke them diligently and wey well the force and weight thereof. For if all be ſhut vnder ſinne, it followeth that all nations are accurſed and are deſtitute of the grace of God: Alſo that they are vnder the wrath of God and the power of the Deuill, & that no man can be deliuered from them by any other meanes then by faith in Ieſus Chriſt. With theſe wordes therefore Paule inueieth mightely againſt the fantaſticall opinions of the Papiſts and all Iuſticiaries touching the law and workes: when he ſayth, that the promiſe by faith in Ieſus Chriſt might be geuen to all beleuers.

The ſentences concerning works.

The commendation of good workes, out of the caule of Iuſtification.

Now, how we ſhould aunſwere to thoſe ſentences which ſpeake of workes and rewardes, I haue ſufficiently declared before. And the matter requireth not nowe, that we ſhould ſpeake any thing of workes. For we haue not here taken in hand to intreat of workes, but of Iuſtification: to witte, that it is not obtained by the lawe and workes, ſince all things are ſhut vnder ſinne and vnder the curſe: but by faith in Chriſt. When we are out of the matter of Iuſtification, we can not ſufficiently praiſe and magnifie thoſe works which are commaunded of God. For who can ſufficiently commende and ſet forth the profite and fruite of one onely worke, which a Chriſtian doth through Faith and in Faith? In deede it is more precious

then

then heauen or earth. The whole world therfore is not able to giue a worthie recompence to such a good worke. Yea the worlde hath not the grace to magnifie the holie workes of the faithfull as they are worthie, and much lesse to reward them: For it seeth them not, or if it doe, it estemeth them not as good workes, but as most wicked and detestable crimes, & rydeth the worlde of those which are the doers thereof, as most pestilent plagues to mankinde.

So Christ the Sauiour of the world, for a recompence of his incomprehensible & inestimable benefites, was put to the most opprobrious death of the crosse. The Apostles also bringing the word of grace & eternall life into the world, were counted the offcouring & the outcasts of the whole world. This is the goodly reward which the world geueth for so great & vnspeakable benefites. But workes done without faith, although they haue neuer so goodly a shewe of holines, are vnder the curse. Wherfore so farre of it is, that ỳ doers therof should deserue grace, righteousnes and eternall life, that rather they heape sinne vpon sinne. After this manner the Pope, that child of perdition, and all that follow him, doe worke. So worke all meritemongers and heretikes which are fallen from the faith.

How Christ was rewarded of the worlde for his benefits.

Workes without faith.

Verse. 23. But before faith came.

He proceedeth in declaring the profite and necessity of the law. He sayd before that ỳ law was added for transgressions: Not that it was ỳ principal purpose of God ta make a law that should bring death and damnation, as he sayth. Rom. 7. Was that which was good (sayth he) made death vnto me? God forbid. For the law is a word that sheweth life & driueth men vnto it. Therefore it is not onely geuen as a minister of death, but the principall vse and ende therof is to reuele death, that so it might be seene & knowen how horrible sinne is. Notwithstanding it doth not so reuele death as though it tended to no other end but to kill and destroy: but to this end it reuealeth death, ỳ when men are terrified, cast downe & humbled, they should feare God. And this doth ỳ 20. chap. of Exod. declare. Feare not (sayth Moises) For God is come to proue you & that his feare may be before you, that ye sinne not. The office therfore of the law is to kill, & yet so, that God may reuiue & quicken againe. The law is thē not geuē only to kil: but because mā is proud & dreameth ỳ he is wise, righteous & holy: therefore it is necessarie he should be humbled by ỳ law, that so this beast ỳ opinion of righ-

The vse of the law.

Why the law reueileth sinne.

Exod. 20. 20.

teousnes I say, might be slaine: for otherwise no man can obtaine life.

God vseth the effect of the law, that is to say, death, to bring life.

Albeit then that the lawe killeth, yet God vseth this effect of the law, this death I meane, to a good end, that is, to bring life. For God seeing that this vniuersall plague of the whole world: to wit, mans opinion of his owne righteousnes, his hypocrisie, and confidence in his owne holines could not be beaten downe by any other meanes, he would that it should be slaine by the law: not for euer, but that whē it is once slaine, man might be raised vp againe aboue and beyond the law, and there might heare this voice, Feare not: I haue not geuen the law, & killed thee by the law, that thou shouldest abide in this death: but that thou shouldest feare me, and liue. For the presuming of good workes and righteousnes standeth not with the feare of God: And where the feare of God is not, there can be no thirsting for grace or life. God must therfore haue a strong hammer or a mightie maule, to breake the rockes, and a hotte burning fire in the middest of heauen to ouerthrowe the mountaines: that is to say, to destroy this furious & obstinate beast, (this presumption I say) that when a man by this bruising and breaking is brought to nothing, he should dispaire of his owne strength, righteousnes and holines, and being thus throughly terrified, should thirst after mercie and remission of sinnes.

Verse.23. But before Faith came, we were vnder the lawe, shut vp vnto the Faith which shoulde afterwardes be reuealed.

This is to say, before the time of the Gospell and grace came, the office of the law was, that we should be shut vp and kept vnder the same, as it were in prison. This is a goodly and a fitte similitude, shewing the effect of the lawe, and how righteous it maketh men: therefore it is diligently to be weyed. No theefe, no murtherer, no adulterer or other malefactour loueth the chaines and fetters, the darke and lothsome prison wherin he lieth fast bound: but rather, if he could, he would breake and beate into pouder the prison, with his irons and fetters. In deede whiles he is in prison he refraineth from doing of euill: but not of a good will or for righteousnes sake: but because the prison restraineth him that he can not doe it: And nowe being fast fettered he hateth not his theft and his murther: (yea he is sory with all his heart that he can not robbe & steale,

This similitude of the prison sheweth what the lawe worketh.

steale, cut and slay) but he hateth the prison, and if he could escape, he would robbe and kill, as he did before.

The law shutteth men vnder sinne two wayes, ciuilly and spiritually.

What the righteousnes of the law is.

Such is the force of the lawe and the righteousnes that cometh of the law, compelling vs to be outwardly good when it threatneth death or any other punishment to the transgressours thereof. Here we obey the law in deede, but for feare of punishment: that is, vnwillingly and with great indignation. But what righteousnes is this, when we abstaine from doing euill for feare of punishment? Wherefore, this righteousnes of workes is in deede nothing else, but to loue sinne and to hate righteousnes, to detest God with his law, and to loue and reuerence that which is most horrible and abhominable? For looke howe hartely the theefe loueth the prison and hateth his theft: so gladly doe we obey the lawe in accomplishing that which it commaundeth, and auoyding that which it forbiddeth.

The righteousnes of workes.

The profite that cometh by the law.

Notwithstanding, this fruite and this profite the law bringeth, although mens harts remaine neuer so wicked, that first outwardly and ciuilly after a sort it restrayneth theeues, murtherers and other malefactours. For if they did not see & vnderstand, that sinne is punished in this life by imprisonment, by the gallowes, by the sword and such like, and after this life with eternal damnation and hell fire: no Magistrate should be able to bridle the furie and rage of men by any lawes, bondes or chaynes. But the threatnings of the law strike a terrour into the hearts of the wicked, wherby they are brideled after a sort, that they runne not headlong, as otherwise they would doe, into all kindes of wickednes. Notwithstanding they would rather that there were no law, no punishment, no hell, and finally no God. If God had no hell, or did not punish the wicked, he should be loued and praised of all men. But because he punisheth the wicked, and all are wicked: therefore in as much as they are shut vnder the law, they can doe no otherwise, but mortally hate and blaspheme God.

The ciuill vse of the lawe.

The law a spirituall prison.

Furthermore, the law shutteth men vnder sinne, not onely ciuilly, but also spiritually: that is to say, the law is also a spiritual prison, and a very hell. For when it reuealeth sinne, threatneth death, and the eternal wrath of God, a man can not auoide it, nor find any

comfort. For it is not in the power of man to shake of these horrible terrours which the lawe stirreth vp in the conscience, or any other anguish or bitternes of spirite. Hereof come these lamentable complaints of the Saincts, which are euery where in ỳ Psalmes: In hell who shall confesse thee? &c. For then is a man shut vp in prison: out of the which he can not escape, nor seeth how he may be deliuered out of these bondes, that is to say, these horrible terrours.

The lamentable complaints of the Saincts. *Psal. 6. 5.*

Thus the law is a prison both ciuilly and spiritually. For first it restraineth and shutteth vp the wicked, that they runne not headlong according to their owne lust, into all kindes of mischiefe. Againe, it sheweth vnto vs spiritually our sinne, terrifieth and humbleth vs, that when we are so terrified and humbled, we may learne to know our owne miserie and condemnation. And this is the true and the proper vse of the law, so that it be not perpetuall. For this shutting and holding vnder the law, must endure no longer, but vntill Faith come: and when Faith cometh, then must this spiritual prison haue his ende.

The law is a prison both ciuilly & spiritually

Here againe we see, that, although the lawe and the Gospell be separate farre asunder, yet as touching the inward affections, they are very neately ioyned the one to the other. This Paule sheweth when he sayth: We were kept vnder the lawe, and shut vp vnto the Faith which should be reuealed vnto vs. Wherefore it is not enough that we are shut vnder the lawe: for if nothing else should follow, we should be driuen to desperation and dye in our sinnes. But Paule addeth moreouer, that we are shut vp and kept vnder a Scholemaister (which is the law:) not for euer, but to bringe vs vnto Christ, who is the ende of the law. Therefore this terrifying, this humbling and this shutting vp must not alwaies continue: but onely vntill Faith be reuealed: that is, it shall so long continue, as shall be for our profite and our saluation: So that when we are cast downe and humbled by the law, then grace, remission of sinnes, deliuerance from the lawe, sinne and death may become sweete vnto vs: which are not obtained by workes, but are receaued by Faith alone.

The law & the Gospel, as touching the inward affections, nearely ioyned togither

The shutting vp vnder the law, must not be continuall.

He which in time of tentation can ioyne these two things togither so repugnant and contrary, that is to say, which when he is throughly terrified and cast downe by the law, doth know that the ende of the lawe and the beginning of grace or of Faith to be reuealed,

Who vseth the law rightly.

nealed, is now come, vseth the lawe rightly. All the wicked are vtterly ignorant of this knowledge and this cunning. Caine knew it not when he was shut vp in the prison of the lawe: that is, he felt no terrour, although he had now killed his brother: but dissembled the matter craftely, and thought that God was ignorant therof. Am I my brothers keeper, sayth he? But when he heard this word: What hast thou done? Behold the voice of the bloud of thy brother cryeth vnto me from the earth, he began to feele this prison in deede. What did he then? He remained still shutte vp in prison. He ioyned not the Gospell with the law, but sayd: My punishment is greater then I can beare. He onely respected the prison, not considering that his sinne was reuealed vnto him to this ende, that he should flie vnto God for mercie and pardon. Therefore he despaired and denyed God. He beleeued not that he was shutte vppe to this ende, that grace and Faith might be reuealed vnto him: but onely that he should still remaine in the prison of the law.

Caine being shut vp in the prison of the law, and abiding there, despaired. *Gen.4.9.*

Verse 13.

These wordes: to be kept vnder, and to be shut vppe, are not vaine and vnprofitable, but most true and of great importance. This keeping vnder and this prison signifieth the true and spiritual terrours, whereby the conscience is so shut vp, that in the wide world it can finde no place where it may be in safetye. Yea as long as these terrours endure, the conscience feeleth such anguish and sorrow, that it thinketh heauen and earth, yea if they were ten tymes more wide and large then they are, to be straiten and narrower thē a Mouse hole. Here is a man vtterly destitute of al wisedom, strength, righteousnes, counsell and succour. For the conscience is a meruelous tender thing, and therefore when it is so shut vp vnder the prison of the lawe, it seeth no way how to get out: and this streitnes seemeth dayly so to encrease, as though it would neuer haue an ende. For then doth it feele the wrath of God which is infinite and inestimable, whose hande it can not escape, as the Psalme 139. witnesseth: Whither shall I flye from thy presence? &c.

What it is to be kept vnder the law.

Conscience.

Psal.139.7.

Like as therefore this worldly prison or shutting vp is a bodily affliction, and he that is so shutte vppe can haue no vse of his bodye: euen so the trouble and anguish of minde is a spirituall prison, and he that is shutte vppe in this prison can not enioye the quietnes of hearte and peace of conscience. And yet it is not so

What the prison is, ciuilly and spiritually.

for euer (as reason iudgeth when it feeleth this prison:) but vntill Faith be reuealed. The seely conscience therefore must be raised vp and comforted after this sort: Brother, thou art in deede shut vp: but perswade thy selfe that this is not done to the end that thou shouldest remaine in this prison for euer. For it is written, that we are shut vppe, vnto the Faith that shallbe reuealed. Thou art then afflicted in this prison, not to thy destruction, but that thou mayst be refreshed by the blessed Seede. Thou art killed by the lawe, that through Christ thou mayst be quickened againe, and restored to life. Despaire not therefore, as Caine, Saule, and Iudas did, who being thus shut vp, looked no further but to their darke prison, and there still remained: therefore they despaired. But thou must take an other way in these terrours of conscience then they did: that is, thou must know that it is well done, and good for thee to be so shut vppe, confounded, and brought to nothing. Use therefore this shutting vp rightly and as thou shouldest doe: that is, to the ende that when the law hath done his office, Faith may be reuealed. For God doth not therefore afflict thee, that thou shouldest still remaine in this affliction. He will not kil thee that thou shouldest abide in death. I will not the death (sayth he by the Prophet) of a sinner. &c. But he will afflict thee that so thou mayst be humbled, and know that thou hast neede of mercy, and the benefite of Christ.

How the poore conscience is to be comforted, that is shut vp vnder the law.

The law killeth that we may againe be quickned and restored to life.

The shutting vp vnder the law must be rightly vsed.

Ezech. 33.11.

This holding in prison then vnder the lawe, must not alwayes endure; but must onely continue to the comming or reuealing of Faith: which this sweete verse of the Psalme 147. doth teach vs: The Lord deliteth in those that feare him: that is to say, which are in prison vnder the law. But by and by after he addeth: and in those that attend vpon his mercy. Therefore we must ioyne these two thinges together, which are in deede as contrary the one to the other as may be. For what can be more contrary then to hate and abhorre the wrath of God: & againe to trust in his goodnes and mercy? The one is hell, the other is heauen, and yet they must be nearely ioyned together in the hart. By speculation and naked knowledge a man may easily ioyne them together: but by experience and inward practise so to doe, of all things it is the hardest: which I my selfe haue often proued by myne owne experience. Of this matter the Papistes and Sectaries know nothing at all. Therefore these wordes of Paule are to them obscure and altogether

Psal. 147.11.

The afflicted, & such as are in prison vnder the law, waiting for mercy to be reuciled, are deare vnto God.

togither vnknowne: And when the law reuelleth vnto them their ſinne, accuſeth and terrifieth them; they can finde no counſell, no reſt, no helpe or ſuccour: but fall to deſperation, as Caine & Saule did.

No man loueth the law, becauſe it is his priſon.

Seing the law therfore (as is ſayd) is our tormentour and our priſon, certaine it is that we can not loue it, but hate it. He therfore that ſayth he loueth the lawe, is a lyer, and knoweth not what he ſayth. A theefe & a robber ſhould ſhewe him ſelfe to be ſtarke mad, that would loue the priſon, the fetters and chaines. Seing then the law ſhutteth vs vp and holdeth vs in priſon, it can not be but we muſt needes be extreme enemies to the lawe. To conclude, ſo well we loue the lawe and the righteouſnes thereof, as a murtherer loueth the darke priſon, the ſtreit bondes and irons. How then ſhould the law iuſtifie vs?

Verſe.23. And ſhutte vp vnder the faith which ſhould after be reueiled.

This Paule ſpeaketh in reſpect of the fulnes of the time wherein Chriſt came. But we muſt apply it, not onely to that time, but alſo to the inward man. For that which is done as an hiſtorie and according to the tyme wherein Chriſt came, abolishing the lawe, and bringing libertie and eternall life to light, is alwayes done ſpiritually in euery Chriſtian: in whome is found continually, ſomewhile the tyme of the law, and ſomewhile the tyme of grace. For the Chriſtian man hath a body, in whoſe members (as Paule ſaith in an other place) ſinne dwelleth and warreth. Now, I vnderſtand ſinne to be, not onely the deede or the worke, but alſo the roote and the tree, togither with the frutes, as the Scripture vſeth to ſpeake of ſinne. Which is yet not onely rooted in the baptiſed fleſh of euery Chriſtian, but alſo is at deadly warre within it and holdeth it captiue: if not to giue conſent vnto it, or to accomplish the worke, yet doth it ſore vex him mightely thereunto. For albeit a Chriſtian man doe not fall into outward and groſſe ſinnes, as murther, adulterie, theft, and ſuch like: yet is he not free from impatiencie, murmuring, hating and blaſpheming of God: which ſinnes to reaſon and the carnall man, are altogither vnknowne. Theſe ſinnes conſtraine him, reaſon againſt his will, to deteſt the lawe: they compell him to flie from the preſence of God: they compell him to hate and blaſpheme God. For as carnall luſt is ſtrong in a young man,

How the Scripture defineth ſinne.

The tentation of the godly.

The tentation of euery age.

in a man of full age the desire and loue of glory, and in an old man couetousnes: euen so in a holy and a faithfull man impatiencie, murmuring, hatred, and blasphemie against God doe mightely preuaile. Examples hereof there are many in the Psalmes, in Iob, in Ieremie, and throughout the whole Scripture. Paule therefore describing and setting forth this spirituall warrefare, vseth very vehement words and fitte for the purpose, as of fighting, rebelling, holding and leading captiue. &c.

Paule describeth the spirituall warrefare of the godly, with very vehement and apt wordes.

Both these times then (of the law and the Gospell I meane) are in a Christian, as touching the affections and inward man. The tyme of the lawe is when the lawe exerciseth me, tormenteth me with heauines of hart, oppresseth me, bringeth me to the knowledge of sinne, and encreaseth the same. Here the law is in his true vse and perfect worke: which a Christian oftentymes feeleth as long as he liueth. So there was giuen vnto Paule a pricke in the flesh, that is, the Angell of Satan to buffet him. He would gladly haue felt euery moment the ioy of conscience, the laughter of the heart, and the sweete taste of eternall life. Againe, he would gladly haue bene deliuered from all trouble and anguish of spirite, and therefore he desired that this tentation might be taken from him. Notwithstanding this was not done, but the Lord said vnto him: My grace is sufficient for thee: For my power is made perfect through weakenes. This battaile doth euery Christian feele. To speake of my selfe, there are many howers in the which I chide and contend with God, and impatiently resist him. The wrath and iudgement of God displeaseth me: and againe, my impatiencie, my murmuring, and such like sinnes doe displease him. And this is the time of the law, vnder the which a Christian man continually liueth as touching the flesh. For the flesh lusteth continually against the spirite, and the spirite against the flesh: but in some more, and in some lesse.

2. Cor. 12. 7.

This is the spirituall laughter which Dauid speaketh of Psalme 126. saying: *Then shall our mouth be filled with laughter. &c.*

Galath. 5. 17.

The time of grace is when the heart is raised vp againe by the promise of the free mercy of God, and sayth: Why art thou heauy O my soule, and why doest thou trouble me? Doest thou see nothing but the law, sinne, terrour, heauines, desperation, death, hell and the deuill? Is there not also grace, remission of sinnes, righteousnes, consolation, ioy, peace, life, heauen, Christ and God? Trouble me no more, O my soule. What is the law, what is sinne, what are all euills in comparison of these thinges? Trust in God, who

The time of grace.

Psal. 42. 5. 11

who hath not spared his owne deare sonne, but hath giuen him to the death of the crosse for thy sinnes. This is then to be shut vp vnder the law after the flesh, not for euer, but till Christ be reuealed. Therefore when thou art beaten downe, tormented and afflicted by the law, then say: Lady lawe, Thou art not alone, neither art thou all thinges: but besides thee there are yet other things much greater and better then thou art, namely grace, faith, and blessing. This grace, this faith and this blessing doe not accuse me, terrifie me, condemne me: but they comfort me, they bid me trust in the Lord, and promise vnto me victorie and saluation in Christ. There is no cause therefore why I should despaire.

The true vse of the law is to shut vs vp till Christ be reuealed.

He that is skilfull in this arte and this cunning, may in deede be called a right Diuine. The fantasticall spirites and their disciples at this day, which continually bragge of the spirite, doe perswade them selues that they are very expert and cunning herein. But I and such as I am haue scarsely learned the first principles thereof. It is learned in deede, but so long as the flesh and sinne do endure, it can neuer be perfectly learned and as it should be. So then a Christian is diuided into two times. In that he is flesh, he is vnder the law: in that he is spirite he is vnder grace. Concupiscence, couetousnes, ambition and pride doe alwayes cleaue to the flesh: also ignorance, contempt of God, impatiencie, murmuring and grudging against God, because he hindereth and breaketh of our counsells, our deuises and enterprises, and because he speedely punisheth not such as are wicked, rebellious, and contemptuous persons. &c. Such maner of sinnes are rooted in the flesh of the faithful. Wherefore, if thou behold nothing but the flesh, thou shalt abide alwayes vnder the time of the law. But these dayes must be shortned, or else no flesh should be saued. The lawe must haue his tyme appointed, wherein it must haue his ende. The time of the law therefore is not perpetuall, but hath his ende, which ende is Iesus Christ. But the time of grace is eternall. For Christ being once dead, dyeth no more. He is eternall: therefore the time of grace is also eternall.

Who is a right diuine

A godly mã is partly vnder the law, and partly vnder grace.

The time of grace is eternal. Rom.6.9.

Such notable sentences in Paule, we may not lightly passe ouer, as the Papistes and Sectaries are wont to doe. For they containe wordes of life, which doe wonderfully comfort and confirme afflicted consciences: and they which know and vnderstand them well, can iudge of faith: they can discerne a true feare from a false

Feare may not alwaies continue, but feare ioyned with Faith must be alwayes in a Christian.

feare: they can iudge of all inward affections of the heart, and discerne all spirites. The feare of God is an holy & a precious thing, but it must not alwayes continue. In deede it ought to be alwayes in a Christian, because sinne is alwayes in him: but it must not be alone: for then is it the feare of Caine, Saule and Iudas, that is to say, a seruile and a desperate feare. * A Christian therefore must vanquish feare by faith in the word of grace. He must turne away his eyes from the time of the law, and looke vnto Christ and vnto Faith which is to be reuealed. Here beginneth feare to be sweete vnto vs, and maketh vs to delite in God. For if a man doe only behold the law and sinne, setting Faith aside, he shall neuer be able to put away feare, but shal at length fall to desperation.

*How feare must be vanquished.

Thus doth Paule very well distinguish the time of the law and grace. Let vs also learne rightly to distinguish the tyme of them both, not in wordes, but in the inward affection: which is a very hard matter. For albeit these two thinges are separate farre asunder, yet are they most nerely ioyned togither in one hart. Nothing is ioyned more nearely togither then feare and trust, then the law and the Gospell, then sinne and grace. For they are so vnited together, that the one is swallowed vp of the other. Wherefore there is no coniunction like vnto this.

Feare and Faith are separated farre asunder, and yet are ioyned togither in one heart.

At this place: Wherefore then serueth the lawe? Paule beganne to dispute of the lawe: also of the vse and the abuse thereof, taking occasion of that which before he had affirmed, that the Faithful doe obtaine righteousnes by grace onely and by the promise, and not by the lawe. Vpon that disputation rose this question: Wherefore then serueth the lawe? For reason hearing that righteousnes or the blessing is obtained by grace and by the promise, by and by inferreth: Then the law profiteth nothing. Wherefore the doctrine of the lawe must be diligently considered, that we may know what and how we ought to iudge thereof, lest that either we reiect the same altogither, as the fantasticall spirites doe (which in the peare, a thousand fiue hundred twenty and fiue, stirring vp the rusticall people to sedition, sayd, that the libertie of the Gospell giueth freedom to all men from all maner of lawes:) or else lest we should attribute the force of Iustification to the lawe. For both sortes doe offend against the lawe: the one on the right hand, which will be iustified by the lawe, and the other on the left hand which will be cleane deliuered from the law. We must therefore

A rehearsall of those thinges whereof he had spoken before.

Touching this sedition of the rusticall people, and the cause thereof, read Sleidan

ſore keepe the high way, ſo that we neither reiect the lawe, nor attribute more vnto it then we ought to doe.

That which I haue before ſo often repeted concerning both the vſes of the lawe, namely, the ciuill and the ſpirituall vſe, doe ſufficiently declare that the lawe is not geuen for the righteous: but (as Paule ſayth in an other place) for the vnrighteous and rebellious. Now, of the vnrighteous there are two ſortes, that is to ſay, they which are to be iuſtified, and they which are not to be iuſtified. They that are not to be iuſtified muſt be bridled by the ciuill vſe of the lawe: for they muſt be bounde with the bondes of the lawe, as ſauage and vntamed beaſtes are bounde with cordes and chaynes. This vſe of the law hath no ende: and of this Paule here ſpeaketh nothing. But they that are to be iuſtified, are exerciſed with this Spirituall vſe of the lawe for a time: for it doth not alwayes continue, as the ciuill vſe of the lawe doth: but it looketh to Faith which is to be reuealed, and when Chriſt commeth it ſhall haue his ende. Hereby we may plainly ſee that all the ſentences wherein Paule entreateth of the ſpirituall vſe of the lawe, muſt be vnderſtande of thoſe which are to be iuſtified, and not of thoſe which are iuſtified alreadie. For they which are iuſtified alreadie, in as much as they abide in Chriſt, are farre aboue all lawe. The lawe then muſt be layed vppon thoſe that are to be iuſtified, that they may be ſhutte vppe in the priſon thereof, vntill the righteouſnes of Faith come: Not that they attayne this righteouſnes through the lawe (for that were not to vſe the lawe rightly, but to abuſe it): but that when they are caſt downe and humbled by the lawe, they ſhoulde flie vnto Chriſt, who is the ende of the lawe to righteouſnes, to euerie one that beleueth.

There are two ſortes of the vnrighteous: one to be iuſtified, & an other not to be iuſtified.

Howe ſuch ſentences muſt be vnderſtand, wherein Paule handeleth the ſpirituall vſe of the law.

Rom.10.4.

Nowe, the abuſers of the lawe, are firſt all the Iuſticiaries and hypocrites which dreame that men are iuſtified by the lawe. For that vſe of the lawe doth not exerciſe & driue a man to Faith which is to be reuealed, but it maketh careles, and arrogant hypocrites, ſwelling and preſuming of the righteouſnes of the lawe, and hindreth the righteouſnes of Faith. Secondly, they abuſe the lawe which will vtterly exempt a Chriſtian man from the lawe, as the brainſicke Anabaptiſtes went about to doe: which was the occaſion that they raiſed vp that ſedition of the ruſticall people. Of this ſort there are very many alſo at this day which profeſſe the goſpel:

Who are abuſers of the law.

with vs: who being deliuered from the tyrannie of the Pope by the doctrine of the Gospell, do dreame that the Christian libertie is a dissolute and a carnall libertie to do what so euer they list. These (as Peter sayth) haue the libertie of the spirite as a cloke of malicioulnes, through which the name of God and the gospel of Christ is sclaundered euerie where, and therefore they shall once suffer worthie punishment for this their vngodlines. Thirdly, such doe also abuse the lawe, who feeling the terrours thereof, doe not vnderstande that such terrours ought no longer to continue, but vnto Christ. This abuse in them is the cause that they fall to desperation: as in the hypocrites it is the cause of arrogancie and presumption.

1. Pet. 2. 16.

The true vse of the lawe can not be esteemed as it is worthy.

Contrariwise, the true vse of the law can neuer be esteemed and magnified as it is worthy, namely, that when the conscience shutte vp vnder the lawe, dispaireth not, but being instructed by the wisedom of the holy Ghost, concludeth with it selfe after this sort: I am in deede shut vp as a prisoner vnder the lawe, but not for euer: yea this shutting vp shall turne to my great profite. How so? Because that I being thus shut vp, shall be driuen to sigh and seeke the hand of an helper. &c. After this maner the law is as an enforcer, which by compulsion bringeth the hungrie vnto Christ, that he may satisfie them with his good things. Wherfore the true office of the law is to shew vnto vs our sinnes, to make vs guilty, to humble vs, to kil vs, & to bring vs downe to hell, & finally to take from vs all helpe, all succour, all comfort: but yet altogether to this end, that we may be iustified, exalted, quickned to life, caried vp into heauen, and obtaine all good things. Therefore it doth not onely kil, but it killeth that we may liue.

The true office of the law.

Verse. 24. Wherefore the lawe was our Scholemaster to bring vs to Christ.

Here againe he ioyneth the lawe and the Gospell together, (which are separate so farre asunder) as touching the affections and inward man, when he sayeth: the lawe is a Scholemaster to Christ. This similitude also of the Scholemaster is worthy to be noted. Although a Scholemaster be verie profitable and necessarie to instruct and to bring vppe children, yet shewe me one childe or scholer which loueth his maister. What loue and obedience the Iewes shewed vnto their Moises, it appeareth in that euery howre (as

The similitude of the Scholemaster worthie to be noted.

(as the hiſtorie witneſſeth) they would with all their heartes haue ſtoned him to death. It is not poſſible therefore that the ſcholer ſhould loue his maſter. For how can he loue him which kepeth him in priſon, that is to ſay, which ſuffereth him not to doe that which gladly he would? And if he doe any thing againſt his commaundement, by and by he is rebuked and chaſtiſed, yea and is conſtrained moreouer to kiſſe the rodde when he is beaten. Is not this (I pray you) a goodly righteouſnes and obedience of the ſcholer, that he obeyeth his maiſter ſo ſeuerelie threatning and ſo charplie correcting him, and kiſſeth the rodde? But doth he this with a good will? As ſoone as his maſter hath turned his backe, he breaketh the rodde or caſteth it into the fire. And if he had any power ouer his maſter, he would not ſuffer him ſelfe to be beaten of him, but rather he would beat him. And yet notwithſtanding the ſcholemaſter is very neceſſary for the childe to inſtruct and to chaſtice him: otherwiſe the child, without this diſcipline, inſtruction, and good education, ſhould be vtterly loſt. *Exod. 17.4.*

The ſcholer can not loue his maſter.

The ſcholemaſter therefore is appointed for the child to teach him, to bring him vp, and to keepe him, as it were in priſon. But to what end, or how long? Is it to the ende, that this ſtreit and ſharpe dealing of the ſchoolemaſter ſhoulde alwayes continue? or that the child ſhould remaine in continuall bondage? Not ſo, but onely for a time, that this obedience, this priſon and correction might turne to the profit of the child, that when the time commeth, he might be his fathers heire. For it is not the fathers will, that his ſonne ſhoulde be alwayes ſubiect to the ſcholemaſter, and alwayes beaten with roddes: but that by this inſtruction & diſcipline he might be made able and meete to be his fathers ſucceſſour.

Why a Scholemaſter is appointed for a child.

Euen ſo the lawe (ſayeth Paule) is nothing elſe but a Scholemaſter: not for euer, but vntill it haue brought vs to Chriſt: as in other wordes he ſayed alſo before: The lawe was geuen for tranſgreſſions, vntill the bleſſed Seede ſhould come. Alſo, the Scripture hath ſhut all vnder ſinne. &c. Againe: we were kept vnder, and ſhut vp vnto faith which ſhould after be reuealed. Wherefore the law is not onely a Scholemaſter, but it is a Scholemaſter to bring vs vnto Chriſt. For what a Scholemaſter were he which would alwayes torment and beat the child, and teach him nothing at all? And yet ſuch Scholemaſters there were in time paſt, when Scholes were nothing elſe but a priſon and a very hell, the ſchole-

The law is a Scholemaſter to Chriſt.

What Scholemaſters there

were in times past.

masters cruell tyrannes and very butchers. The children were alwayes beaten, they learned with continuall paine and trauell, and yet few of them came to any proofe. The law is not such a Schole-master. For it doth not onely terrifie and torment (as the foolish Scholemaster beateth his scholers & teacheth them nothing): but with his roddes he driueth vs vnto Christ: like as a good Schole master instructeth and exerciseth his scholers in reading and writing, to the end they may come to the knowledge of good letters & other profitable thinges, that afterwardes they may haue a delite in doing of that, which before when they were constrained therunto, they did against their wills.

By this goodly similitude Paule sheweth what is the true vse of the law, namely, that it iustifieth not hypocrites, for they remaine without Christ in their presumption and securitie: and contrariwise that it leaueth not in death and damnation those that are of a contrite heart (so that they vse it as Paule teacheth), but driueth them vnto Christ. But they which in these terrours continue still in their weakenes, and doe not apprehend Christ by faith, doe fall at length into desperation. Paule therefore in this allegorie of the Scholemaster, most liuely expresseth the true vse of the lawe. For like as the Schoolemaster reproueth his scholers, greeueth them and maketh them heauie, and yet not to the ende that this bondage shoulde alwayes continue, but that it shoulde cease when the children are wel brought vppe and instructed accordingly, and that afterwards without any constraint of the Scholemaster they should cheerefully enioy their libertie and their fathers goodes: euen so they which are vexed and oppressed with the lawe, doe knowe that these terrours and vexations shall not alwayes continue, but that thereby they are prepared to come vnto Christ which is to be reuealed, and so to receaue the libertie of the spirite. &c.

The true vse of the lawe sette out in the allegory of the Scholemaster.

Verse.24. That we may be made righteous by Faith.

The law is not a Scholemaster to bring vs vnto an other lawgeuer which requireth good workes, but vnto Christ our Iustifier and Sauiour, that by Faith in him we might be iustified, and not by workes. But when a man feeleth the force and strength of the law, he doth not vnderstand nor beleue this. Therefore he sayth: I haue liued wickedly: for I haue transgressed all the commaundements

The law is not a Schole master to bring vs to an other lawgeuer, but to Christ.

ments of God, and therefore I am giltie of eternall death. If God would prolong my life certaine yeres, or at leſt certaine moneths, I would amend my life, and liue holily hereafter. Here, of the true vſe of the lawe he maketh an abuſe. Reaſon being ouertaken in theſe terrours and ſtreites, is bolde to promiſe vnto God the fulfilling of all the workes of the whole lawe. And hereof came ſo many ſectes and ſwarmes of Monkes and religious hypocrites, ſo many ceremonies and ſo many workes, deuiſed to deſerue grace and remiſſion of ſinnes. And they which deuiſed theſe thinges, thought that the lawe was a Scholemaiſter to lead them, not vnto Chriſt, but to a new law, or vnto Chriſt as a lawgeuer, and not as one that hath abolished the law.

Of the true vſe of the law, to make an abuſe.

But the true vſe of the lawe is to teach me that I am brought to the knowledge of my ſinne and humbled, that ſo I may come vnto Chriſt and may be iuſtified by Faith. But Faith is neither lawe nor worke, but an aſſured confidence which apprehendeth Chriſt, who is the end of the law. Rom. 10. And howe? Not that he hath abolished the old law and geuen a new: or that he is a iudge which muſt be pacified by workes, as the Papiſtes haue taught: but he is the ende of the lawe to all thoſe that beleue: that is to ſay, euery one that beleueth in him is righteous, and the lawe ſhall neuer accuſe him. The lawe then is good, holy and iuſt, ſo that a man vſe it as he ſhould doe. Nowe, they that abuſe the lawe, are firſt the hypocrites which attribute vnto the lawe a power to iuſtifie: and ſecondly they which doe diſpaire, not knowing that the lawe is a Scholemaiſter to lead men vnto Chriſt: that is to ſay, that the law humbleth them not to their deſtruction, but to their ſaluation: For God woundeth that he may heale againe: he killeth that he may quicken againe.

The true vſe of the lawe.

Nowe, Paule (as before I haue ſayd) ſpeaketh of thoſe that are to be iuſtified, and not of thoſe which are iuſtified alreadie. Therefore when thou goeſt about to reaſon as concerning the lawe, thou muſt take the matter of the lawe, or that whereupon the lawe worketh, namely the ſinner and the wicked perſon, whom the lawe iuſtifieth not, but ſetteth ſinne before his eyes, caſteth him down, and bringeth him to the knowledge of him ſelfe: it ſheweth vnto him hel, the wrath and the iudgement of God. This is in deede the proper office of the law. Then followeth the vſe of this office: to wit, that the ſinner may knowe that the lawe doth not reueale vnto him

The proper office of the lawe, and the vſe of it.

the office thereof.

his sinne and thus humbleth him, to the ende he shoulde despaire: but that by this accusing and hyding it may driue him vnto Christ the Sauiour and comforter. When this is done, he is no longer vnder the Scholemaster. And this vse is verie necessarie. For seeing the whole worlde is ouerwhelmed with sinne, it hath neede of this ministerie of the law, that sinne may be reuealed: otherwise no man should euer attaine to righteousnes, as before we haue largely declared. But what worketh the lawe in them which are already iustified by Christ? Paule aunswereth by these wordes: which are as it were an addition to that which goeth before.

Verse.25. But after that Faith is come, we are no longer vnder the Scholemaster.

When Faith is come, we are not any lōger vnder the lawe.

That is to say: we are free from the lawe, from the prison, and from our Scholemaster: for when Faith is reuealed, the lawe terrifieth and tormenteth vs no more. Paule here speaketh of Faith as it was preached and published vnto the worlde by Christ in the time before appointed. For Christ taking vpon him our flesh, came once into the worlde: he abolished the lawe with all his effectes, and deliuered from eternall death all those which receaue his benefit by Faith. If therefore ye looke vnto Christ and that which he hath done, there is nowe no lawe. For he comming in the time appointed, tooke away the lawe. Nowe, since the lawe is gone, we are not kept vnder the tyrannie thereof any more: but we liue in ioy and safetie vnder Christ, who nowe sweetely raigneth in vs by his spirite. Nowe, where the Lord raigneth, there is libertie. Wherefore, if we could perfectly apprehend Christ which hath abolished the lawe by his death, and hath reconciled vs vnto his father, that Scholemaster should haue no power ouer vs at all. But the lawe of the members rebelling against the lawe of the minde, letteth vs that we can not perfectly lay holde vppon Christ. The lacke therfore is not in Christ, but in vs, which haue not yet put of this flesh, to the which sinne continuallie cleaueth as long as we liue. Wherefore, as touching our selues, we are partly free from the lawe, and partly vnder the law. According to the spirite, we serue with Paule the lawe of God: but according to the flesh the lawe of sinne. Rom.7.

Hereof it followeth, that as touching the conscience we are fully deliuered from the law, and therefore that Scholemaster must not rule

rule in it, that is, he muſt not afflict it with his terrours, threatninges and captiuitie. And albeit it goe about ſo to doe neuer ſo much, yet is not the conſcience moued therewith. For it hath Chriſt crucified before her eyes, who hath remoued all the offices of the law out of the conſcience: putting out the handwriting of ordinaunces that was againſt vs. &c. Coloſſ. 2. Therefore, euen as a virgine knoweth no man: ſo the conſcience muſt not onely be ignorant of the law, but alſo it muſt be vtterly dead vnto the law, & the law likewiſe vnto the conſcience. This is not done by any workes, or by the righteouſnes of the law, but by faith which apprehendeth and layeth hold vpon Chriſt. Notwithſtanding ſinne cleaueth ſtill in the fleſh as touching the effect thereof, which oftentimes accuſeth and troubleth the conſcience. So long then as the fleſhe doth remaine, ſo long this Scholemaſter the lawe doth alſo remaine, which many times terrifieth the conſcience, and maketh it heauie by reuealing of ſinne and threatning of death. Yet is it raiſed vp againe by ỹ daily comming of Chriſt: who as he came once into the world in the time before appointed, to redeeme vs from the hard & ſharpe ſeruitude of our Scholemaſter: euen ſo he commeth dayly vnto vs ſpiritually, to the ende that we may encreaſe in faith and in the knowledge of him, that ỹ conſcience may apprehend him more fully and perfectly from day to day, and that the lawe of the fleſhe & of ſinne, with the terrour of death and all euills that the law bringeth with it, may daily be diminiſhed in vs more and more. As long then as we liue in the fleſh, which is not without ſinne, the lawe oftentimes returneth and doth his office, in one more and in an other leſſe, as their faith is ſtrong or weake, and yet not to their deſtruction, but to their ſaluation. For this is the exerciſe of the lawe in the Saincts, namely the continual mortification of the fleſh, of reaſon, and of our owne ſtrength, & the daily renewing of our inward man, as it is ſayd in the 2. Cor. 4.

By Faith in Chriſt we are dead to the law.

Chriſt commeth dayly vnto vs ſpiritually.

We receaue then the firſt frutes of the ſpirite: the leuen is hid in the maſſe of the dough: but all the dough is not yet leuened: no it is yet but onely begunne to be leuened. If I behold the leuen, I ſee nothing elſe but pure leuen. But if I beholde the whole maſſe, I ſee that it is not all pure leuen: That is to ſay, If I beholde Chriſt, I am altogether pure and holy, knowing nothing at all of the lawe: for Chriſt is my leuen. But if I beholde myne owne fleſh, I feele in my ſelfe couetouſnes, luſt, anger, pride, and arro-

A ſimilitude of the leuē.

The faithful are holy, & yet ſinners.

gancie: also the feare of death, heauines, hatred, murmuring, and impatiencie against God. The more these sinnes are in me, the more is Christ absent from me: or if he be present, he is felt but a litle. Here haue we need of a Schoolemaster to exercise and vexe this strong Asse the flesh, that by this exercise sinnes may be diminished and a way prepared vnto Christ. For as Christ came once corporally at the time appointed, abolished the whole lawe, vanquished sinne, destroyed death and hell: euen so he commeth spiritually without ceassing, and dayly quencheth & killeth these sinnes in vs.

The spirituall comming of Christ.

This I say, that thou mayest be able to aunswere, if any shall thus obiecte: Christ came into the worlde, and at once tooke awaye all our sinnes, and clensed vs by his bloude: what need we then to heare the Gospell, or to receaue the Sacramentes? True it is that in as much as thou beholdest Christ, the lawe and sinne are quite abolished. But Christ is not yet come vnto thee: or if he be come, yet notwithstanding there are remnantes of sinne in thee: thou art not yet throughly leuened. For where concupiscence, heauines of spirite, & feare of death is, there is yet also the law and sinne. Christ is not yet throughly come: but when he commeth in deede, he driueth away feare and heauines, and bringeth peace and quietnes of conscience. So farre forth then as I doe apprehende Christ by Faith, so much is the lawe abolished vnto me. But my flesh, the worlde, and the Deuill doe hinder Faith in me, that it can not be perfect. Right gladly I would that that litle light of Faith which is in my heart, were spread throughout all my body and all the members thereof: but it is not done: it is not by and by spread, but onely beginneth to be spread. In the meane season this is our consolation, that we hauing the first frutes of the spirite, doe now begin to be leuened. But we shall be throughly leuened when this body of sinne is dissolued, & we shal rise new creatures wholy, together with Christ.

Howe farre forth the lawe is abolished.

The consolation of the godly.

Albeit then that Christ be one and the same yesterday, to day, and shall be for euer, and albeit that all the faithfull which were before Christ had the Gospell and Faith: yet notwithstanding Christ came once in the time before determined. Faith also came once when the Apostles preached and published the Gospell throughout the worlde. Moreouer, Christ commeth also spiritually euerie day. Faith likewise commeth daily by the word of the Gospell.

Heb.13.8.

Now,

Now, when Faith is come, the Scholemaster is constrained to giue place with his heauy and grieuous office. Christ cometh also spiritually when we still more and more doe know and vnderstand those things which by him are giuen vnto vs, and encrease in grace and in the knowledge of him. *2. Pet. 3.* When faith is come, the law giueth place.

Verse. 26. For ye are all the sonnes of God by Faith in Christ Iesus.

Paule, as a true and an excellent teacher of faith, hath alwayes these words in his mouth, By Faith, In Faith, Of Faith, which is in Christ Iesus. He sayth not: ye are the children of God because ye are circumcised, because ye haue heard the lawe and haue done the workes thereof (as the Iewes doe imagine, and the false Apostles teach:) but by Faith in Iesus Christ. The law then maketh vs not the children of God, and much lesse mens traditions. It can not beget vs into a new nature or a new birth: but it setteth before vs that olde birth whereby we were borne to the kingdom of the deuill, and so it prepareth vs to a new birth which is by Faith in Iesus Christ, and not by the law, as Paule plainly witnesseth: For ye are all the sonnes of God by Faith. &c. As if he sayd: Albeit ye be tormented, humbled, and killed by the law, yet hath not the law made you righteous, or made you the children of God: This is the worke of Faith alone. What Faith? Faith in Christ. Faith therefore in Christ maketh vs the children of God, and not the lawe. The same thing witnesseth also Iohn in the 1. chapter. He gaue power to as many as beleued in him, to be the children of God. What tongue either of men or Angels can sufficiently extoll and magnifie the great mercie of God towards vs, that we which are miserable sinners and by nature the children of wrath, should be called to this grace and glory, to be made the children & heires of God, fellowheires with the sonne of God, and Lordes ouer heauen and earth, and that by the onely meanes of our Faith which is in Christ Iesu. Paule an excellent teacher of faith. *Iohn 1. 12. Rom. 8. 16. 17*

Verse. 27. For all ye that are baptised into Christ, haue put on Christ.

To put on Christ is taken two maner of wayes, according to the law, and according to the Gospell. According to the law, as it is sayd in the 13. chapt. to the Romaines: Put ye on the Lord Ie-

ſus Chriſt: that is, follow the example and vertues of Chriſt. Doe that which he did, and ſuffer that which he ſuffered. And in the 1. *Pet.2.* Chriſt hath ſuffered for vs, leauing vs an example that we ſhould follow his ſteppes. Now, we ſee in Chriſt a ſingular patience, an inestimable mildnes and loue, and a wonderfull modeſtie in all thinges. This goodly apparell we muſt put on, that is to ſay, follow theſe vertues.

To put on Chriſt according to the Goſpell.

But the putting on of Chriſt according to the Goſpell, conſiſteth not in imitation, but in a new birth and a new creation: that is to ſay, in putting on Chriſtes innocencie, his righteouſnes, his wiſedom, his power, his ſauing health, his life and his ſpirite. We are clothed with the lether coate of Adam, which is a mortall garment, and a garment of ſinne: that is to ſay, we are all ſubiect vnto ſinne, all ſold vnder ſinne, There is in vs horrible blindnes, ignorance, contempt and hatred of God: moreouer, euill concupiſcenſe, vncleanes, couetouſnes &c. This garment, that is to ſay, this corrupt & ſinnefull nature we receaued from Adam: which Paule is wont to call the olde man. This olde man muſt be put of with al his workes. *Epheſ.4. Coloſſ.1.* that of the children of Adam we may be made the children of God. This is not done by chaunging of a garment, or by any lawes or workes, but by a new birth, and by the renewing of the inward man, which is done in baptiſme, as Paule ſayth: All ye that are baptiſed, haue put on Chriſt. Alſo: According to his mercy hath he ſaued vs by the waſhing of the new birth, and the renewing of the holy Ghoſt. *Tit.3.* For beſides that they which are baptiſed, are regenerate and renewed by the holy Ghoſt to a heauenly righteouſnes & to eternall life, there riſeth in them alſo a new light and a new flame: there riſe in them new and holy affections, as the feare of God, true Faith and aſſured hope. &c. There beginneth in them alſo a new will. And this is to put on Chriſt truely and according to the Goſpell.

The lether coate of Adam.

How the olde man muſt be put of.

Therefore the righteouſnes of the lawe or of our owne workes is not giuen vnto vs in baptiſme: but Chriſt him ſelfe is our garment. Now Chriſt is no law, no lawgiuer, no worke: but a diuine and an inestimable gift, whome God hath giuen vnto vs that he might be our Iuſtifier, our Sauiour and our redemer. Wherfore, to be apparelled with Chriſt according to the Goſpell, is not to be apparelled with the law or with workes: but with an incomparable gift: that is to ſay, with remiſſion of ſinnes, righteouſnes,

In baptiſme we put on Chriſt.

peace,

peace, consolation, ioy of spirite, saluation, life, & Christ him selfe.

This is diligently to be noted because of the fond and fantastical spirites, which goe about to deface the maiestie of baptisme, and speake wickedly of it. Paule contrariwise commendeth and setteth it forth with honorable titles, calling it the washing of the new birth: the renewing of the holy Ghost. *Tit. 3.* And here also he sayth, that all they which are baptised, haue put on Christ. As if he sayd: Ye are caried out of the lawe into a new birth, which is wrought in baptisme. Therefore ye are not now any longer vnder the law, but ye are clothed with a new garment: to wit, with the righteousnes of Christ. Wherefore baptisme is a thing of great force and efficacie. Now, when we are apparelled with Christ, as with the robe of our righteousnes and saluation, then we must put on Christ also as the apparell of imitation and example. These thinges I haue handled more largely in an other place, therefore I here briefly passe them ouer.

The Anabaptists deface the maiestie of baptisme.

Verse. 28. There is neither Iewe nor Grecian, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Iesus.

Here might be added moreouer many moe names of persons and offices which are ordained of God, as these: There is neither Magistrate nor subiect, neither teacher nor hearer, neither schole-maister nor scholer, neither maister nor seruaunt, neither mistres nor maid &c. for in Christ Iesu all states, yea euen such as are ordained of God, are nothing. In dede the male, the female, the bond, the free, the Iew, the Gentile, the Prince, the subiect are the good creatures of God: but in Christ, that is, in the matter of saluation they are nothing, with all their wisedom, righteousnes, religion, and power.

There is neither Iew nor Grecian &c.

Wherefore, with these wordes: There is neither Iew. &c. Paule mightely aboliſheth the law. For here, that is, when a man is renewed by baptisme, and hath put on Christ, there is neither Iewe nor Grecian. &c. The Apostle speaketh not here of the Iewe according to his nature and substance: but he calleth him a Iewe which is the disciple of Moises, is subiect to the lawe, is circumcised, and with al his endeuour kepeth the ceremonies commaunded in the lawe. Where Christ is put on (sayth he,) there is neyther Iewe, nor circumcision, nor ceremonie of the lawe any more: for

Christ hath taken away the law.

Christ hath abolished all the lawes of Moises that euer were. Wherefore the * conscience beleuing in Christ, must be so surely perswaded that the lawe is abolished, with all his terrours and threatnings, that it should be vtterly ignorant whether there were euer any Moises, any law, or any Iew. For Christ and Moises can in no wise agree. Moises came with the lawe, with many workes and with many ceremonies: but Christ came without any lawe, without any exacting of workes, giuing grace and righteousnes, &c. For the law was giuen by Moises, but grace and truth came by Iesus Christ.

* The beleuing conscience knoweth no law.

Ioh. 1. 17.

The wisedom and righteousnes of the Gentiles reiected.

Moreouer, when he sayth: Nor Grecian, he also reiecteth and condemneth the wisedom and righteousnes of the Gentiles. For among the Gentiles there were many notable men, as Xenophon, Themistocles, Marcus Fabius, Attilius Regulus, Cicero, Pomponius Atticus and many other, which being endued with singular vertues, gouerned common weales excellently, and did many worthy actes for the preseruation thereof: and yet all these were nothing before God, with their wisedom, their power, their notable actes, their excellent vertues, lawes, religions and ceremonies: For we must not thinke that the Gentiles did contemne all honesty and religion. Yea all nations of all ages dispersed throughout the world had their lawes, religions, and ceremonies, without the which it is not possible that mankind should be gouerned. All righteousnes therefore concerning either the gouernment of families, or common weales, or diuine matters (as was the righteousnes of the law) with all the obedience, execution and holines thereof, be it neuer so perfect, is nothing worth before God. What then? The garment of Christ which we put on in baptisme.

The Gentiles in all ages had their lawes, religions and ceremonies.

So, if the seruaunt doe his duetie, obey his maister, serue in his vocation neuer so diligently and faithfully: if he that is at libertie be in authoritie and gouerne the common wealth, or guide his owne familie honestly and with praise: if the man doe that pertaineth to the man in marying a wife, in gouerning his familie, in obeying the Magistrate, in behauing himselfe decently towards all men: if the woman liue chastely, obey her husband, see well to her household, bring vp her children godly (which are in deede excellent giftes and holy workes,) yet are all these nothing in comparison of that righteousnes which is before God. To be briefe, all the lawes, ceremonies, religions, righteousnes and workes in the

whole

whole world, yea of the Iewes them selues, which were the first that had the kingdom and priesthood ordained and appoynted of God, with their holy lawes, religions, ceremonies, and worshippings, al these (I say) take not away sinne, deliuer not from death, nor purchase life.

Therefore your false Apostles doe subtelly seduce you (O ye Galathians) when they teach you that the law is necessary to salnation: and by this meanes they spoyle you of that excellent glory of your new birth and your adoption, and call you backe to your olde birth and to the most miserable seruitude of the lawe, making you of the free children of God, bond children of the lawe, whiles they will haue a difference of persons according to the lawe. In deede there is a difference of persons in the lawe and in the world, and there it ought be, but not before God. * All haue sinned, & are destitute of the glory of God. Let the Iewes therefore, the Gentiles, and the whole world keepe silence in the presence of God. God hath in deede many ordinaunces, lawes, degrees and kindes of life, but all these helpe nothing to deserue grace, and to obtaine eternall life. So many as are iustified therefore, are iustified, not by the obseruation of mans lawe or Gods lawe, but by Christ alone, who hath abolished all lawes. Him alone doth the Gospell set forth vnto vs for a pacifier of Gods wrath by the sheeding of his owne bloud, and a Sauiour: And without Faith in him, neither shall the Iewe be saued by the law, nor the Monke by his order, nor the Grecian by his wisedom, nor the Magistrate or Maister by his vpright gouernment, nor the seruaunt by his obedience.

In the world there is a difference of persons, but not before God. * *Rom.3.23.*

The Gospel setteth forth Christ vnto vs.

Verse 28. For ye are all one in Christ Iesu.

These are excellent words. In the world and according to the flesh there is a great difference and inequalitie of persons, and the same must be diligently obserued. For if the woman would be the man, if the sonne would be the father, the seruaunt would be the maister, the subiect would be the Magistrate, there should be nothing else but a confusion of all states and of all things. Contrariwise, in Christ there is no lawe, no difference of persons, there is neither Iew nor Grecian, but all are one. For there is but one body, one spirite, one hope of vocation: there is but one Gospell, one Faith, one Baptisme, one God & Father of all, one Christ & Lord

There is a difference and an inequalitie of persons in the world.

Ephes.4.4.

of all. We haue the same Christ, I, thou and all the faithful, which Peter, Paule, and all the Sainctes had. Here therefore the conscience knoweth nothing of the law, but hath Christ onely before her eyes. Therefore Paule is alwayes wont to adde this clause: In Christ Iesu. Who, if he be taken out of our sight, then cometh anguish and terrour.

In Christ Iesu.

The Popish Scholediuines doe dreame that Faith is a qualitie cleauing in the hart, without Christ. This is a deuelish errour, But Christ should be so set forth, that thou shouldest see nothing besides him, and shouldest thinke that nothing can be more neare vnto thee, or more presently within thy heart then he is. For he sitteth not idely in heauen: but is present with vs, working and liuing in vs, as he sayth before in the 2. chapter. I liue: yet not I, but Christ liueth in me. And here likewise: Ye haue put on Christ. Faith therefore is a certaine stedfast beholding, which looketh vpon nothing else but Christ the conquerour of sinne and death, and the giuer of righteousnes, saluation and eternall life. This is the cause that Paule nameth and setteth forth Iesus Christ so often in his Epistles, yea almost in euery verse. But he setteth him forth by the Word: for otherwise he can not be comprehended then by the Word.

The opinion of the Scholediuines concerning Faith.

Faith.

Why Paule maketh mẽtion of Christ so often in his Epistles.

This was notably and liuely represented by the brasen serpent, which is a figure of Christ. Moises commaunded the Iewes which were stong of Serpents in the desert, to doe nothing else but stedfastly behold the brasen Serpent, and not to turne away their eies. They that did so, were healed onely by that stedfast and constant beholding of the Serpent. But contrariwise, they dyed which obeyed not the commaundement of Moises, but looked vpon their woundes, and not vpon the Serpent. So if I would finde comfort when my conscience is afflicted, or when I am at the poynt of death, I must doe nothing but apprehend Christ by faith, and say: I beleue in Iesus Christ the sonne of God, who suffered, was crucified, and dyed for me, &c: in whose woundes and in whose death I see my sinne, and in his resurrection victorie ouer sinne, death, and the deuill, also righteousnes and eternall life. Besides him I see nothing, I heare nothing. This is true faith cõcerning Christ, and in Christ. Whereby we are made members of his body, flesh of his flesh, and bone of his bones. In him therefore we liue, we moue, and we haue our being. Christ & our faith must be throughly

The brasen Serpent a figure of Christ.

Num.21.6. 7.8.

True Faith in Christ.

Ephes.5.30. Act.17.28.

Christ and our Faith

ly ioyned togither. We must be in heauen, and Christ must liue and worke in vs. Now, he liueth and worketh in vs, not by speculation and naked knowledge, but in deede and by a true and a substantiall presence. must be thoroughly ioyned togither

Verse.29. And if ye be Christes, then are ye Abrahams Seede, and heires by promise.

That is to say: If ye beleue and be baptised into Christ, if ye beleue (I say) that he is that promised Seede of Abraham which brought the blessing to all the Gentiles, then are ye the children of Abraham, not by nature, but by adoption. For the Scripture attributeth vnto him, not onely the children of the flesh, but also of adoption and of the promise, and foreshewеth that they shal receaue the inheritance, and the other shal be cast out of the house. So Paul in few words translateth the whole glory of *Libanus*, that is to say, of the nation of the Iewes, vnto the desert, that is, vnto the Gentiles. And this place comprehendeth a singular consolation: to wit, that the Gentiles are the children of Abraham, & consequently the people of God. But they are the children of Abraham, not by carnall generation, but by the promise. The kingdom of heauen then, life, and the eternall inheritance belongeth to the Gentiles. And this the Scripture signified long before when it sayth: I haue made thee a Father of many nations. Againe: In thy seede shall all nations be blessed. Now therefore, because we which are Gentiles doe beleue, and by Faith doe receaue the blessing promised to Abraham and exhibited by Christ, therefore the Scripture calleth vs the children and heires of Abraham, not after the flesh, but after the promise. So that promise: In thy Seede, &c. belongeth also to all the Gentiles, and according to this promise Christ is become ours. The Gentiles that beleue, are the Seede of Abraham. The Gentiles are the children of Abraham & the people of God. *Genes.17.5.* *Genes.22.18.*

In deede the promise was made onely to the Iewes, and not to vs that are Gentiles. *Psa.147.* He sheweth his word vnto Iacob, &c. He hath not dealt so with euery nation, &c. Notwithstanding, that which was promised commeth vnto vs by faith, by the which onely we apprehend the promise of God. Albeit then that the promise be not made vnto vs, yet is it made as touching vs and for vs: for we are named in the promise: In thy seede shall all nations be blessed. For the promise sheweth plainely that Abraham should be the father, not only of the Iewish nation, but of ma- The promise made to the Iewes and not to the Gentiles The Gentiles are named in the promise.

ny nations, and that he should be the heire, not of one kingdome, but of all the world. *Rom.4.* So the glory of the whole kingdom of Christ is translated vnto vs. Wherefore all lawes are vtterly abolished in the heart and conscience of a Christian: notwithstanding they remaine without still in the flesh. And hereof we haue spoken largely before.

The fourth Chapter.

Verse.1. This I say, that the heire as long as he is a child, differeth nothing from a seruant, though he be Lord of all.

Verse.2. But is vnder tutours and gouernours, vntill the tyme appoynted of the Father.

The argument where with Paule fortifieth his matter.

YE see with what vehement affection Paule goeth about to call backe the Galathians, and what stronge arguments he vseth in debating the matter, gathering similitudes of experience, of the example of Abraham, of the testimonies of the Scripture, and of the tyme, so that often tymes he seemeth to renew the whole matter againe. For before, he had in a maner, finished the disputation concerning iustification, concluding that a man is iustified before God by faith onely and alone. But because he calleth also to remembrance this politicall example of the litle heire, he bringeth the same also for the confirmation of his matter. Thus trying euery way, he lyeth in waite with a certaine holy subtilitie to take the Galathians vnwares. For the ignorant people are sooner perswaded with similitudes and examples, then with deepe and subtile disputations. They will rather behold an image well painted, then a booke well written. Paule therefore now, after that he hath brought the similitude of a mans testament, of the prison, of the Scholemaister, vseth also this similitude of an heire (which is familiar and well knowne to all men) to moue and to perswade them. And surely it is a very profitable thing to be furnished with similitudes and examples: which not onely Paule, but also the Prophets, and Christ him selfe also did often vse.

Christ and the Apostles vsed examples and similitudes.

Ye

Ye ſee (ſayeth he) that it is ordained by the ciuill lawes, that an heire, albeit he be the Lord of all his fathers goodes, differeth not from a ſeruaunt. In deede he hath an aſſured hope of ꝑ inheritance: but before he come to his yeares, his tutours hold him in ſubiection, like as the Scholemaſter doth the Scholer. They commit not vnto him the ordering of his owne goodes, but conſtraine him to ſerue, ſo that he is kept and maintained with his owne goodes like a ſeruaunt. Therefore ſo long as this bondage endureth, that is, ſo long as he is vnder tutours and gouernours, he differeth nothing from a ſeruaunt. And this ſubiection and ſeruitude is very profitable for him: for otherwiſe through folly he would ſone waſt all his goodes. This captiuitie endureth not alwayes, but hath a certayne tyme limited and appoynted by the father wherein it muſt ende.

A yōg heire differeth nothing frō a ſeruant.

Verſe.3. So alſo we as long as we were children, were in bondage vnder the rudiments of the world.

In like maner when we were litle children we were heires, hauing the promiſe of the inheritaunce to come, which ſhould be geuen vnto vs by the ſeede of Abraham, that is to ſay, by Chriſt, in whom all nations ſhould be bleſſed. But becauſe the fulnes of time was not yet come, Moiſes our tutour, gouernour and ſcholemaſter came, holding vs in captiuitie with our handes bounde, ſo that we could beare no rule, nor poſſeſſe our inheritance. In the meane time notwithſtanding, like as an heire is nouriſhed and maintained in hope of libertie to come: euen ſo Moiſes did nouriſhe vs with the hope of the promiſe to be reuealed in the time appoynted: to wit, when Chriſt ſhould come, who by his comming ſhould put an ende to the time of the law, and begin the time of grace.

In the time of the lawe we were vnder Moiſes as vnder a tutour.

Nowe the time of the lawe endeth two maner of wayes: Firſt (as I ſayed) by the comming of Chriſt in the fleſh at the time appoynted of his father. But when the fulnes of time was come, God ſent forth his ſonne, made of a woman and made vnder the lawe, that he might redeeme them which were vnder the lawe. &c. He entred into the holy ſanctuarie once through his bloud, & obtained eternall redemption for vs. Moreouer, ꝑ ſame Chriſt who came once in the time appoynted, commeth alſo vnto vs daily and hourely in ſpirite. In deede once with his owne bloud he redemed and ſanctified all: but becauſe we are not yet perfectly pure.

The time of the lawe is finished. *Galat. 4.4.5.*

Heb.9.12.

The cōming of Chriſt vnto vs in ſpirit. *Heb.10.14.*

Galat.5.17. (for the remnauntes of ſinne doe yet cleaue in our fleſh, which ſtri-
ueth againſt the ſpirite) therefore daily he commeth vnto vs ſpiri-
tually and continually more and more accompliſheth the appoyn-
ted time of his father, abrogating and aboliſhing the lawe.

So he came alſo in ſpirite to the fathers of the olde Teſtament
before he appeared in the fleſhe. They had Chriſt in ſpirite. They
The fathers of the olde Teſtament were ſaued by faith in Chriſt euen as we are. beleued in Chriſt which ſhould be reuealed, as we beleue in Chriſt
which is nowe reuealed, and were ſaued by him as we are, accor-
ding to that ſaying: Ieſus Chriſt is one yeſterday, and to day, and
ſhall be the ſame for euer. Yeſterday, before the time of his com-
ming in the fleſhe. To day, when he was reuealed in the time be-
fore appoynted. Nowe and for euer he is one and the ſame Chriſt
for euen by him onely and alone all the faithfull which either haue
bene, be, or ſhall be, are deliuered from the lawe, iuſtified and
ſaued.

In like manner we alſo (ſayeth he) when we were children, ſer-
ued vnder the rudiments of the world, that is to ſay, the law had
dominion ouer vs, oppreſſed vs and kept vs in a ſtreit bondage, as
The politike vſe of the law. ſeruauntes and captiues. For firſt it reſtrained carnall and rebelli-
ous perſons that they ſhould not runne headlong into all kindes of
vice. For the lawe threatneth puniſhment to tranſgreſſours, which
if they feared not, there is no miſchiefe which they would not com-
mit: and ouer thoſe whom the lawe ſo bridleth, it ruleth and raig-
The ſpirituall vſe of the law. neth. Againe, it did accuſe vs, terrifie vs, kill vs, and condemne vs
ſpiritually and before God: and this was the principall dominion
that the lawe had ouer vs. Therefore like as an heire is ſubiect vn-
to his tutours, is beaten, and is compelled to obey their lawes and
diligently to execute their commaundementes: euen ſo mens con-
ſciences, before Chriſt come, are oppreſſed with the ſharpe ſerui-
tude of the lawe: that is to ſay, they are accuſed, terrified, and con-
demned of the lawe. But this dominion, or rather this tyrannie of
the lawe is not continuall, but muſt onely endure vntill the time of
grace. Therefore the office of the lawe is to reproue and to en-
creaſe ſinnes, but to bring righteouſnes: to kill, but to bring life,
Galat.3.10. For the lawe is a Scholemaſter vnto Chriſt. Like as therefore the
tutours doe handle the heire being yet a child, ſtreitly and hardly,
rule him and commaunde him as a ſeruaunt, and he againe is con-
ſtrained to be ſubiect vnto them: euen ſo the law accuſeth vs, hum-
bleth vs, and bringeth vs into bondage, that we may be the ſer-

uaunts

nauntes of sinne, death, and of the wrath of God, which is in deede a most miserable kinde of bondage. But as the power of the tutours, and the subiection and bondage of the litle heire is not continuall, but onely endureth vnto the time appointed of the Father, which being ended, he needeth not to be gouerned by his tutours, nor remaineth vnder their subiection any more, but with libertie enioyeth the inheritance: euen so the lawe hath dominion ouer vs, and we are constrained to be seruauntes and captiues vnder his gouernment, but not for euer. For this clause which foloweth must be added: vntill the time appoynted of the Father. For Christ which was promised, came and redeemed vs which were oppressed with the tyrannie of the law.

To whom Christ commeth, & to whom he cõmeth not. *Heb.4.16. Galat.3.13.*

Contrariwise, the comming of Christ profiteth not the carlesse hypocrites, the wicked contemners of God, nor the desperate which thinke that nothing else remaineth but the terrours of the lawe which they feele. His comming onely profiteth those which are tormented and terrified with the law for a time: that is to say, such as dispaire not in those great and inward terrours which the lawe stirreth vp, but with a sure trust come vnto Christ the throne of grace, which hath redemed them from the curse of the lawe, being made a curse for them, and so obtaine mercy and finde grace.

There is a certaine vehemencie therefore in this word, we did serue. As if he woulde say: our conscience was subiect to the law, which holding vs as bondslaues and captiues, like as a tyran holdeth his prisoners, whipped vs, and with all his power exercised his tyrannie vppon vs: that is to say, it brought vnto vs a terrour & an heauines of spirite, it made vs to tremble & ready to dispaire, threatning vnto vs euerlasting death & damnation. This spirituall bondage and slauerie of the lawe, is most sharpe and bitter (and yet as I haue sayd), it is not continuall, but endureth so long as we are children: that is, so long as Christ is absent. Whilest he is absent we are seruaunts shut vnder the law, destitute of grace, Faith, and all the giftes of the holy Ghost.

The spirituall slauerie of the law is most sharpe and bitter.

Verse.3. Vnder the elements or rudiments of the world.

Some haue thought that Paule speaketh here of those corporall elements, the fire, the aire, the water & the earth. But Paule hath his peculiar maner of speech, and he speaketh here euen of the law of God, which he calleth the elements or rudiments of the world:

Paules maner of speaking.

And his wordes seeme to be very heretical. So he is wont in other places also to diminish and to abase the auctoritie of the lawe very much when he calleth it the letter that killeth, the ministerie of death and damnation, and the power of sinne. And these most odious names, which shewe plainly the power and vse of the lawe, he chooseth of purpose, to admonishe vs that in the terrours of sinne, wrath, and the iudgement of God, we trust not to our owne righteousnes, or to the righteousnes of the lawe, seeing that the lawe in his principall vse, can doe nothing else but accuse our consciences, encrease sinne, threaten death and eternall damnation. Wherefore this diminishing and abasing of the lawe, must be applied to the conflict of conscience, and not to the ciuill life, nor to secure & careless mindes.

1.Cor.3.6.7.9.

1.Cor.15.57.

Wherefore Paule abaseth the law

The elements of the world.

He calleth therefore the lawe, the elements of the world, that is to say, the outward lawes & traditions written in a certaine booke. For although the lawe doe ciuilly bridle a man from euill and constraine him to doe well, yet notwithstanding being kept after this sort, it doth not deliuer him from sinne, it iustifieth him not, it prepareth not a way for him to heauen, but leaueth him in the world. I doe not obtaine righteousnes and euerlasting life because I kill not, I committe not adulterie, I doe not steale. &c. These outward vertues and honest conuersation be not the kingdom of Christ, nor the heauenly righteousnes, but the righteousnes of the flesh and of the world: which also the Gentiles had, and not onely the meritemongers, as in the time of Christ the Pharisees, and in our time the Monkes and Friers, &c. This righteousnes some doe obserue to auoyde the punishmentes of the lawe: some that they may be praised of men and esteemed righteous, constant and patient, and therefore it is rather to be called coloured hypocrisie, then righteousnes.

The righteousnes of the flesh & of the world.

Where sinne, death & the wrath of God is felt, there is no righteousnes as touching the law: but as

Moreouer, the lawe when it is in his principall vse and office, can doe nothing but accuse, terrifie, condemne and kill. But where such terrour, such feeling of sinne, of death, of the wrath and iudgement of God is, there is no righteousnesse, no diuine or heauenlie thing, but all these are meere things of the world: which (because it is the kingdom of the deuill) is nothing els but a certaine puddle of sinne, of death, of hell, & of all euils, which the fearefull, sorowfull, & heauy hearted doe feele, but the secure and careles contemners doe not feele them. Wherefore the lawe euen in his best and most perfect

fect vse, doth nothing else but reueale and increase sinne, and strike into vs the terrour of death: and these are but worldly things. We see then that the lawe geueth no liuely, no healthfull, no diuine or heauenly thing, but onely worldly things. Wherefore Paule doth verie fittely call the lawe the elements or rudiments of the world. touching Christ there is righteousnes and life.

And although Paule call the whole lawe the rudiments of the world (as may appeare by that I haue sayed before) yet principally he speaketh thus in contempt of the ceremoniall lawes: which, although they profite neuer so much, yet (sayth he) they consist onely in outward things, as meate, drinke, apparell, places, times, the temple, the feastes, washinges, sacrifices, &c. which be but meere worldly, and things ordained of God onely for the vse of this present life, but not to iustifie or saue before God. Therefore by this clause: The rudiments of the world, he reiecteth and condemneth the righteousnes of the lawe, which consisted in these outward ceremonies, being notwithstanding ordained and commaunded of God to be obserued for a time, and by a contemptible name calleth it the rudiments of the world. So the Emperours lawes be rudiments of the world, for they intreat of worldly matters: that is to say, of thinges concerning this present life, as of goodes, possessions, inheritaunces, murthers, adulteries, robberies, &c. Whereof speaketh also the second table of the commaundements. As for the Popes Canon lawes, and Decretalls, which forbid mariage and meates, those Paule in an other place calleth the doctrines of Deuils: which are also rudiments of the world, but that they doe most wickedly binde mens consciences to the obseruation of outward things, contrary to the word of God and faith. The Emperours lawes. The lawes of the Pope 1. Tim. 4.

Wherefore the lawe of Moises geueth nothing but worldly things, that is to say, it doth not onely shewe ciuilly and spiritually the euills that be in the world. Notwithstanding, if it be in his true vse, it driueth the conscience by his terrours to seke and thirst after the promise of God, and to looke vnto Christ. But that thou mayest so doe, thou hast neede of the aide and assistance of the holie Ghost, which may say in thy heart: It is not the will of God, that after the lawe hath done his office in thee, thou shouldest onely be terrified and killed: but that when thou art brought by the lawe to the knowledge of thy miserie and damnation, thou shouldest not dispaire but beleue in Christ: who is the end of the lawe to righteousnes, to euerie one that beleueth. Here is no worldly thing. The lawe of Moises geueth onely worldly thinges. By the comfort of the holy Ghost we are deliuered from the terrours of the lawe. Rom. 10.

done, but here all worldly matters and all lawes cease, and heauenly things begin now to appeare. Therefore so long as we be vnder the rudimentes of the world: that is to say, vnder the lawe, which geueth not onely no righteousnes and peace of conscience, but reuealeth & increaseth sinnes & engendreth wrath, we be seruauntes, thrall and subiect to the lawe, although we haue the promise of the blessing to come. In deede the law saith: Thou shalt loue the Lord thy God: but that I may be able so to doe, or to apprehend Christ, this can not the law geue.

Rom.1.20.
Rom.4.15.
Deut.6.5.

Wherefore Paule abaseth the law

I speake not this to the ende that the lawe shoulde be despised, neither doth Paule so meane, but it ought to be had in great estimation. But because Paule is here in the matter of Iustification, it was necessary that he should speake of the lawe as of a thing very contemptible and odious. For iustification is a farre other maner of thing then the lawe is. We can not speake basely and contemptuously enough of the law when we are in this matter. When the conscience therefore is in the conflict, then should it thinke vpon nothing, know nothing at all but Christ only an alone. Then should it remoue the lawe vtterly out of her sight, and embrace nothing but the promise concerning Christ. To say this, it is an easie matter: but in time of tentation when the conscience wrestleth in the presence of God, to doe it in deede, of all thinges it is the hardest: to witte, that when the lawe accuseth thee, terrifieth thee, reuealeth vnto thee thy sinne, threatneth the wrath of God and eternall death, that then (I say) thou shouldest haue such strength of faith in Christ, as if there had neuer bene any law or any sinne, but onely Christ, meere grace, and redemption: or that thou shouldest then be able to say: O lawe, I will not heare thee, for thou hast a stammering and a slowe tounge: moreouer, the fulnes of time is nowe come, and therefore I am free, and will not suffer thy tyrannie any longer. Here a man may see howe hard a matter it is to separate the lawe from grace: Againe, howe diuine and heauenly a thing it is to hope here euen against hope, & how true this proposition of Paule is, that we are iustified by Faith alone.

When we feele the terrours of conscience the lawe must be abased, and the promise magnified.

He alludeth to the slowe tounge and stammering speech of Moises.

Rom.4.18.

Learne here therefore, to speake of the lawe as contemptuously as thou canst in the matter of Iustification, by the example of the Apostle, which calleth the lawe the rudiments of the world, pernicious traditions, the strength of sinne, the ministerie of death. &c. For if thou suffer the law to beare rule in thy conscience when thou stan-

What names Paule geueth to the law.

1.Cor.15.56.

ſtandeſt before God wreſtling againſt ſinne and death, then is the law in deede nothing elſe but a ſtinke of all euils, hereſies and blaſphemies: for it doth nothing but encreaſe ſinne, accuſe and terrifie the conſcience, threaten death, and ſet forth God as an angrie iudge, which reiecteth and condemneth ſinners. Here therefore, if thou be wiſe, baniſh this ſtutting & ſtammering Moiſes farre from thee, with his law, and in any wiſe let not his terrours and threatnings moue thee. Here let him vtterly be ſuſpected vnto thee as an heretike, as an excommunicate and condemned perſon, worſe then the Pope and the deuill him ſelfe, and therefore not to be heard or obeyed in any caſe.

The commendation of the law. *Rom. 7. 12.* The law is good, & the law is euill.

But out of the matter of Iuſtification we ought with Paule to thinke reuerently of the law, to commend it highly, to call it holy, righteous, good, ſpirituall and diuine. But of the caſe of conſcience we ſhould make a God of it, but in the caſe of conſcience it is a very deuill. For in the leaſt temptation that can be, it is not able to raiſe vp and to comfort the conſcience, but it doth cleane contrarie: it terrifieth, it oppreſſeth it with heauines, and plucketh it from the aſſurance of righteouſnes, of life, & of all goodnes. Hereuppon Paule a litle after, calleth it weake and beggerly rudiments. Wherefore let vs not ſuffer the law in any caſe to beare rule in our conſcience, eſpecially ſeeing it coſt Chriſt ſo great a price to deliuer the conſcience from the tyrannie of the lawe. For he was made a curſe for vs, that he might deliuer vs from the curſe of the lawe. Let the godly learne therefore that the lawe and Chriſt are two contrarie thinges, whereof the one can not abide the other. For when Chriſt is preſent, the lawe may in no caſe rule, but muſt depart out of the conſcience, and leaue the bed (which is ſo ſtreit that it can not holde two, as Eſay ſayth) and geue place onely to Chriſt. Let him onely raigne in righteouſnes, in peace, in ioy and life, that the conſcience may ſleepe and repoſe it ſelfe ioyfully in Chriſt without any feeling of the law, ſinne, and death.

Galat. 4. 9.

The lawe & Chriſt are two, which can not ſtãd together. *Eſay 28. 20.*

Why Paule calleth the lawe the elements of the world. *2. Cor. 3.*

Paule here of purpoſe vſeth this figuratiue ſpeech, Elementes of the world: whereby (as I ſayd) he doth much abaſe and diminiſh the glory and authoritie of the lawe, to ſtirre vppe our minds. For he that readeth Paule attentiuely, when he heareth that he calleth the lawe the miniſterie of death, the letter that killeth, &c. by and by he thinketh thus with him ſelfe: why doth he geue ſuch odious, and (as it appeareth to reaſon) blaſphemous tearmes to

the law, which is a diuine doctrine reuealed from heauen? To this Paule answereth, that the lawe is both holy iust and good, & that it is also the ministerie of sinne and death, but in diuers respectes. Before Christ it is holy: after Christ it is death. Therefore when Christ is come, we ought to know nothing at all of the law, vnlesse it be in this respect, that it hath power and dominion ouer the flesh, to bridle it and to kepe it vnder. Here is a conflict betweene the law and the flesh (to whom the yoke of the law is hard and greeuous) as long as we liue.

The lawe is holy & righteous, & yet is it the administration of death.

Onely Paule among all the Apostles, calleth the lawe the rudiments of the world, weake and beggerly elements, the strength of sinne, the letter that killeth, &c. The other Apostles spake not so of the law. Whosoeuer then will be a right scholer in Christs schole, let him marke diligently this maner of speech vsed of the Apostle. Christ calleth him an elect vessell, and therefore gaue vnto him an exquisite vtterance, and a singular kind of speech aboue all the rest of the Apostles, that he as an elect vessell might faithfully lay the foundations of the article of Iustification, and clearely set forth the same.

2. Cor. 3. 6.

Paules maner of speaking must be marked. Actes 9. 15.

Verse. 4. But after the fulnes of time was come, God sent his sonne, made of a woman, and made vnder the law, that he might redeeme them which were vnder the law.

That is to say, after that the time of the lawe was fulfilled, and that Christ was reuealed, and had deliuered vs from the lawe, and that the promise was published among all nations. &c.

Marke here diligently how Paule defineth Christ. Christ (saith he) is the sonne of God and of a woman, which for vs sinners was made vnder the lawe, to redeeme vs that were vnder the lawe. In these wordes he comprehendeth both the person of Christ and the office of Christ. His person consisteth of his diuine and humane nature. This he sheweth plainly when he sayth: God sent his owne sonne borne of a woman. Christ therfore is very God & very man. His office he setteth forth in these wordes: Being made vnder the law to redeeme them that were vnder the law &c.

The person and office of Christ.

And it seemeth that Paule here, as it were in reproch, calleth the virgine Marie but onely a woman: which thing was not well taken euen of some of the auncient Doctours, who would that he should rather haue called her a virgin, then a woman. But Paule

entreateth in this Epistle of the most high and principall matter of all, to wit, of the Gospell, of Faith, of Christian righteousnes: Also, what the person of Christ is, what is his office, what he hath taken vpon him and done for our cause, and what benefites he hath brought to vs wretched sinners. Wherefore the excellencie of so high and so wonderfull a matter was the cause that he had no regard to her virginitie. It was enough for him to set forth & preach the inestimable mercy of God, which would that his sonne should be borne of that sexe. Therefore he maketh no mention of the dignitie of the sexe, but of the sexe onely. And in that he nameth the sexe, he signifieth that Christ was made true and very man of womankind. As if he sayd: He was borne, not of man and woman, but only of womankind. Therfore whē he nameth but only the womankind, saying: made of a woman, it is as if he should haue said, made of a virgine. Iohn the Euangelist, when he thus setteth forth the Word, that it was in the beginning, and was made flesh, speaketh not one word of his mother.

Why Paule calleth the mother of Christ a woman, and not a virgin.

Ioh.1.1.

Furthermore, this place also witnesseth that Christ, when the tyme of the lawe was accomplished, did abolish the same, and so brought libertie to those that were oppressed therewith, but made no new lawe after or besides that olde lawe of Moises. Wherefore the Monkes and popish Scholemen doe no lesse erre & blaspheme Christ, in that they imagine that he hath giuen a new lawe besides the law of Moises, then doe the Turkes, which vaunt of their Mahomet as of a newe lawgiuer after Christ, and better then Christ. Christ then came not to abolish the olde lawe, that he might make a new, but (as Paule here sayth) he was sent of his Father into the world, to redeeme those which were kept in thraldom vnder the law. These wordes paint out Christ liuely and truely: they do not attribute vnto him the office to make any new lawe, but to redeeme them which were vnder the law. And Christ him self sayth: I iudge no man. And in an other place: I came not to iudge the world, but that the world should be saued by me: That is to say, I came not to bring any lawe, nor to iudge men according to the same, as Moises and other lawgiuers, but I haue an higher and a better office. The lawe killed you, and I againe doe iudge, condemne and kill the lawe, and so I deliuer you from the tyrannie thereof.

The errour and blasphemy of the Papists and Turkes.

The true picture of Christ.

Iohn.8.15.
Iohn.12.47.

The office of Christ.

We that are old men, which haue bene so nusled vp in this per-

nicious doctrine of the Papistes, that it hath taken deepe roote euen in our bones and marrow, haue conceaued an opinion quite contrary to that which Paule here teacheth. For although we confessed with our mouth that Christ redemed vs from the tyranny of the law, yet in very deede in our heart we thought him to be a lawgiuer, a tyranne and a Iudge, more terrible then Moises him selfe. And this peruerse opinion we can not yet at this day in so great light of the truth, vtterly reiect: so strongly are those things rooted in our hearts which we learne in our youth. But ye which are yet young, and are not infected with this pernicious opinion, may learne Christ purely with lesse difficultie then we that are old can remoue out of our mindes these blasphemous imaginations which we haue conceaued of him. Notwithstanding ye haue not vtterly escaped the deceites of the deuill. For although ye be not as yet infected with this cursed opinion, that Christ is a lawgiuer, yet haue ye in you the roote whereof it springeth, that is, ye haue the flesh, reason, and the corruption of nature, which can iudge no otherwise of Christ, but that he is a lawgiuer. Therefore ye must endeuour with al your power to learne so to know and to apprehend Christ, as Paule hath set him forth in this place. But if besides this naturall corruption, there come also corrupt and wicked teachers (of whom the world is full) they will encrease this corruption of nature, and so shall the euill be doubled: that is to say, euill instruction will encrease and confirme the pernicious errour of blind reason, which naturally iudgeth Christ to be a lawgiuer, and printeth that errour so mightely in our mindes, that without great trauaile and difficultie it can neuer be abolished.

A false opinion of Christ is not easily cast of

The iudgement of naturall reason concerning Christ.

Therefore it is very profitable for vs to haue alwayes before our eyes this sweete and comfortable sentence and such like, which set out Christ truely and liuely, that in our whole life, in all daungers, in the confession of our Faith before tyrannes, and in the hower of death we may boldly & with a sure confidence say: *O law, thou hast no power ouer me, and therfore thou doest accuse & condemne me in vaine. For I beleue in Iesus Christ the Sonne of God, whom the father sent into the world to redeeme vs miserable sinners oppressed with the tyrannie of the law. He gaue his life & shed his bloud for me. Therefore feeling thy terrours and threatnings, O lawe, I plunge my conscience in the woundes, bloud, death, resurrection & victorye of my Sauiour Christ. Besides him

The sweete and comfortable places of the Scripture touching Christ must be alwayes before our eyes.

* The comfort of afflicted consciences a gainst the terrours of the law.

I

I will see nothing, I will heare nothing. This Faith is our victory, whereby we ouercome the terrours of the law, sinne, death and all euills, and yet not without great conflicts. And here doe the children of God, which are daily exercised with grieuous temptations, wrastle and sweate in deede. For oftentimes it cometh into their mindes that Christ will accuse them and plead against them: that he wil require an accompt of their former life, and that he wil condemne them. They can not assure them selues that he is sent of his Father to redeme vs from the tyrannie and oppression of the law. And whereof cometh this? They haue not yet fully put of the flesh, which rebelleth against the spirite. Therefore the terrours of the law, the feare of death, & such like sorrowfull and heauy sights doe oftentimes returne, which hinder our Faith that it can not apprehend the benefite of Christ (who hath redemed vs from the bondage of the law) with such assurance as it should doe.

The conflicts of the godly.

The wrastling of the flesh against the spirite in the Saincts.

But how or by what meanes hath Christ redeemed vs? This was the maner of our redemption: He was made vnder the lawe. Christ when he came, found vs all captiues vnder gouernours and tutours, that is to say, shut vp and holden in prison vnder the lawe. What doth he then? Although he be Lord of the law, and therfore the law hath no authoritie or power ouer him (for he is the sonne of God) yet of his owne accord he maketh him selfe subiect to the lawe. Here the lawe executeth vpon him all the iurisdiction which it had ouer vs. It accuseth and terrifieth vs also: it maketh vs subiect to sinne, death, the wrath of God, and with his sentence condemneth vs. And this it doth by good right: for we are all sinners, and by nature the children of wrath. Contrariwise, Christ did no sinne, neither was there any guile found in his mouth: therefore he was not subiect to the law. Yet notwithstanding the lawe was no lesse cruel against this innocent, righteous and blessed Lambe, then it was against vs cursed and damned sinners, yea much more rigorous. For it accused him as a blasphemer and a seditious person, it made him giltie before God of the sinnes of ỹ whole world, it so terrified and oppressed him with heauines and anguish of spirite, that he sweate bloud, and briefly, it condemned him to death, yea euen to the death of the crosse.

The maner of our redemption.

Ephes.1.3. 1.Pet.2.22.

Mat.26.65. Luke 23.5.

Luke 22.44.

This was in deede a wonderfull combate, where the law being a creature, giueth such an assault to his creatour, and against all right and equitie practiseth his whole tyrannie vpon the Sonne of

A marueilous combate betwen the law and Christ.

God which it exercised vpon vs the children of wrath. Now, therefore, because the law did so horribly and so cursedly sinne against his God, it is accused and arraigned. There Christ sayth: O law, thou mighty Queene and cruell Regent of all mankind, what haue I done, that thou hast accused me, terrified me and condemned me, which am innocent? Here the lawe, which had before condemned and killed all men, when it hath nothing wherewith to defende or purge it selfe, is againe so condemned and vanquished, that it loseth his whole right, not onely ouer Christ (whome it so cruelly handled and killed) but also ouer all them that beleue in him. For to those Christ sayth: Come vnto me all ye that labour vnder the yoke of the lawe. I could haue ouercome the lawe by my absolute power, without myne owne smart: for I am Lord of the lawe, and therefore it hath no right ouer me. But I haue made my selfe subiect vnto the law for your cause which were vnder the law, taking your flesh vpon me: that is to say, of myne inestimable loue I humbled and yelded my selfe to the same prison, tyrannie and bondage of the law, vnder the which ye serued as captiues and bondslaues, I suffered the law to haue dominion ouer me which was his Lord, to terrifie me, to make me thrall and captiue vnto sinne, death and the wrath of God, which it ought not to haue done. Therefore I haue vanquished the lawe by double right and authoritie: first as the sonne of God and Lord of the lawe: secondly in your person: which is as much as if ye had ouercome the law your selues: for my victorie is yours.

The law ruleth all mankind.

Mat.11.28.

The law condemned and killed by Christ.

Christ by double right hath conquered the law.

After this maner Paule speaketh euery where of this maruelous combate betwene Christ and the lawe. And to make the matter more delectable and more apparant, he is wont to set forth the lawe by a figure called * *Prosopopœia*, as a certaine mighty person which had condemned and killed Christ: whom Christ againe ouercoming death, had conquered, condemned and killed. *Ephes.2.* Killing enmitie in him selfe. Againe, *Psalme 68.* Thou art gone vp on high, thou hast led captiuitie captiue. &c. He vseth the same figure also in his Epistles to the Romaines, Corinthians and Colossians. By sinne he condemned sinne, &c. Christ therefore by this his victorie, banished the lawe out of our conscience, so that now it can no more confound vs in the sight of God, driue vs to desperation, or condemne vs. In deede it ceaseth not still to reueale our sinne, to accuse and to terrifie vs: but the conscience taking

* *Prosopopœia* is a figure whereby things that haue no life, are fained personally to speake, or to be spoke to.

Rom.8.3.

Christ by his victorie hath deliuered vs from the terrours of the law.

hold

hold of this word of the Apostle: Christ hath redeemed vs from the law, is raised vp by faith, and conceaued great comfort. Moreouer it triumpheth ouer the law with a certaine holy pride, saying: I care not for thy terrours and threatnings. For thou hast crucified the Sonne of God, and this hast thou done most vniustly: therefore the sinne that thou hast committed against him, can not be forgiuen. Thou hast lost thy right and soueraigntie, and now for euer thou art not onely ouercome, condemned and slaine vnto Christ, but also to me beleuing in him, vnto whome he hath freely giuen this victorie. So the law is dead to vs for euer, so that we abide in Christ. Thankes be therefore to God, which hath giuen vs victorie through our Lord Iesus Christ. *1. Cor. 15. 57.*

These things doe also confirme this doctrine, that we are iustified by faith onely. For when this combate was fought betwixt Christ and the law, none of our workes or deserues came betweene, but onely Christ was found, who putting vpon him our person, made him selfe subiect to the lawe, and in perfect innocencie suffered all tyrannie. Therefore the lawe, as a theefe and a cursed murtherer of the sonne of God, loseth all his right, and deserueth to be condemned in such sort, that whersoeuer Christ is, or is once named, there it is compelled to auoyd and flie away, no otherwise then the deuill (as the Papistes imagine) flyeth from the crosse. Wherefore if we beleue, we are deliuered from the lawe through Christ, who hath triumphed ouer it by him selfe. Therefore this glorious triumph purchased vnto vs by Christ, is not gotten by any workes, but onely by Faith: therefore Faith onely iustifieth.

The law by his sentence killed the sonne of God.

Coloss. 2. 15.

These wordes then: Christ was made vnder the law: &c. as they are pithie and import a certaine vehemencie, so are they diligently to be weyed and considered. For they declare that the sonne of God being made vnder the lawe, did not onely performe one or two workes of the lawe, that is to say, he was not onely circumcised, or presented in the temple, or went vp to Ierusalem with other at the times appointed, or onely liued ciuilly vnder the law, but he suffered all the tyrannie of the law. For the law being in his principall vse and full power, set vpon Christ, and so horribly assailed him, that he felt such anguish & terrour, as no man vpon the earth had euer felt the like. This his bloudy sweat doth sufficiently witnesse, his comfort ministred by the Angell, that mighty prayer which he made in the garden, and briefly that lamentable com-

Christ suffered all the tyranny of the law.

plaint vpon the crosse: O my God why hast thou forsaken me? These thinges he suffered to redeeme those which were vnder the law, that is to say, in heauines of spirite, in anguish & terrour, and ready to despaire, which were oppressed with the heauy burden of their sinnes, as in deed we are al oppressed. For as touching ỹ flesh we sin daily against all the commaundements of God. But Paule giueth vs good comfort when he sayth: God sent his sonne, &c.

Christ came not to make a law, but to take the law cleane away

So Christ a diuine and humane person, begotten of God without beginning, and borne of the virgin in the time appointed, came not to make a lawe, but to feele and suffer the terrours of the lawe with all extremitie, and to ouercome the same, that so he might vterly abolish the law. He was not made a teacher of the law, but an obedient disciple to the lawe, that by this his obedience he might redeeme them which were vnder the lawe. This is against the doctrine of the Papists, who haue made Christ a lawgiuer, yea much more seuere and rigorous then Moises. Paule teacheth here cleane contrary, to wit, that God humbled his sonne vnder the lawe, that is to say, constrayned him to beare the iudgement and curse of the law, sinne, death, &c. For Moises the minister of the lawe, sinne, wrath and death, apprehended, bound, condemned & killed Christ, and all this he suffered. Therefore Christ standeth as a meere patient, and not as an agent, in respect of the lawe. He is not then a lawgiuer, or a Iudge after the lawe, but in that he made him selfe subiect to the law, bearing the condemnation of the law, he deliuered vs from the curse thereof.

The ministerie of Moises.

It is not the proper office of Christ to teach the law.

Now, whereas Christ in the Gospel giueth commaundements, and teacheth the law, or rather expoundeth it, this pertaineth not to the doctrine of Iustification, but of good workes. Moreouer, it is not the proper office of Christ (for the which he came principally into the world) to teach the law, but an accidentall or a byoffice: like as it was to heale the weake, to raise vp the dead, &c. These are in deede excellent and diuine workes: but yet not the very proper and principall works of Christ. For the Prophets also taught the law, and wrought miracles. But Christ is God and man, who fighting against the law, suffered the vttermost cruelties and tyrannie thereof. And in that he suffered the tyrannie of the law, he banquished it in him selfe: And afterward being raysed vppe againe from death, he condemned & vtterly abolished the lawe which was our deadly enemie, so that it can not condemne and kill the faithful

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any more. Wherefore the true and proper office of Christ is to wrastle with the lawe, with the sinne and the death of the whole world, & so to wrastle that he must suffer and abide all these things, and by suffering them in him selfe, conquer and abolish them, and by this meanes deliuer the faithfull from the lawe and from all euills. Therefore to teach the law and to worke miracles, are particular benefits of Christ, for the which he came not principally into the world. For the Prophets, and especially the Apostles did greater miracles then Christ did. *Iohn 14.*

The particular benefits of Christ

Seing then that Christ hath ouercome the lawe in his owne person, it foloweth necessarily that he is naturally God. For there is none, whether he be man or Angell, which is aboue the law, but onely God. But Christ is aboue the law, for he hath vanquished it: therefore he is the sonne of God, and naturally God. If thou lay hold vpon Christ in such sort as Paule here painteth him out, thou canst not erre nor be confounded. Moreouer, thou shalt easily iudge of all kindes of life, of the religions and ceremonies of the whole world. But if this true picture of Christ be defaced, or in any wise darkened, then followeth a confusion of all thinges. For the naturall man can not iudge of the law of God. Here faileth the cunning of the Philosophers, of the Canonists, and of all men. For the law hath power and dominion ouer man. Therefore the lawe iudgeth man, and not man the lawe: onely the Christian hath a true and a certaine iudgement of the law. And how? That it doth not iustifie. Wherefore then is the law made, if it doe not iustifie? Righteousnes before God which is receaued by Faith alone, is not the finall cause why the righteous doe obey the lawe, but the peace of the world, thankfulnes towards God, and good example of life, whereby other be prouoked to beleue the Gospel. The Pope hath so confounded and mingled the ceremoniall law, the moral law, and faith togither, that he hath at length preferred the ceremoniall lawe before the morall law, and the morall law before Faith.

Christ is God by nature.

The true picture of Christ.

The natural man hath no certaine iudgement as touching the law.

Verse. 5. That we might receaue the adoption of the sonnes.

Paule setteth forth & amplifieth very largely this place of *Gen. 22.* In thy seede shall all the nations of the earth be blessed. A little before he called this blessing of the seede of Abraham, righteousnes, life, the promise of the spirite, deliuerance from the law, the testament. &c. Here he calleth it the adoption and inheritance of euerlasting life. All these this word blessing doth comprehend. For

In thy seede

when the curse (which is sinne, death, &c.) is abolished, then in the steede thereof succeedeth the blessing, that is, righteousnes, life, and all good thinges.

But by what merite haue we receaued this blessing, that is to say, this adoption and inheritance of euerlasting life? By none at all. For what can men deserue that are shut vnder sinne, subiect to the curse of the lawe, and worthy of euerlasting death? We haue then receiued this blessing freely and being vtterly vnworthy thereof, but yet not without merite. What merite is that? Not ours, but the merite of Iesus Christ the sonne of God, who being made vnder the law, not for him selfe but for vs (as Paule sayd afore, that he was made a curse for vs) redeemed vs which were vnder the lawe. Wherefore we haue receaued this adoption by the onely redemption of Iesus Christ the sonne of God, which is our rich and euerlasting merite, whether it be of congruence or worthines, going before grace or comming after. And with this free adoption we haue also receaued the holy Ghost, which God hath sent into our hearts, crying Abba, Father, as followeth.

The merite whereby we receaue the adoption of the sonnes of God.

He vseth the termes of the scholemen.

Verse.6. And because you are sonnes, God hath sent forth the spirite of his sonne into your hearts.

The holy Ghost is sent two maner of wayes. In the primitiue Church he was sent in a manifest and visible appearance. So he came vpon Christ at Iordane in the likenes of a * Doue, and in the likenes of fire vpon the Apostles and other beleuers. And this was the first sending of the holy Ghost: which was necessary in the primitiue Church, for it was expedient that it should be established by manifest miracles because of the vnbeleuers, as Paule witnesseth *1.Cor.14.* Straunge tongues (sayth he) be for a signe and a token, not to them that beleue, but to them that beleeue not. But after that the Church was gathered togither and confirmed with those miracles, it was not necessary that this visible sending of the holy Ghost should continue any longer.

The holy ghost is sent two maner of wayes.
* *Mat.3.16. Act.2.3.*

Secondly the holy Ghost is sent by the word into the hearts of the beleuers, as here it is sayd: God sent the spirite of his sonne. &c. This sending is without any visible appearance: to wit, when by the hearing of the externall word, we receiue an inward feruencie and light, whereby we are chaunged and become newe creatures: whereby also we receaue a new iudgement, a new feeling, and

and a newe mouing. This chaunge and this newe iudgement is no worke of reason, or of the power of man, but is the gift and operation of the holy Ghost, which commeth with the word preached, which purifieth our hearts by faith, and bringeth forth in vs spirituall motions. Therefore there is a great difference betwixt vs and those which with force and subtelti̇e persecute the doctrine of the Gospell. For we by the grace of God can certainly iudge by the word, of the will of God towards vs: also of all lawes and doctrines, of our owne life and of the life of others. Contrariwise the Papistes and Sectaries can not certainely iudge of any thing: For they corrupt, they persecute and blaspheme the word. Now, without the worde a man can geue no certaine iudgement of any thing.

The godly are able certainly to iudge of all thinges.

And although it appeare not before the world, that we be renewed in spirite and haue the holy Ghost, yet notwithstanding our iudgement, our speeche and our confession doe declare sufficiently that the holy Ghost with his giftes is in vs. For before we could iudge rightly of nothing. We spake not as nowe we doe. We confessed not that all our workes were sinne and damnable, that Christ was our onely merite both before grace and after, as nowe we doe in the true knowledge and light of the Gospell. Wherefore let this trouble vs nothing at all, that the world (whose workes we testifie to be euill) iudgeth vs to be most pernicious heretikes and seditious persons, destroyers of religion, and troublers of the common peace, possessed of the Deuill speaking in vs and gouerning all our actions. Against this peruerse and wicked iudgement of the world, let this testimonie of our conscience be sufficient, whereby we assuredly knowe that it is the gift of God, that we doe not onely beleue in Iesus Christ, but that we also openly preach and confesse him before the world. As we beleue with our heart, so doe we speake with our mouth, according to that saying of the Psalme: I beleued and therefore haue I spoken.

Signes of regeneratiō in the godly.

Christ our onely merite of congruence and worthines both before grace and after.

Psal.116.10.

Moreouer we exercise our selues in the feare of God, and auoid sinne as much as we may. If we sinne, we sinne not of purpose, but of ignorance, and we are sorry for it. We may slippe, for the Deuill lieth in watt for vs both day and night. Also, the remnants of sinne cleaue yet fast in our flesh: therefore as touching the flesh we are sinners, yea after that we haue receaued the holy ghost. And there is no great difference betwixt a Christian and a ciuill honest man.

The remnantes of sinne in the Saincte.

There is small differēce in outward shewe betwene a Christian, & a mā that is but outward ly and ciuily righteous.

For the workes of a Christian in outward shewe are but base and simple. He doth his duetie according to his vocation, he guideth his familie, he tilleth the grounde, he geueth counsell, he aydeth and succoureth his neighbour. These workes the carnall man doth not much esteme, but thinketh them to be common to all men, and such as the heathen may also doe. For the world understandeth not the thinges which are of the spirite of God, and therefore it iudgeth peruersly of the workes of the godly. But the monstruous superstition of hypocrites and their willworkes they haue in great admiration. They count them holy workes and spare no charges in maintaining the same. Contrariwise the works of the faithfull (which although in outward appearance they seeme to be but vile and nothing worth, yet are they good workes in deede, and accepted of God because they are done in Faith, with a cherefull heart, and with obedience and thankefulnes towardes God), these workes, I say, they doe not onely not acknowledge to be good workes, but also they despise and condemne them as most wicked and abominable. The world therefore beleueth nothing lesse then that we haue the holy Ghost. Notwithstanding in the time of tribulation or of the crosse, and of the confession of our faith (which is the proper and principall worke of those that beleue) when we must either forsake wife, children, goods and life, or else deny Christ, then it appeareth that we make confession of our faith that we confesse Christ and his worde, by the power of the holie Ghost.

We ought not therefore to doubt whether the holy Ghost dwelleth in vs or not: but to be assuredly perswaded that we are the temple of the holy Ghost, as Paule sayeth. For if any man feele in him selfe a loue towardes the word of God, and willingly heareth, talketh, writeth and thinketh of Christ, let that man knowe that this is not the worke of mans will or reason, but the gift of the holy Ghost: For it is impossible that these thinges shoulde be done without the holy Ghost. Contrariwise, where hatred and contempt of the word is, there the Deuill the God of this world raigneth, blinding mens hearts, and holding them captiue, that the light of the glorious gospell of Christ should not shine vnto them. Which thing we see at this day in ỳ most part of ỳ common people, which haue no loue to ỳ word, but contemne it as though it pertained nothing at all vnto them. But whosoeuer doe feele any loue or desire

1. Cor. 3. 16.

Signes of the presence of the holy Ghost.

2. Cor. 4. 4.

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to the worde, let them acknowledge with thankfulnes, that this affection is powred into them by the holy Ghost. For we bring not this affection and desire with vs, neither can we be taught by any lawes howe we may obtaine it: but this chaunge is plainly and simply the worke of the right hand of the most highest. Therefore when we willingly and gladly heare the worde preached concerning Christ the sonne of God, who for vs was made man and became subiect to the lawe, to deliuer vs from the malediction of the lawe, hell, death and damnation: then let vs assure our selues that God by and with this preaching sendeth the holy Ghost into our hearts. Wherefore it is very expedient for the godly to know, that they haue the holy Ghost.

This I say, to confute that pernicious doctrine of the Papists, which taught that no man can certainly knowe (although his life be neuer so vpright and blameleste) whether he be in the fauour of God or no. And this sentence commonly receaued, was a speciall principle and article of Faith in the whole Papacy, whereby they vtterly defaced the doctrine of Faith, tormented mens consciences, banished Christ quite out of the Church, darkened & denied all the benefites of the holy Ghost, abolished the whole worshippe of God, set vp Idolatrie, contempt of God, and blasphemie against God in mens hearts.

The doctrine of the Papists teaching that no mã knoweth whether he be in the fauor of God or no.

Augustine saith very well and godly, that euery man seeth most certainly his owne Faith, if he haue Faith. This doe they deny. God forbid (say they) that I should assure my selfe that I am vnder grace, that I am holy, & that I haue the holy Gost, yea although I liue godly and doe all good workes. Ye which are yong, and are not infected with this pernicious opinion (whereuppon the whole kingdom of the Pope is grounded) take heede and flie from it, as from a most horrible plague. We that are old men haue bene trained vp in this errour euen from our youth, and haue bene so nusled therein, that it hath taken deepe roote in our hearts. Therefore it is to vs no lesse labour to vnlearne & forget the same, then to learne and lay hold vpon true Faith. But we must be assured and out of doubt that we are vnder grace, that we please God for Christes sake, and that we haue the holy Ghost: For if any man haue not the spirite of Christ, the same is none of his.

The Papists damnable diuinitie.

We must assure our selues that we are vnder grace. *Rom.8.9.*

Wherfore, whether thou be a Minister of Gods word or a Magistrate in the common wealth, thou must assuredly thinke that

thy office pleaseth God: but this canst thou neuer doe vnlesse thou haue the holy Ghost. But thou wilt say, I doubt not but that my office pleaseth God because it is Gods ordinaunce, but I doubt of mine owne person whether it please God or no. Here thou must resorte to the word of God, which teacheth and assureth vs, that, not onely the office of the person, but also the person it selfe pleaseth God. For the person is baptised, beleeueth in Christ, is purged in his bloud from all his sinnes, liueth in the communion and fellowshippe of his Church: Moreouer he doth not onely loue the pure doctrine of the word, but also he is glad and greatly reioyceth when he seeth it aduaunced, and the number of the faithfull encreased. Contrariwise he detesteth the Pope and all Sectaries with their wicked doctrine, according to that saying of the Psalme: I hate them that imagine euill thinges, but thy lawe doe I loue.

Howe thou mayst assure thy selfe that not only thy office but also thy person pleaseth God.

Psal.119.113

We ought therefore to be surely perswaded, that not onely our office, but also our person pleaseth God: Yea whatsoeuer it sayth, doth, or thinketh particularly, the same pleaseth God, not for our owne sakes, but for Christes sake, who was made vnder the lawe for vs. Nowe, we are sure that Christ pleaseth God, that he is holie, &c. For as much then as Christ pleaseth God and we are in him, we also please God and are holy. And although sinne doe still remaine in our flesh, and we also daily fall and offend, yet grace is more abundant and stronger then sinne. The mercy and truth of the Lord raigneth ouer vs for euer. Wherefore sinne can not terrifie vs and make vs doubtfull of the grace of God which is in vs. For Christ that most mighty giaunt hath quite abolished the law, condemned sinne, vanquished death and all euils. So long as he is at the right hand of God, making intercession for vs, we can not doubt of the grace and fauour of God towards vs.

Grace is more strōg and more mightie thē sinne.

Moreouer, God hath also sent the spirite of his sonne into our hearts as Paule here sayth. But Christ is most certaine in his spirite that he pleaseth God, &c: therefore we also hauing the same spirite of Christ, must be assured that we are vnder grace for his sake which is most assured. This I haue said concerning ꝑ inward testimonie, whereby a Christian mans heart ought to be fully perswaded that he is vnder grace & hath the holy Ghost. Now ꝑ outward signes (as before I haue sayd) are, gladly to heare of Christ, to preach & teach Christ, to render thanks vnto him, to praise him,

Outward tokens that we are in the fauour of God.

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to confesse him, yea with the losse of goods and life: Moreouer, to doe our duetie according to our vocation as we are able: to doe it (I say) in faith, ioy, &c: Not to delite in sinne, nor to thrust our selues into an other mans vocation, but to attend vppon our owne, to helpe our needy brother, to comfort the heauy harted, &c. By these signes, as by certaine effects and consequents, we are fully assured and confirmed, that we are in Gods fauour. The wicked also doe imagine that they haue the same signes, but they haue nothing lesse. Hereby we may plainly see that the Pope with his doctrine doth nothing else, but trouble and torment mens consciences, and at length driueth them to desperation: For he not onely teacheth, but also commaundeth men to doubt. Therefore as the Psalme sayth: There is no truth or certainty in his mouth: And in an other place: vnder his tongue is iniquitie and mischeefe, *Psal. 5. 9. Psal. 10. 7.*

Here we may see what great infirmitie is yet in the faith of the godly. For if we could be fully perswaded that we are vnder grace that our sinnes are forgeuen, that we haue the spirite of Christ, that we are the children of God: then doubtlesse we shoulde be ioyfull, and thankefull to God for this inestimable gift. But because we feele contrarie motions, that is to say, feare, doubtfulnes, anguish and heauines of heart, and such like, therefore we can not assure our selues hereof: yea our conscience iudgeth it a great presumption and pride to chalenge this glory. Wherefore, if we will vnderstand this thing rightly and as we should doe, we must put it in practise: for without experience and practise it can neuer be learned. The weaknes of faith in the godly.

Wherefore let euerie man so practise with him selfe, that his conscience may be fullie assured that he is vnder grace, and that his person and his workes doe please God. And if he feele in him selfe any wauering or doubting, let him exercise his Faith and wrastle against this doubting, and let him labour to attaine more strength and assurance of Faith, so that he may be able to say: I knowe that I am accepted, and that I haue the holy Ghost: not for mine owne worthines, my worke, my merite, but for Christes sake, who of his inestimable loue towards vs, made him selfe thral and subiect to the law, and tooke away the sinnes of the world: In him doe I beleue. If I be a sinner and erre, he is righteous and can not erre. Moreouer, I gladly heare, read, sing and write of him, & I desire nothing more then that his gospel may be knowne: The assurance of Faith.

to the whole worlde, and that many may be conuerted vnto him.

These thinges doe plainly witnesse that the holy Ghost is present with vs and in vs. For such thinges are not wrought in the heart by mans strength, nor gotten by mans industrie or trauell, but are obtained by Christ alone, who first maketh vs righteous by the knowledge of him selfe in his holy Gospell, and afterwards he createth a newe heart in vs, bringeth forth newe motions, and geueth vnto vs that assurance whereby we are perswaded that we please the father for his sake. Also he geueth vs a true iudgement whereby we proue and trie those thinges which before we knewe not, or else altogether despised. It behoueth vs therefore to wrastle against this doubting, that we may daily ouercome it more and more, and attaine to a ful perswasion and certainty of Gods fauour towardes vs, rooting out of our hearts this cursed opinion, that a man ought to doubt of the grace and fauour of God: which hath infected the whole worlde.

Verse.6. Crying: Abba Father.

Paule might haue sayed: God sent the spirite of his sonne into our hearts, calling, Abba Father. He sayth not so, but, crying, Abba Father, that he might shewe and set forth the temptation of a Christian, which yet is but weake and weakly beleueth. In the 8. to the Rom. he calleth this crying an vnspeakeable groning. Likewise he sayth: The spirite helpeth our infirmities: For we knowe not how to pray as we ought, but the spirite maketh intercession for vs with vnspeakeable gronings, &c.

The crying of the spirite.

And this is a singular consolation when he sayeth, that the spirite of Christ is sent into our hearts, crying, Abba Father: And againe, that he helpeth our infirmities, making intercession for vs with vnspeakeable gronings. He that could assuredly beleue this, should neuer be ouercome with any affliction, were it neuer so great. But there are many thinges that hinder this Faith in vs. First our heart is borne in sinne: Moreouer this euill is naturally grafted in vs, that we doubt of the good will of God towardes vs, and can not assure our selues that we please God, &c. Besides all this, the Deuill our aduersarie raungeth about with terrible rorings, and sayeth: Thou art a sinner: therefore God is angrie with thee, and will destroy thee for euer. Against these horrible and intolerable rorings, we haue nothing whereuppon to hold and

The hinderances of Faith.

1. Pet. 5. 8.

The roring of the Deuill.

stay

ſtay our ſelues, but onely the woꝛd, which ſetteth Chꝛiſt beſoꝛe vs as a conquerour ouer ſinne & death, & ouer all euills. But to cleaue faſt to the woꝛd in this tentation and theſe terrours of conſcience, herein ſtandeth all the difficultie. Foꝛ then Chꝛiſt appeareth to no ſenſe. We ſee him not: the heart feeleth not his pꝛeſence oꝛ ſuccour in temptation: but rather it ſeemeth that he is angrie with vs, and that he foꝛſaketh vs. Moꝛeouer, when a man is tempted and afflicted, he feeleth the ſtrength of ſinne and the infirmitie of the fleſh, he doubteth, he feeleth the fierie dartes of the Deuill, the terrours of death, the anger and iudgement of God. All theſe thinges crie out hoꝛribly againſt vs, ſo that we ſee nothing elſe but deſperation and eternall death. But yet in the middeſt of theſe terrours of the lawe, thundꝛings of ſinne, aſſaults of death, and roꝛings of the deuill, the holy Ghoſt (ſayeth Paule) crieth in our hearts: Abba Father. And this crie ſurmounteth thoſe mightie and hoꝛrible cries of the lawe, ſinne, death, the Deuill, &c: it perceth the cloudes and the heauens, and aſcendeth vp vnto the eares of God.

The crie of the holy Ghoſt in the hearts of the godly.

Paule ſignifieth theꝛefoꝛe by theſe woꝛds, that there is yet infirmitie in the godly: As he doth alſo in the 8. chap. to the Rom. when he ſayeth: The ſpirite helpeth our infirmities. Foꝛ as much theꝛefoꝛe as the ſenſe and feeling of the contrary is ſtrong in vs: that is to ſay, foꝛ as much as we feele moꝛe the diſpleaſure of God, then his good will and fauour towards vs: theꝛefoꝛe the holy Ghoſt is ſent into our heartes, which doth not onely ſigh and make requeſt foꝛ vs, but mightely crieth: Abba Father, and pꝛayeth foꝛ vs accoꝛding to the will of God with teares & vnſpeakeable groninges. And howe is this done? When we are in terrours and in the conflict of conſcience, we take hold of Chꝛiſt and beleue that he is our Sauiour: but then doe the lawe and ſinne terrifie and toꝛment vs moſt of all. Moꝛeouer the Deuill aſſaileth vs with all his engines and fierie dartes, and goeth about with all his power to take away Chꝛiſt and all conſolations from vs. Here we feele our ſelues almoſt gone and at the poynt of deſperation: foꝛ then are we that bꝛuſed reede and ſmoking flaxe which Eſay ſpeaketh of. Notwithſtanding in the meane ſeaſon the holy Ghoſt helpeth our infirmities, and maketh interceſſion foꝛ vs with vnſpeakeable gronings, and certifieth our ſpirits that we are the childꝛen of God. Thus is the mind raiſed vp in terrours, it looketh vnto his Sauiour & high Biſhop Jeſus Chꝛiſt, it ouercommeth the infirmitie of the fleſh,

Why the holy Ghoſt is ſent into our hearts.

Eſay.42.3. Rom.8.26.

The ſpirite maketh requeſt for vs and helpeth our infirmities.

Paule calleth the groning of our heart a crie.

it conceaueth comfort againe, and sayth: Abba Father. This groning which then we scantly feele, Paule calleth a crying and vnspeakeable groning, which filleth both heauen and earth. Moreouer, he calleth it the crying and groning of the spirite, because the holy Gost stirreth vp the same in our heartes when we are weake and oppressed with tentation and terrour.

Although then the lawe, sinne and the Deuill crie out against vs neuer so much with great and terrible roringes, which seeme to fill heauen and earth, and farre to excede this groning of our heart, yet can they not hurt vs. For the more fiercely they assaile vs, accuse and torment vs with their cryinges, so much the more doe we grone, and in groning lay hold vppon Christ, call vppon him with heart and mouth, cleaue vnto him, and beleue that he was made vnder the lawe, that he might deliuer vs from the curse of the law, and destroy both sinne and death. And thus when we haue taken hold of Christ by Faith, we crie through him: Abba Father. And this our crie doth farre surmount the roring of the lawe, sinne, the Deuill, &c.

The profite of temptations.

Galat.4.4.

The crie of our hart we heare not, & the groning we scarcely perceaue.

But so farre of is it that we thinke this groning which we make in these terrours and this our weakenes, to be a crie, that scarsely we perceaue it to be a groning. For our Faith which in tentation thus groneth vnto Christ is verie weake, if we consider our owne sense and feeling, and therefore we heare not this crie. We haue but onely the word, which when we apprehend in this conflict, we haue a litle breathing, and then we grone. Of this groning some litle feling we haue, but the crie we heare not. But he (sayth Paule) which searcheth the hearts, knoweth what is the meaning of the spirite, &c. To this searchear of the heartes, this small and feeble groning (as it seemeth vnto vs) is a loud and a mighty crie, and an vnspeakeable groning: in comparison whereof the great and horrible roringes of the lawe, of sinne, of death, of the deuill, and of hell are nothing, neither can they be once heard. Paule therefore, not without cause, calleth this groning of a godly afflicted heart, a crie and a groning of the spirite which can not be expressed. For it filleth heauen, so that the Angells thinke they heare nothing else but this crie.

Rom.8.27.

How we are affected in the terrours of cõscience

But in vs there is a cleane contrary feeling. For it seemeth vnto vs that this our small groning doth not so pearce the cloudes, that there is nothing else heard in heauen of God and his angells.

Nay,

Nay, we thinke, and especially during the tyme of tentation, that the deuill horribly roreth against vs, that the heauens thunder and the earth trembleth, that all will fall vpon vs, that all creatures threaten our destruction, that hell is open and ready to swallow vs vp. This feeling is in our heart, these horrible voyces and this fearefull shew we heare and we see. And this is it that Paule sayth in the *2. Cor. 12.* That the strength of Christ is made perfect through our weaknes. For then is Christ Almighty in deede, then doth he truly raigne and triumph in vs, when we are so weake that we can scarsely grone. But Paule saith, that this groning is in the eares of God, a most mighty crye, which filleth both heauen and earth.

Christ also in the 18. of Luke, in the parable of the wicked iudge, calleth this groning of a faithfull heart, a cry, yea and such a cry as ceaseth not day and night to crye vnto God, where he sayth: Heare what the vnrighteous Iudge sayth. Now shall not God auenge his elect, which crye day and night vnto him, yea though he suffer long for them? yea I tell you, he will auenge them quickly. We at this daye in so great persecution and contradiction of the Pope, of tyrannes and Sectaries which fight against vs both on the right hand and on the left, can doe nothing else but vtter such gronings. And these were our gunnes and artillery wherewith we haue so many yeares scattered the counsells and enterprises of our aduersaries: whereby also we haue begun to ouerthrow the kingdom of Antichrist. They also shall prouoke Christ to hasten the day of his glorious comming, wherein he shall abolish all rule, authoritie and power, and shall put all his enemies vnder his feete. So be it.

The groning of the heart is a cry.

The weapons of the godly, wherwith they ouerthrow the kingdom of the Pope. &c.

In the 14. of Exodus the Lord speaketh vnto Moises at the red sea, saying: Why cryest thou vnto me? Yet Moises cryed not, but trembled and almost despaired, for he was in great trouble. It seemed that infidelitie raigned in him, and not Faith. For he saw the people of Israell so compassed and enclosed with the Egyptians host and with the sea, that there was no way whereby they might escape. Here Moises durst not once open his mouth. How then did he crye? We must not iudge therefore according to the feeling of our owne heart, but according to the word of God, which teacheth vs that the holy Ghost is giuen to those that are afflicted, terrified, and ready to despaire, to rayse them vp and to comfort them, that

The cry of Moises at the red sea.

The office of the holy Ghost.

they be not ouercome in their tentations and afflictions, but may ouercome them, and yet not without great terrours and troubles.

The Papists dreamed that holy men had the holy ghost in such sort that they neuer had nor felt any tentation. They spake of the holy Ghost onely by speculation and naked knowledge. But Paule sayth, that the strength of Christ is made perfect through our weakenes: Also, that the spirite helpeth our infirmities, and maketh intercession for vs with vnspeakeable gronings. Therefore we haue then most neede of the helpe & comfort of the holy Ghost, yea and then is he most ready to helpe vs, when we are most weake and nearest to desperation. If any man suffer affliction with a constant and a ioyfull heart, then hath the holy Ghost done his office in him. And in deede he exerciseth his worke specially and properly in those which haue suffered great terrours and afflictions, and haue, as the Psalme sayth, approched nigh to the gates of hell: As I sayd of Moises, which saw present death in the waters, and on euery side whether so euer he turned his face. He was therefore in extreame anguish and desperation, and (no doubt) he felt in his heart a mighty cry of the deuill against him, saying: All this people shall this day perish, for they can escape no way, and of this great calamitie thou onely shalt be found to be the author, because thou hast led them out of Egypt. Besides all this, the people cryed out against him, saying: Were there no graues in Egypt? Thou hast brought vs out that we should dye here in the wildernes. Had it not bene better for vs to haue serued the Egyptians, then here wretchedly to dye in the wildernes? The holy Ghost was not here in Moises by bare speculation and knowledge onely, but truely and effectually, who made intercession for him with an vnspeakable groning, so that he sighed vnto the Lord and sayd: O Lord, at thy commaundement haue I led forth this people: helpe vs therefore. This groning or sighing vnto God, the Scripture calleth a crying.

In whome the holy Ghost doth his office, & at what time.

The tentation of Moises at the red sea.

Exod. 14, 11.

This matter I haue the more largely prosecuted, that I might plainly shew what the office of the holy Ghost is, and when he specially exerciseth the same. In temptation therefore we must in no wise iudge thereof according to our owne sense and feeling, or by the crying of the lawe, sinne and the deuill, &c. If we here follow our owne sense and beleue those cryings, we shall thinke our selues to be destitute of all helpe and succour of the holy Ghost, and vtter-

ly

ly cast away from the presence of God. Nay rather let vs then remember what Paule sayth: The spirite helpeth our infirmities, &c. Also, it crieth: Abba Father, that is to say, it vttereth a certaine feeble sighing and groning of the heart (as it seemeth vnto vs) which notwithstanding before God is a loud crye and an vnspeakeable groning. Wherefore in the middes of thy temptation and infirmitie, cleaue onely vnto Christ and grone vnto him: he giueth the holy Ghost which cryeth, Abba Father: And this feeble groning is a mighty cry in the eares of God, and so filleth heauen and earth, that God heareth nothing else: and moreouer, it stoppeth the cryes of all other things, whatsoeuer.

The groninges of the faithfull before God, are great cryes.

Thou must marke also that Paule sayth, that the spirite maketh intercession for vs in our temptation: not with many wordes or long prayer, but onely with a groning, which notwithstanding can not be expressed: and that he cryeth not a loud with teares, saying: Haue mercy on me O God, &c. but onely vttereth a litle sounde and a feeble groning, as, Ah Father: This is but a litle word, and yet notwithstanding it comprehendeth all thinges. The mouth speaketh not, but the affection of the heart speaketh after this maner. Although I be oppressed with anguish and terrour on euery side, and seeme to be forsaken and vtterly cast away from thy presence, yet am I thy child, and thou art my Father for Christes sake: I am beloued because of the beloued. Wherefore this litle word Father, conceaued effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most eloquent Rhetoricians that euer were in the world. This matter is not expressed with wordes but with gronings, which gronings can not be vttered with any wordes or eloquence, for no tongue can expresse them.

Psal. 116. Ah Father.

I haue vsed many words to declare that a Christian must assure him selfe that he is in the fauour of God, and that he hath the crying of the holy Ghost in his heart. This haue I done that we may learne to reiect and vtterly to abondon that deuilish opinion of the whole kingdom of the Pope, which taught that a man ought to be vncertaine & to stand in dout of the grace & fauour of God towards him. If this opinion be receaued, then Christ profiteth nothing. For he that doubteth of Gods fauour towardes him, must needes doubt also of the promises of God, and so consequently of the wil of God, and of the benefites of Christ: namely that he was borne,

The Pope taught that we ought to doubt of the mercy of God towardes vs. He speaketh not here of that doubting which

sometimes riseth of infirmitie in the godly: but of wilful doubting which the Papistes teach and maintaine.

suffered, dyed, and rose againe for vs, &c. But there can be no greater blaspheme against god, then to deny his promises, to deny god him selfe, to denye Christ, &c. Wherefore it was not onely an extreme madnes, but an horrible impiety that the Monkes did so earnestly entice the youth both men & women to their Monasteries, and to their holy orders (as they called them) as to a most certaine state of saluation, and yet, when they had thus done, they had them doubt of the grace and fauour of God towards them.

The Popes kingdom.

Moreouer, the Pope called all the world to the obedience of the holy Church of Rome, as to an holy state, in the which they might vndoubtedly attaine saluation, and yet after he had brought them vnder the obedience of his lawes, he commaunded them to doubt of their saluation. So the kingdom of Antichrist braggeth & vaunteth at the first, of the holines of his orders, his rules & his lawes, and assuredly promiseth euerlasting life to such as obserue & keepe them. But afterwards when these miserable men haue long afflicted their bodies with watching, fasting, and such like exercises, according to the traditions and ordinances of men, this is all that they gayne thereby, that they are vncertaine whether this obedience please God or no? Thus Satan most horribly dallied in the death and destruction of soules through the Pope, and therefore is the Papacie a slaughter house of consciences, and the very kingdom of the deuill.

The Papacy is a very slaughter-house of consciences

Now, to establish and confirme this pernicious and cursed errour, they alleaged the saying of Salomon, *Eccle.9.* The iust and the wise men are in the handes of God: and yet no man knoweth whether he be worthy of loue or of hatred. Some vnderstand this of that hatred which is to come, & some againe of that which is present: but neither of them vnderstand Salomon, who in that place meaneth nothing lesse then that which they dreame. Moreouer the whole Scripture teacheth vs, especially and aboue all thinges, that we should not doubt, but assure our selues and vndoutedly beleeue that God is mercifull, louing and patient: that he is neither dissembler nor deceauer: but that he is faithfull and true, and keepeth his promise: yea and hath performed that he promised, in deliuering his only begotten Sonne to death for our sinnes, that euery one that beleeueth in him might not perish, but haue euerlasting life. Here we can not dout but that God is pleased with vs, that he loueth vs in deede, that the hatred and wrath of God is

The chiefe duft of the Scripture, is to make vs certaine of the mercy of God toward vs.

Iohn 3. 16.

taken

taken away, seeing he suffered his sonne to dye for vs wretched sinners. Although this matter be set out and often repeated throughout the whole Gospell, yet it profited nothing at all. This one saying of Salomon peruersly vnderstand, did more preuaile (especially among the votaries and hypocrites of the straiter religion) then all the promises and consolations of the whole Scripture: yea then Christ him selfe. They abused the Scriptures, therefore to their owne destruction, and were most iustly punished for despising the Scriptures and reiecting the Gospell.

One onely sentence out of Eccle siastes not well vnderstand, was of more force in the Papacie, thē all the promises of the Scripture.

It is expedient for vs to know these thinges: First because the papistes vaunt of their holines, as if they had neuer committed any euill. Therefore they must be conuinced by their owne abominations, wherwith they haue filled the whole world, as their owne bookes doe witnes, whereof there is yet an infinite number: Secondly, that we may be fully certified that we haue the pure doctrine of the Gospell: of which certaintie the Pope can not glory. In whose kingdom though all thinges else were sound and vncorrupt, yet this monstrous doctrine of doubting of Gods grace and fauour, passeth all other monsters. And although it be manifest that the enemies of Christes Gospell teach vncertaine thinges because they commaunde that mens consciences should remaine in doubt, yet notwithstanding they condemne and kil vs as heretiks, because we dissent from them, and teach those thinges which are certaine. And this they doe with such deuilish rage and crueltie, as if they were most assured of their doctrine.

Doutfulnes of saluation in the Papacy.

Let vs therefore giue thankes vnto God, that we are deliuered from this monstrous doctrine of doubting, and can now assure our selues that the holy Ghost cryeth and bringeth forth in our hearts vnspeakeable groanings. And this is our ankerhold and our foundation. The Gospell commaundeth vs to behold, not our owne good workes, our owne perfection: but God the promiser, and Christ the Mediatour. Contrariwise, the Pope commaundeth vs to looke, not vnto God the promiser, nor vnto Christ our high Bishop, but vnto our workes and merites. Here, on the one side doubting and desperation must needes follow: but on the other side assurance of Gods fauour and ioy of the spirite. For we cleaue vnto God who can not lye. For he sayth: Behold, I deliuer my Sonne to death, that through his bloud he may redeeme thee from thy sinnes and from eternal death. In this case I can not doubt, vnlesse

How we may know that we are in Gods fauour, and haue the holy Ghost.

The doctrin which we professe, is certaine.

I will vtterly deny God. And this is the reason that our doctrine is most sure and certaine, because it carieth vs out of our selues, that we should not leane to our owne strength, our owne conscience, our owne feeling, our owne person and our owne workes: but to that which is without vs, that is to say, the promise and truth of God which can not deceaue vs. This the Pope knoweth not, and therefore he wickedly imagineth that no man knoweth, be he neuer so iust or so wise, whether he be worthy of loue or of hatred. But if he be iust & wise, he knoweth assuredly that he is beloued of God, or else he is neither iust nor wise.

The true meaning of the sentēce out of the 9. of Ecclesiastes.

What thankes the world giueth to them that deserue wel of it.

Moreouer, this sentence of Salomon speaketh nothing at all of the hatred or fauour of God towards men, but it is a morall sentence reproouing the ingratitude of men. For such is the peruersnes and ingratitude of the world, that the better a man deserueth, the lesse thankes he shall haue; and oftentimes he that should be his most friend, shall be his most enemie. Contrariwise, such as least deserue, shall be most esteemed. So Dauid a holy man and a good king, was cast out of his kingdom. The Prophets, Christ and his Apostles were slaine. To conclude, the histories of all nations witnesse, that many men well deseruing of their countrey, were cast into banishment by their owne Citizens, and there liued in great miserie, and some also shamefully perished in prison. Wherefore Salomon in this place speaketh not of the conscience hauing to do with God, nor of the fauour or iudgement, the loue or hatred of God: but of the iudgements and affections of men among themselues. As though he would say: There are many iust and wise men, by whom God worketh much good, and giueth peace and quietnes vnto men. But so farre of are they from acknowledging the same, that oftentimes they requite them againe most vnkindly and vncurteously for their well doings and deseruings. Therefore although a man doe all things wel and neuer so well, yet he knoweth not whether by this his diligence and faithfulnes he deserue the hatred or fauour of men.

So we at this day, when we thought we should haue found fauour among our owne country men, for that we preach vnto them the Gospell of peace, life, and eternall saluation, in steede of fauour we haue found bitter and cruell hatred. In deede at the first many were greatly delited with our doctrine, and receiued it gladly. We thought they would haue bene our friendes and brethren, and that with

with one consent together with vs, they would haue planted and preached this doctrine to others. But now we finde that they are false brethren and our deadly enemies, which sow and spread abroad false doctrine, and that which we teach well and godly, they wickedly peruert and ouerthrow, stirring vp offences in the Churches. Whosoeuer therefore doth his duety godly and faithfully, in what kind of life so euer he be, and for his well doing receaueth nothing again but the vnkindnes and hatred of men, let him not vexe and torment him selfe therefore, but let him say with Christ: They hated me without a cause. Againe: For that they should haue loued me, they slaundered me, but I did pray. How we must ouercome vnthankfulnes *Psal. 109. 3. 4.*

The Pope therefore with this deuilish doctrine, whereby he commaunded men to doubt of the fauour of God towardes them, tooke away God and all his promises out of the Church, buried al the benefits of Christ, and abolished the whole Gospell. These inconueniences doe necessarily follow: for men doe not leane to the promises of God, but to their owne workes and merits. Therefore they can not be assured of the good will of God towards them, but must needes doubt thereof, and so at length despaire. No man can vnderstand what Gods will is and what pleaseth him, but in his word. This word assureth vs that God hath cast away all the anger and displeasure which he had conceaued against vs, when he gaue his onely begotten sonne for our sinnes, &c. Wherefore let vs vtterly abandon this deuilish doubting, wherewith the whole Papacie was poysoned, and let vs be fully assured that God is mercifull vnto vs, that we please him, that he hath a care ouer vs, that we haue the holy Ghost, which maketh intercession for vs with such crying and groning as can not be expressed. The will of God is seen in his word.

Now, this is the true crying and groning in deede, when a man in tentation calleth vpon God: not as a tyranne, not as an angry Iudge, not as a tormentor, but as a father, although this groning be so soft and so secrete, that it can scantly be perceaued. For in serious tentations, and in the time of trial where the conscience wrastleth with the iudgement of God, it is wont to call God, not a father, but an vniust, an angry, a cruell tyranne and Iudge. And this crying which Satan stirreth vp in the heart, farre passeth the cry of the spirite, and is strongly felt. For then it seemeth that god hath forsaken vs, & will throw vs down into hel. So the faithful complaine oftentimes in ỹ psalmes: I am cast from the presence of god. *Psal. 31. 22.*

Also: I am become as a broken vessell, &c. This is not in deede the groning that cryeth, Abba Father: but the roring of Gods wrath, which cryeth strongly, O cruell Iuoge, O cruel tormentor, &c. Here it is now time that thou turne away thine eyes from the law, from workes, and from the sense and feeling of thine owne conscience, and lay hold by Faith of the promise, that is to say, of the word of grace and life, which rayseth vp the conscience againe, so that now it beginneth to grone and say: Although the lawe accuse me, sinne and death terrifie me neuer so much, yet O my God, thou promisest grace, righteousnes and euerlasting life through Iesus Christ: And so the promise bringeth a sighing and a groning, which cryeth: Abba Father.

Verse. 7. Wherefore thou art no more a seruaunt, but a sonne.

This is the shutting vp and the conclusion of that which he said before. As if he should say: This being true that we haue receaued the spirite by the Gospell, whereby we cry, Abba Father: then is this decree pronounced in heauen, that there is now no bondage any more, but mere liberty and adoption. And who bringeth this libertie? verely this groning. By what meanes? The father offereth vnto me by his promise, his grace and his fatherly fauour. This remaineth then, that I should receaue this grace. And this is done when I againe with this groning doe cry, and with a childly heart doe assent vnto this name Father. Here then the Father and the Sonne meete, and the mariage is made vp without all pompe and solemnitie: that is to say, nothing at all commeth betweene, no law nor worke is here required. For what should a man doe in these terrours and horrible darknes of tentations? Here is nothing else but the father promising, and calling me his sonne by Christ, who was made vnder the law, &c, and I receiuing and answering by this groning, saying, Father. Here then is no exacting, nothing is required, but only that childly groning that apprehendeth a sure hope and trust in tribulation, and sayth: Thou promisest, and callest me thy child for Christes sake, & I againe receaue thy promise and call thee Father. This is in deede to be made children simply and without any workes. But these thinges without experience and practise can not be vnderstand.

By what meanes the adoption cometh vnto vs.

Paule in this place taketh this worde Seruaunt otherwise then he did before in the 3. chapter where he sayth: There is neyther

bond

bond nor free,&c. Here he calleth him a seruant of the law which is subiect to the lawe, as he did a litle before: We were in bondage vnder the rudimentes of the world. Wherefore to be a seruant according to Paul in this place, is to be gilty & captiue vnder the law, vnder the wrath of God and death, to behold God, not as a mercifull Father, but as a tormentor, an enemie and a tyranne. This is in deede to be kept in bondage and babylonicall captiuity, and to be cruelly tormented therein. For the lawe deliuereth not from sinne and death, but reuealeth & encreaseth sinne, and engendreth wrath. This bondage (sayth Paule) continueth no longer: it oppresseth vs not, nor maketh vs heauy any more, &c. Paule sayth: Thou shalt be no more a seruaunt. But the sentence is more generall if we say: there shall be no bondage in Christ any more, but meere freedom and adoption. For when Faith commeth, that bondage ceaseth, as he sayd before in the third Chapter.

What Paule calleth a seruaunt in this place.

Rom.3.20. Rom.4.15.

Nowe, if we by the spirite of Christ crying in our heartes, Abba Father, be no more seruauntes, but children, then it followeth that we are not onely deliuered from the Pope and all the abhominations of mens traditions, but also from all the iurisdiction and power of the lawe of God. Wherefore we ought in no wise to suffer the lawe to raigne in our conscience, and much lesse the Pope with his vaine threatninges & terrours. In deede he roreth mightely as a Lion Apoc. 10. and threatneth to all those that obey not his lawes, the wrath and indignation of Almighty God and of his blessed Apostles, &c. But here Paule armeth and comforteth vs against these rorings, when he sayth: Thou art no more a seruaunt but a sonne. Take hold of this consolation by Faith, and say: O lawe, thy tyrannie can haue no place in the throne where Christ my Lord sitteth: there I can not heare thee (much lesse do I heare thee O Antichrist): for I am free and a sonne, who must not be subiect to any bondage or seruile lawe. Let not Moises therefore with his lawes, (much lesse the Pope) ascend vp into the bridechamber there to lie, that is to say, to raigne in the conscience, which Christ hath deliuered from the lawe, to the ende that it should not be subiect to any bondage. Let the seruauntes abide with the Asse in the valley: Let none but Isaac ascende vppe into the Mountaine with his father Abraham: that is, let the lawe haue dominion ouer the bodie and ouer the olde man: let him be vnder the lawe and suffer the burden to be layed vppon him: let him suffer him selfe to be ex-

The lawe must not be suffered to rule in the conscience.

The lawe hath no power ouer the conscience, but ouer the flesh

Gen.22.4.5.

ercised and vexed with the lawe: let the lawe limite and prescribe vnto him what he ought to doe, what he ought to suffer, and how he ought to liue and to gouerne him selfe among men. But let it not defile the bed in which Christ should rest and sleepe alone: that is to say, let it not trouble the conscience. For she alone ought to liue with Christ her Spouse in the kingdome of libertie and adoption.

If then (sayth he) by the spirite of Christ ye crie: Abba Father, then are ye in deede no longer seruaunts, but free men and sonnes. Therefore ye are without the lawe, without sinne, without death: that is to say, ye are saued, and ye are now quite deliuered from all euils. Wherefore the adoption bringeth with it the eternall kingdom, and all the heauenly inheritaunce. Now, how inestimable the glory of this gift is, mans heart is not able to conceaue, and much lesse to vtter. In the meane time we see this but darkely and as it were a farre of: We haue this litle groning & feeble Faith which onely resteth vpon the hearing and the sound of the voyce of Christ in geuing ỹ promise. Therefore we must not measure this thing by reason or by our owne feling, but by the promise of God. Now, because he is infinite, therfore his promise is also infinite, although it seeme to be neuer so much enclosed in these narrowe streites, these anguishes I meane. Wherefore there is nothing that can now accuse, terrifie, or bind the conscience any more. For there is no more seruitude, but adoption: which not onely bringeth vnto vs libertie from the lawe, sinne and death, but also the inheritaunce of euerlasting life, as followeth.

What the adoption bringeth.

1. Cor. 13. 12.

Verse. 7. Now, if thou be a sonne, thou art also the heire of God thorough Christ.

For he that is a sonne, must be also an heire: for by his birth he is worthie to be an heire. There is no worke or merite that bringeth to him the inheritaunce, but his birth onely: And so in obtaining the inheritance he is a mere pacient and not an agent: that is to say, not to begette, not to labour, not to care: but to be borne is that which maketh him an heire. So we obtaine eternall giftes, namely the forgeuenes of sinnes, righteousnes, the glory of the resurrection and euerlasting life, not as agents, but as patients, that is, not by doing but by receauing. Nothing here cometh betweene: but faith alone apprehendeth the promise offred. Like as therefore

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a ſonne in the politike and houſholde gouernment is made an heire by his onely birth: ſo here faith onely maketh vs ſonnes of God, borne of the word, which is the wombe of God, wherin we are conceaued, caried, borne, and nouriſhed vp, &c. By this birth then we are made newe creatures, formed by Faith in the worde: we are made Chriſtians, children & heires of God through Jeſus Chriſt. Now, being heires we are deliuered from death, ſinne and the Deuill, and we haue righteouſnes and eternall life.

The word of God is the wombe of God.

But this farre paſſeth all mans capacitie, that he calleth vs heires: not of ſome riche and mighty Prince, not of the Emperour, not of the world: but of God the almighty creator of all thinges. This our inheritaunce then (as Paule ſayeth in an other place) is inestimable. And if a man could comprehend the great excellencie of this matter, that he is the ſonne and heire of God, and with a conſtant faith beleue the ſame, this man woulde eſteeme all the power and riches of al the kingdoms of the world but as filthy dorge in compariſon of his eternal inheritance. He would abhorre whatſoeuer is high & glorious in the world: yea, the greater the pompe and glory of the world is, the more would he hate it. To conclude, whatſoeuer the worlde moſt highly eſteemeth and magnifieth, that ſhould be in his eyes moſt vile and abominable. For what is al the world, with all his power, riches and glory, in compariſon of God whoſe ſonne and heire he is? Furthermore, he would hartely deſire with Paule to be looſed and to be with Chriſt, & nothing could be more welcome vnto him, then ſpeedie death, which he woulde embrace as a moſt ioyfull peace, knowing that it ſhould be the end of all his miſeries, and that through it he ſhould attaine to his inheritance, &c. Yea a man that could perfectly beleue this, ſhould not long remaine aliue, but ſhould be ſwalowed vp incõtinent with exceſſiue ioy.

Philip. 1.23.

But the lawe of the members ſtriuing againſt the lawe of the minde, hindereth faith in vs, and ſuffreth it not to be perfect. Therefore we haue neede of the helpe & comfort of the holy Ghoſt, which in our troubles and afflictions may make interceſſion for vs with vnſpeakeable groning, as before I haue ſayd. Sinne yet remaineth in the fleſh, which oftentimes oppreſſeth the conſcience, and ſo hindereth fayth, that we can not with ioy perfectly behold and deſire thoſe eternall riches which God hath geuen vnto vs thorough Chriſt. Paule him ſelf feeling this battell of the fleſh againſt ỳ ſpi-

The godly haue neede of the comfort of the holy Ghoſt.

Rom.7.24. rite, crieth out: O wretched man that I am, who shall deliuer me frō this body of death? He accuseth his body, which notwithstanding it behoued him to loue, calling it by an odious name, his death. As if he would say: My body doth more afflict me, and more greuously vexe me thē death it selfe: For it hindred in him also this ioy of spirit. He had not alwayes the sweete & ioyful cogitations of the heauenly inheritance to come, but he felt oftentimes also much heauines of spirite great anguish and terrours.

Hereby we may plainly see how hard a matter Faith is: which is not easily and quickly apprehended, as certaine full and lothing spirites dreame, which swallowe vp at once all that is contained in the holy Scriptures. The great infirmity which is in ẏ Saincts, and the striuing of the flesh against the spirite, doe sufficiently witnesse how feeble Faith is in them. For a perfect faith bringeth by and by a perfect contempt and lothing of this present life. If we could fully assure our selues, and constantly beleue that God is our Father, and we his sonnes and heires, then should we vtterly contemne this worlde with all the glorie, righteousnes, wisedom and power, with all the royall scepters and crownes, and with all the riches and pleasures thereof. We should not be so carefull for this life: we should not be so addicted to the world and worldly thinges, trusting vnto them when we haue them, lamenting and dispairing when we lose them: but we should doe all things with great loue, humilitie and pacience. But we do the contrary: for the flesh is yet strong, but Faith is feeble and the spirit weake. Therefore Paule sayeth verie well, that we haue here in this life, but onely the first fruites of the spirite, and that in the worlde to come, we shall haue the tenthes also.

Signes wher by it appeareth that our faith is weake.

In this life we haue but only the first fruits of the spirite.

Verse.7. Through Christ.

Paule hath alwayes the the name of Christ in his mouth.

Paule hath Christ alwayes in his mouth: he can not forget him. For he did well foresee that nothing should be lesse knowen in the worlde (yea among them which shoulde professe them selues to be Christians) then Christ and his Gospell. Therefore he talketh of him and setteth him before our eyes continually. And as often as he speaketh of grace, righteousnes, the promise, adoption and inheritaunce, he is alwayes wont to adde: In Christ, or, thorough Christ, couertly impugning the lawe. As if he would say: These things come vnto vs, neither by the law, nor by the works thereof:

much

much leſſe by our owne ſtrength, or by the workes of mens traditions: but onely by Chriſt.

Verſe. 8. 9. But euen then when ye knew not God, ye did ſeruice vnto them which by nature are no Gods. But nowe ſeeing ye know God, yea rather are knowne of God: how turne you againe vnto impotent & beggerly rudiments, whereunto, as from the beginning, ye will be in bondage againe?

This is the concluſion of Paules diſputation. From this place vnto the ende of the Epiſtle he doth not much diſpute, but only geueth precepts as touching manners. Notwithſtanding he firſt reproueth the Galathians, being ſore diſpleaſed that this diuine and heauenly doctrine ſhoulde be ſo ſuddenly and ſo eaſily remoued out of their hearttes. As if he would ſay: Ye haue teachers which will bring you backe againe into the bondage of the lawe. This did not I: but by my doctrine I called you out of darkenes & out of the ignorance of God, into a wonderfull light and knowledge of him. I brought you out of bondage & ſet you in the freedom of the ſonnes of God, not by preaching vnto you the workes of the lawe, or the merites of men, but the grace and righteouſnes of God, and the giuing of heauenly and eternall bleſſinges through Chriſt. Nowe, ſeeing this is true, why doe ye ſo ſoone forſake the light & returne to darkenes? Why do ye ſuffer your ſelues ſo eaſily to be brought from grace vnto the law, from freedom to bondage? What the Goſpell bringeth.

Here againe we ſee (as before I haue ſayd) that to fall in Faith is an eaſie matter, as the example of the Galathians witneſſeth. The example of the Anabaptiſtes, Libertines and ſuch other heretikes witneſſeth the ſame alſo at this day. We for our parte doe ſet forth the doctrine of Faith with continuall trauell, by preaching, by reading and by writing: we purely and plainly diſtinguiſh the Goſpell from the lawe, and yet doe we litle preuaile. This cometh of the Deuill, who goeth about by all ſubtile meanes to ſeduce men and to hold them in errour: he can abide nothing leſſe then the true knowledge of grace and Faith in Chriſt. Therefore, to the end he may take Chriſt cleane out of ſight, he ſetteth before them other ſhewes, wherewith he ſo deceaueth them, that by litle and litle he leadeth them from Faith and the knowledge of grace, to the diſputation of the lawe. When he hath brought this about, then is Chriſt taken away. It is not without cauſe therefore that Paule To ſlide in Faith, is an eaſie thing. The Deuill laboureth to bring me from Faith to the law.

speaketh so much and so often of Christ, and that he goeth about so purely to set forth the doctrine of Faith: whereunto he attributeth righteousnes only and alone, and taketh it from the law, declaring that the lawe hath a cleane contrarie effect: that is, to engender wrath, to encrease sinne &c. For he would gladly perswade vs, that we should not suffer Christ to be plucked out of our heart: that the spouse should not suffer her husbande to departe out of her armes, but should alwayes embrace him and cleave fast vnto him, who being present, there is no daunger: yea there is the faithful groning, fatherly good will, adoption and inheritance.

Why Paule sayeth that the Galathians returned backe to weake & beggerly elements.

But why sayth Paule that the Galathians turned backe againe to weake and beggerly rudiments or ceremonies, that is to say, to the law, whereas they neuer had the lawe: for they were Gentiles (notwithstanding he wrote these thinges to the Iewes also, as afterwards we will declare): or why speaketh he not rather after this manner? Once when ye knewe not God, ye did seruice vnto them which by nature were no Gods: but nowe, seeing ye knowe God, why turne ye backe againe, forsaking the true God, to worship Idolls? Doth Paule take it to be all one thing, to fall from the promise to the law, from faith to workes: and to do seruice vnto Gods which by nature are no Gods? I aunswere: Whosoeuer is faine from the article of iustification, is ignorant of God & an Idolater. Therefore it is all one thing, whether he afterwards turne againe to the lawe, or to the worshipping of Idols: it is all one, whether he be called a Monke, a Turke, a Iew or an Anabaptist. For when this article is take away, there remaineth nothing else but errour, hypocrisie, impietie and idolatry, how much so euer it seeme in outward appearance to be the very truth, the true seruice of God, and true holines, &c.

God is knowē by Christ onely.

The reason is, because God will or can be knowen no otherwise then by Christ, according to that saying of John. 1. The onely begotten Sonne which is in the bosome of the Father, he hath declared him. He is the Seede promised vnto Abraham, in whome God hath established all his promises. Wherefore Christ is the onely meane, and as ye would say, the glasse by the which we see God, that is to say, we knowe his will. For in Christ we see that God is not a cruell exactour or a iudge, but a most fauorable, louing and mercifull Father, who to the end he might blesse vs, that is to say, deliuer vs from the lawe, sinne, death and all euills, and

might

might endue vs with grace, righteousnes and euerlasting life, spared not his owne Sonne, but gaue him for vs al, &c. This is a true knowledge of God, and a diuine perswasion, which deceaueth vs not, but painteth out God vnto vs liuely. *Rom.3.23.* The true knowledge of God.

He that is faine from this knowledge, must needes conceaue this fantasie in his heart: I will set vppe such a seruice of God: I will enter into such an order: I will choose this or that worke, and so will I serue God, and I doubt not but God will accept this, and reward me with euerlasting life for the same. For he is mercifull and liberall, geuing all good thinges euen to the vnworthy and vnthankefull: much more will he geue vnto me grace and euerlasting life for my great and manifold good deedes and merites. This is the highest wisedom, righteousnes and religion that reason can iudge of: which is common to all nations, to the Papists, Iewes, Turks, heretikes, &c. They can goe no higher then that Pharisey did, of whom mention is made in the gospell. They haue no knowledge of the Christian righteousnes, or of the righteousnes of faith. For the naturall man perceaueth not the misteries of God. Also There is none that vnderstandeth, there is none that seeketh after God, &c. Therefore there is no difference at all betwene a Papist, a Iewe, a Turke and an heretike. In deede there is a difference of the persons, the places, rites, religions, workes and worshippinges: notwithstanding there is all one and the same reason, the same heart, opinion and cogitation in them all. For the Turke thinketh the selfe same thing that the Charterhouse monke doth: namely, if I do this or that worke, God will be mercifull vnto me: if I doe it not, he will be angry. There is no meane betwene mans working & the knowledge of Christ. If this knowledge be darkened or defaced, it is all one whether thou be a Monke, a Turke, a Iewe, &c. *Luke 18.11. 12.* The highest wisedom of reason. *1 Cor.2.14. Rom.3.11.* There is no difference betwene the Turkes, Iewes & Papists.

Therefore it is an extreme madnes that the Papists & Turks doe so striue among themselues about the religion and seruice of God, contending that both of them haue the true religion and true worship of God. And the Monkes themselues agree not together. For one of them will be accounted more holy then an other for certaine foolish outward ceremonies, and yet in their heartes the opinion of them all is so like, that one egge is not more like to an other. For this is the imagination of them all: If I do this worke, God will haue mercy vppon me: if I doe it not he will be angrie. The imagination of

all the meritmongers alike.

And therefore euery man that reuolteth from the knowledge of Christ, must needes fall into Idolatrie, and conceaue such an imagination of God as is not agreable to his nature: As the Charterhouse Monke for the obseruing of his Rule, the Turke for the keping of his *Alcoran*, hath this affiance, that he pleaseth God and shall receaue a reward of him for his labour.

All meritemõgers honour a God which by nature is no God.

Such a God as after this sorte forgeueth sinnes and iustifieth sinners, can no where be found, and therefore this is but a vaine imagination, a dreame, and an Idol of the heart. For God hath not promised that he will saue and iustifie men for the religions, obseruations, ceremonies, and ordinaunces deuised by men: yea God abhorreth nothing more (as the whole Scripture witnesseth) then such willworkes, such seruice, rites and ceremonies: for the which also he ouerthroweth whole kingdoms and Empires. Therefore, as many as trust to their owne strength and righteousnes, do serue a God, but such a God as they them selues haue deuised, and not the true God in deede. For the true God speaketh thus: No righteousnes, wisedom, nor religion pleaseth me, but that onely whereby the Father is glorified through the Sonne. Whosoeuer apprehendeth this Sonne, and me, and my promise in him by Faith, to him I am a God, to him I am a Father, him doe I accept, iustifie and saue. All other abide vnder wrath, because they worship that thing which by nature is no God.

God abhorreth wilworshippings & works deuised by man.

Doctrine concerning the true God.

To what euils they be subiect, which destroy the doctrine of faith.

Whosoeuer forsaketh this doctrine, must needes fall into the ignorance of God: he vnderstandeth not what the true Christian righteousnes, wisedom, and seruice of God is: he is an Idolater abiding vnder the lawe, sinne, death, and the power of the Deuill, and all thinges that he doth, are accursed and condemned. Therefore the Anabaptist imagining with him selfe that he pleaseth God if he be rebaptised, if he forsake his house, wife and children, if he mortifie his flesh and suffer much aduersitie, and at length death it selfe, yet there is not one droppe of the knowledge of Christ in him, but secluding Christ, he dreameth altogether of his owne workes, of the forsaking of his goods, of his affliction and mortification, and nowe differeth nothing from the Turke, Iewe or Papist in spirite or in heart, but onely in the outward appearance, workes and ceremonies which he hath chosen to him selfe. The same confidence in workes, haue all the Monkes and other religious orders: notwithstanding in their apparell and other outward

thinges

thinges there is a difference.

There are at this daye very many like vnto these, which notwithstanding would be counted among the true professors and teachers of the Gospell, and as touching the wordes, they teach that men are deliuered from their sinnes by the death of Christ. But because they teach faith in such sort, that they attribute more to charitie then to faith, they highly dishonour Christ and wickedly peruert his word. For they dreame that God regardeth and accepteth vs for our charities sake, whereby we being reconciled to God, doe loue God and our neighbour. If this be true, then haue we no neede of Christ at all. Such men serue not the true God, but an idoll of their owne heart, which they themselues haue deuised. For the true God doth not regard or accept vs for our charitie, vertues, or newnes of life, but for Christes sake. &c.

But they make this obiection. Yet notwithstanding the Scripture commaundeth that we should loue God with all our heart, &c. It is true. But it followeth not, that because God commaundeth vs, therefore we doe it. If we did loue God with all our heart, &c. then, no doubt, we should be iustified, and liue through this obedience, as it is written: He that shall doe these things shall liue in them. But the Gospell sayth: Thou doest not these things: therefore thou shalt not liue in them. For this sentence: Thou shalt loue the Lord thy God, &c. requireth a perfect obedience, a perfect feare, trust and loue towards God. These things men neither doe nor can performe in this corrupt nature. Therefore this lawe: Thou shalt loue the Lord thy God, &c. iustifieth not, but accuseth and condemneth all men, according to that saying: The law causeth wrath, &c. Contrariwise, Christ is the finishing and accomplishing of the law to righteousnes, to euery one that beleeueth. Of this we haue spoken largely before.

Leuit. 18. 5. Rom. 10. 5.

Rom. 4. 15. Rom. 10. 4.

In like maner the Iewe keping the lawe with this opinion, that he by this obedience will please God, serueth not the true God, but is an Idolater, worshipping a dreame and an Idoll of his owne heart, which is no where to be found. For the God of his fathers, whom he sayth he worshipperh, promised to Abraham a Seede, thorough the which all nations should be blessed. Therefore God is knowen and the blessing is giuen, not by the law, but by the Gospell of Christ. Although Paule speake these wordes: Then when ye knew not God, ye did seruice &c. properly and principally

God is not knowne & the blessing giuen through the law, but by the Gospel.

to the Galathians, which were Gentiles: yet notwithstanding by the same wordes he also toucheth the Iewes, who though they had reiected their idolls outwardly, yet in their hearts they worshipped them more then did the Gentiles, as it is said. *Rom.2.* Thou abhorrest Idolls, and committest sacrilege. The Gentiles were not the people of God, they had not his word, and therefore their Idolatry was grosse. But the Idolatrous Iewes cloked their Idolatry with the name and worde of God (as all Iusticiaries which seeke righteousnes by workes, are wont to doe) and so with this outward shew of holines they deceaued many. Therefore Idolatry the more holy and spirituall it is, the more hurtfull it is.

The Gentiles idolatry was grosse. Contrariwise the Iewes idolatry was outwardly holy, and therefore more hurtfull.

But how may these two contrary sayings which the Apostle here setteth downe, be reconciled together? Ye knew not God: & ye worshipped God. I answer: All men naturally haue this generall knowledge, That there is a God, according to that saying. *Rom.1.* Forasmuch as that which may be knowen of God, was manifest in them. For God was made manifest vnto them, in that the inuisible things of him did appeare by the creation of ỹ world. Moreouer the ceremonies and religions which were, and alwaies remained amonge all nations, sufficiently witnesse that all men haue had a certaine generall knowledge of God. But whether they had it by nature or by the tradition of their forefathers, I will not here dispute.

But here some will obiect againe: If all men knew God, wherfore then doth Paule say, that the Galathians knew not God before the preaching of the Gospel? I answer: There is a double knowledge of God, generall and particular. All men haue the generall knowledge, namely, that there is a God, that he created heauen & earth, that he is iust, that he punisheth the wicked. But what God thinketh of vs, what his will is towards vs, what he will giue or what he will doe to the end we may be deliuered from sinne & death & be saued (which is the true knowledge of God indeede) this they know not. As it may be that I know some man by sight, whom yet in deede I know not thoroughly, because I vnderstand not what affection he beareth towards me. So men know naturally that there is a God, but what his will is, or what is not his will, they doe not know. For it is written: There is none that vnderstandeth God. And in an other place: No man hath seene God: that is to say, no man hath knowen what is the will of God. Nowe, what doth it auaile

A generall and particular knowledge of God.

Rom.3.11. Iohn.1.18.

naile thee if thou know that there is a god, & yet art ignorant what is his will towards thee? Here some thinke one thing, and some an other. The Iewes imagine this to be the will of God, if they worship him according to the rule of Moises lawe, the Turke if he obserue his Alcoran, the Monke if he keepe his order & performe his vowes. But all these are deceaued and become vaine in their owne cogitations, as Paule sayth *Rom. 1.* not knowing what pleaseth or displeaseth God: therefore in steede of the true and naturall God, they worship the dreames and imaginations of their owne heart.

The diuers opinions of men concerning the will of God.

This is it that Paule meaneth when he sayth: when ye knew not God: that is, when ye knew not the will of God, ye serued those which by nature were no gods: that is to say, ye serued the dreames and imaginations of your owne heart, whereby ye imagined without the word, that God was to be worshipped with this or that worke, with this or that rite or ceremonie. For vpon this proposition, which all men doe naturally hold, namely that there is a God, hath sprong all idolatrie, which without the knowledge of the Diuinitie could neuer haue come into the worlde. But because men had this naturall knowledge of God, they conceaued vaine and wicked imaginations of God without and against the word, which they esteemed & maintained as the very truth it selfe, and so dreamed that God is such a one, as by nature he is not. So the Monke imagineth him to be such a God as forgiueth sinnes, giueth grace & euerlasting life for the keeping of his Rule. This God is no where to be found: therfore he serueth not the true God, but that which by nature is no God: to wit, the imagination and idoll of his owne heart: that is to say, his owne false and vaine opinion of God, which he dreameth to be an vndoubted truth. Now, reason it selfe will enforce vs to confesse that mans opinion is no God. Therefore whosoeuer will worship God without this word, serueth not the true God (as Paule sayth:) but that which by nature is no God.

Whence idolatrie came.

The opinion of the Monke, as touching Gods will.

Worshippers of God without his word.

Therfore whether ye call rudiments here the lawe of Moises, or else the traditions of the Gentiles (albeit he speaketh here properly and principally of the rudiments of Moises) there is no great difference. For he that falleth from grace to the lawe, falleth with no lesse danger then he that falleth from grace to Idolatrie. For without Christ there is nothing else but mere Idolatrie, an Idoll and false imagination of God, whether it be called Moises lawe,

Without Christ all worshipping and

all lawes are Idolatry

or the Popes ordinance, or the Turkes Alcoran, &c. Therefore he sayth with a certaine admiration:

Verse.9. But now seeing ye know God.

As though he would say: This is a maruelous thing, that ye knowing God by the preaching of Faith, doe so suddenly reuolt from the true knowledge of his will (wherein I thought ye were so surely established, that I feared nothing lesse then that ye should so easily be ouerthrowne) and doe now againe by the instigation of the false Apostles, returne to the weake and beggerly ceremonies, which ye would serue againe afresh. Ye heard before by my preaching, that this is the will of God, to blesse all nations: not by circumcision or by the obseruation of the law, but by Christ promised to Abraham. They that beleeue in him shall be blessed with faithfull Abraham: they are the sonnes and heires of God. Thus (I say) haue ye knowen God.

The will of God.

Galat.3.9.
Galat.4.7.

Verse.9. Yea rather are knowen of God, &c.

He correcteth the sentence going before: But now seeing ye haue knowen God, or rather turneth it after this maner: yea rather ye are knowen of God: For he feared lest they had lost God vtterly. As if he would say: Alas, are ye come to this poynt, that now ye know not God, but returne againe from grace to the law? Yet notwithstanding God knoweth you. And in deede our knowledge is rather passiue then actiue: that is to say, it consisteth in this, that we are rather knowen of God, then that we know him. All our doing, that is, all our endeuour to know & to apprehend God, is to suffer God to worke in vs. He giueth the word: which when we haue receaued by Faith giuen from aboue, we are new borne and made the sonnes of God. This is then the sense and meaning: Ye are kowen of God, that is, ye are visited with the word, ye are endued with Faith and the holy Ghost, whereby ye are renewed, &c. Wherefore euen by these wordes. Ye are knowen of God, he taketh away all righteousnes from the lawe, and denyeth that we attaine the knowledge of God through the worthines of our owne workes. For no man knoweth the father but the Sonne, and he to whom the sonne will reueale him. Also: He by his knowledge shall iustifie many, because he shall beare our iniquities. Wherfore our knowledge concerning God, consisteth in suffering and

Our knowledge concerning God.

Ye are knowen of God.

Luke 10.22.
Esay 53.11.

not

not in doing.

He much maruelleth therefore, that seeing they knew God truly by the Gospell, they returned so suddenly to weake and beggerly rudiments, by the perswasion of the false Apostles. As I my self also should greatly maruell if our Church (which by the grace of God is godly reformed in pure doctrine and Faith) should be seduced and peruerted by some fond and frantike head, through the preaching of one or two sermons, that they would not acknowledge me for their Pastor any more. Which thing notwithstanding shall one day come to passe, if not whilest we liue, yet when we are dead and gone. For many shall then rise vp, which will be maisters and teachers: who vnder a colour of true religion shall teach false and peruerse doctrine, and shall quickly ouerthrow all that we in so long time and with so great trauell haue builded. We are not better then the Apostles, who, whiles they yet liued, sawe (not without their great griefe and sorow) the subuersion of those Churches which they themselues had planted through their ministerie. Therefore it is no great maruell if we be constrained to behold the like euill at this day in those Churches, where Sectaries doe raigne, who hereafter when we are dead, shall possesse those Churches which we haue wonne and planted by our ministerie, & with their poyson infect and subuert the same. And yet notwithstanding Christ shall remaine and raigne to the ende of the world, and that marueilously, as he did vnder the Papacie.

The Apostles euen in their life time sawe the subuersiō of those Churches, which they had planted

Paule seemeth to speake very spitefully of the law, when he calleth it rudiments (as he did also before in the beginning of this chapter, and not onely rudiments, but weake and beggerly rudiments and ceremonies. Is it not blasphemie to giue such odious names to the law of God? The law being in his true vse, ought to serue the promises and to stand with the promises and grace. But if it fight against them, it is no more the holy lawe of God, but a false and a deuillish doctrine, and doth nothing else but driue men to desperation, and therefore must be reiected.

Rudiments or elements are called the principles & first beginnings of any thing and so the law is but as an A B. C. in respect of the Gospell.

Wherefore, when he calleth the lawe weake and beggerly rudiments, he speaketh of the law in respect of proud and presumptuous hypocrites which would be iustified by it, and not of the lawe being spiritually vnderstand, which engendreth wrath. For the law, (as I haue often sayd) being in his owne proper vse, accuseth and condemneth a man: and in this respect it is not onely a strong

Rom. 4. 15.

When the law is weake and

beggerly, & when it is strong and mighty.

and a rich rudiment, but also most mighty and most rich, yea rather an inuincible power and riches: and if here the conscience be compared with the law, then is it most weake and beggerly. For it is so tender a thing, that for a smal sinne it is so troubled and terrified, that it vtterly despaireth, vnlesse it be raysed vppe againe. Wherefore the lawe in his proper vse hath more strength and riches, then heauen and earth is able to containe: in so much that one letter or one title of the law is able to kill all mankind, as the historie of the law giuen by Moises, *Exod.19.20.* doth witnesse. This is the true and diuine vse of the lawe, of which Paule speaketh not in this place.

Paule therefore entreateth here of hypocrites, which are fallen from grace, or which haue not yet attained to grace. These, abusing the law, seeke to be iustified by it. They exercise and tyre themselues day and night in the workes thereof: as Paule witnesseth of the Iewes. *Rom.10.* For I beare them record (sayth he) that they haue the zeale of God, but not according to knowledge, for they being ignorant of the righteousnes of God, &c. Such doe hope so to be strengthned and enriched by the lawe, that they may be able to set their power and riches which they haue gotten by the righteousnes thereof, against the wrath and iudgement of God, and so to appease God, and to be saued thereby. In this respect then we may well say that the lawe is a weake and a beggerly rudiment: that is to say, which can giue neither helpe nor counsell.

When the law is a weake and beggerly rudiment.

And who so listeth to amplifie this matter, may further say, that the law is a weake & a beggerly rudiment, because it maketh men more weake and beggerly: Againe, because that of it selfe it hath no power, or riches whereby it is able to giue or to bring righteousnes: And moreouer, that it is not onely weake and beggerly, but euen weakenes and beggery it selfe. How then shall it enrich or strengthen those, which were before both weake and beggerly? Therefore to seeke to be iustified by the law, is as much as if a man being weake and feeble already, would seeke some other greater euill whereby he might ouercome his weakenes and pouertie, which notwithstanding would bring vnto him vtter destruction. As if he which hath the falling sicknes, would seeke to ioyne vnto it the pestilence for a remedie: or if a leaper should come to a leaper, or a begger to a begger, the one to helpe & to enrich the other.

Paule therefore sheweth, that they which seeke to be iustified by the

the law, haue this commodity therby, that daily they become more and more weake and beggerly. For they be weake and beggerly of them selues: that is to say, they are by nature the children of wrath, subiect to death and euerlasting damnation, and yet they lay hold vpon that which is nothing else but mere weakenes and beggerie, seeking to be strengthned and enriched thereby. Therefore euery one that falleth from the promise to the law, from faith to workes, doth nothing else but lay vpon him selfe such a burden, being weake and feeble already, as he is not able to beare. *Act. 15.* and in bearing thereof is made ten times more weake, so that at length he is driuen to despaire, vnlesse Christ come & deliuer him.

The more men seeke to be iustified by the law, the more they are drowned in sinns.

This thing the Gospel also witnesseth, speaking of the woman which was grieued 12. yeares with a bloudy issue, and suffred many things of many Phisitians, vpon whom she had spent all her substance, and yet could not be cured, but the longer she was vnder their handes, the worse she was. As many therefore as doe the workes of the law to the end they may be iustified thereby, are not onely not made righteous, but twise more vnrighteous then they were before, that is (as I haue sayd) more weake and beggerly, and more vnapte to doe any good worke. This haue I proued to be true both in my selfe and in many others. I haue knowen many Monkes in the Papacy, which with great zeale haue done many great workes for the attaining of righteousnes and saluation, and yet were they more impatient, more weake, more miserable, more faithles, more fearful, & more ready to despaire thē any other. The ciuil Magistrates who were euer occupied in great & weighty affaires, were not so impatient, so fearful, so faint harted, so superstitious & so faithles as these Iusticiaries and Meritmongers were.

Luke 8.43. Of the woman which was diseased with the bloudy issue

Whosoeuer then seeketh righteousnes by the law, what can he imagine els, but that God being angry, must needes be pacified with workes? Now, when he hath once conceaued this fantasie, he beginneth to worke. But he can neuer find so many good works as are able to quiet his conscience, but stil he desireth mo. Yea he findeth sinnes in those workes that he hath done already. Therefore his conscience can neuer be certified, but must needes be alwaies in doubt, and thus thinke with it selfe: Thou hast not sacrificed as thou shouldest doe: thou hast not prayed aright: this thou hast left vndone: this or that sinne thou hast committed. Here the heart trembleth and feeleth it selfe oppressed with innumerable sinnes

The conscience is neuer quieted thorough workes.

which still encrease without ende, so that he swarueth from righteousnes more and more, vntil at length he fall to desperation. Hereof it cometh that many being at the point of death, haue vttered these desperate wordes: O wretch that I am: I haue not kept myne order: Whither shall I flie from the wrath of Christ, that angry Iudge? would to God I had bene made a swineheard or the vilest wretch in the whole world.

Thus the Monke in the ende of his life is more weake, more beggerly, more faithles and fearfull then he was at the beginning whē he first entred into his order. The reason is, because he would strengthen him selfe through weaknes, & enrich him selfe through pouertie. The lawe or mens traditions, or the Rule of his order should haue healed him when he was sicke, and enriched him when he was poore: but he is become more feeble and more poore then the Publicanes and harlots. The Publicanes and harlots haue not an heape of good workes to trust vnto as the Monkes haue: but although they feele their sinnes neuer so much, yet they can say with the Publicane: O Lord be mercifull to me a sinner. But contrariwise the Monke which hath spent all his tyme in weake and beggerly elements, is confirmed in this opinion: If thou kepe thy rule thou shalt be saued, &c. With this false perswasion he is so deluded and bewitched, that he can not apprehend grace, no nor once remember grace. Thus, notwithstanding all the workes which either he doth or hath done, be they neuer so many and so great, he thinketh that he hath neuer done enough, but hath stil an eye to moe workes, and so by heaping vp of workes he goeth about to appease the wrath of God and to iustifie him selfe, vntill he be driuen to vtter desperation. Wherefore, whosoeuer falleth from Faith and followeth the law, is like to Esopes dogge, which forgoeth the flesh, and snatcheth at the shadow. Wherefore it is impossible that such as seeke righteousnes and saluation by the lawe (whereunto men are naturally enclined) should euer find quietnes and peace of conscience: yea they doe nothing else but heape lawes vpon lawes, whereby they torment both them selues and others, and afflict mens consciences so miserably, that through extreme anguish of heart many dye before their time. For one law alwaies bringeth forth ten moe, and so they encrease without number and without ende.

Luke 18.13.

A liuely description of all the religious hypocrites in the kingdom of Antichrist.

The fable is this, that a dogge swimming ouer the water with a peece of flesh in his mouth, let the flesh go, and snatched at the shadow which appeared in the water.

Nowe, who would haue thought that the Galathians, which had

had learned so sound and so pure a doctrine of such an excellent Apostle and teacher, could be so suddenly leade away from the same, and vtterly peruerted by the false apostles? It is not without cause that I repeate this so often, that to fall away from the truth of the Gospell, is an easie matter. The reason is, because men doe not sufficiently consider, no not the very faithfull, what an excellent and a precious treasure the true knowledge of Christ is. Therefore they doe not labour so diligently and so carefully as they shoulde doe, to obtaine and to retaine the same. Moreouer, the greater parte of those that heare the word, are exercised with no crosse or affliction: they wrastle not against sinne, death and the Deuill, but liue in securitie without any conflict. Such men, because they are not proued and tried with tentations, and therefore are not armed with the word of God against the subtilties of the Deuill, neuer feele the vse and power of the word. In deede whilest they are among faithfull ministers and preachers, they can follow their words and say as they say, perswading them selues that they perfectly vnderstand the matter of iustification. But when they are gone, and wolues in sheepes clothing are come in their place, it happeneth vnto them as it did to the Galathians: that is to say, they are suddenly seduced and easily turned back to weake and beggerly rudiments.

Falling away from the Gospell is very easy.

They that are not tried with afflictions and tentations neuer feele the power of the word.

Paule hath here his peculiar maner of speech, which the other Apostles did not vse. For there was none of them besides Paule, that gaue such names to the lawe: to witte, that it is a weake and a beggerly rudiment, that is to say, vtterly vnprofitable to righteousnes. And surely I durst not haue geuen such tearmes vnto the lawe, but should haue thought it great blasphemie against God, if Paule had not so done before. But of this I haue intreated more largely before, where I shewed when the lawe is weake and beggerly, and when it is most strong and rich, &c. Now, if the lawe of God be weake and vnprofitable to iustification, much more are the lawes and decrees of the Pope, weake and vnprofitable to Iustification. Therfore we geue sentence against the ordinances, lawes and decrees of the Pope with such boldnes and assurance as Paule did against the law of God, that they are not onely weake and beggerly rudimentes, and vtterly vnprofitable to righteousnes, but also execrable, accursed, deuilishe and damnable: for they blaspheme grace, they ouerthrowe the Gospell, abolish faith, take away Christ, &c.

Paules maner of speech.

If the lawe of God be weake and not able to obtaine righteousnes, much more the Popes traditions.

For as much then as the Pope requireth that we should keepe his lawes as necessarie to saluation, he is verie Antichrist and the Vicar of Sathan: And as many as cleave vnto him, and confirme his abominations and blasphemies, or keepe them to this end, that therby they may merite the forgeuenes of their sinnes, are the seruauntes of Antichrist and of the Deuill. Nowe, such hath the doctrine of the Papisticall church ben of a long time, that these lawes ought to be kept as necessarie to saluation. Thus the Pope sitteth in the temple of God, vaunting him selfe as God: he setteth him selfe against God, and exalteth him selfe aboue all that is called God or worshipped, &c: and mens consciences more feared and reuerenced the lawes and ordinaunces of the Pope, then the word of God and his ordinaunces. By this meanes he was made the Lord of heauen, of earth, and of hell, and bare a triple crowne vpon his head. The Cardinals also and Bishoppes his creatures, were made Kings and Princes of the world: And therefore if he did not burden mens consciences with his lawes, he could not long maintaine his terrible power, his dignity and his riches: but his whole kingdom would quickely fall.

2. Thes. 2. 4.

The Popes triple crowne.

This place which Paule here handleth, is weighty and of great importaunce, and therefore the more diligently to be marked: to witte, that they which fall from grace to the lawe, doe vtterly lose the knowledge of the truth, they se not their owne sinnes, they neither know God nor the Deuil, nor them selues, and moreouer they vnderstand not the force and vse of the lawe, although they bragge neuer so much that they keepe and obserue the same. For without ỹ knowledge of grace, that is to say, without the Gospel of Christ, it is impossible for a man to geue this definition of the lawe, that it is a weake and a beggerly rudiment, and vnprofitable to righteousnes. But he rather iudgeth quite contrary of the lawe: to witte, that it is not onely necessary to saluation, but also that it strengtheneth such as are weake, and enricheth such as are poore and beggerly: that is to say, that such as obey and obserue the same, shall be able to merite righteousnes and euerlasting saluation. If this opinion remaine, the promise of God is denied, Christ is taken away, lying, impiety and idolatry is established. Nowe, the Pope with all his Bishops, his Schooles and whole Synagoge, taught that his lawes are necessary to saluation: Therefore he was a teacher of weake and beggerly elementes, wherewith he made the

To fall from the grace of God.

What iudgement they giue of the lawe which knowe not Christ.

The thundringes of Luther against the Pope & his lawes.

Church

Church of Christ throughout the whole world, most weake & beggerly: that is to say, he burdened & miserably tormented ỳ Church with his wicked lawes, defacing Christ and burying his Gospell.

Verse.9. Whereunto ye will be in bondage againe.

This he addeth, to declare that he speaketh of proude and presumptuous hypocrites, which seeke to be iustified by the law, as I haue shewed before. For otherwise he calleth the law holy & good. As 1. Timot. 1. We knowe that the lawe is good, if a man vse it rightly, that is to say, ciuilly to bridle euill doers, and spiritually to encrease transgressions. But, whosoeuer obserueth the lawe to obtaine righteousnes before God, maketh the lawe which is good, damnable and hurtfull vnto him selfe. He reproueth the Galathians therfore, because they would be in bondage to the law againe, which doth not take away sinne, but encreaseth sinne. For whilest a sinner, being weake and poore of him selfe, seeketh to be iustified by the lawe, he findeth nothing in it but weakenes and pouertie it selfe. And here two sicke and feeble beggers meete together, of whom the one is not able to helpe and heale the other, but rather molesteth and troubleth the other. Gal.3.19.

We, as being strong in Christ, will gladly serue the lawe: not the weake and beggerly, but the mightie and rich lawe: that is to say, so farre forth as it hath power & dominion ouer the body: For then we serue the lawe but onely in our bodie and outwarde members, and not in out conscience. But the Pope requireth that we should obey his lawes with this opinion, that if we do this or that, we are righteous: if we doe it not, we are damned. Here the law is more then a weake & beggerly element. For whiles this bondage of the conscience continueth vnder the lawe, there can be nothing but meere weakenes and pouertie. Wherefore all the weight of the matter lieth in this word, To serue. The meaning therefore of Paule is this, that he would not haue the conscience to serue vnder the lawe as a captiue, but to be free and to haue dominion ouer the lawe. For the conscience is dead to the lawe through Christ, and the law againe vnto the conscience. Whereof we haue more largely intreated afore in the seconde Chapter.

Verse.10. Ye obserue dayes and monethes, times and yeares.

By these wordes he plainly declareth what the false apo- The do-

Drine of the false Apostles.

The holy dayes of the Iewes.

stles taught, namely the obseruation of dayes, moneths, times and yeares. The Iewes were commaunded to keepe holy the Saboth day, the newe Moones, the first and the seuenth moneth, the three appointed times or feastes, namely, the paschall or passeouer, the feast of weekes, of the tabernacles, and the yeare of *Iubile*. These ceremonies the Galathians were also constrained by the false apostles to keepe as necessary to righteousnes. Therfore he sayth that they, losing the grace and libertie which they had in Christ, were turned backe to the seruing of weake and beggerly elements. For they were perswaded by the false apostles, that these lawes must needes be kept, and by keeping of them they shoulde obtaine righteousnes: but if they kept them not they should be damned. Contrariwise Paule can in no wise suffer that mens consciences should be bounde to the lawe of Moises, but alwayes deliuered them from the lawe. Behold I Paule (sayth he a litle after in the 5. chapt.) doe write vnto you, that if ye be circumcised, Christ shall profite you nothing. And Coloss. 2. Let no man iudge you in meate or drinke, or in a peece of an holy day, or of a newe Moone or Saboth day, &c. So sayeth our Sauiour Christ: The kingdom of God commeth not with obseruation of the lawe. Much lesse then are mens consciences to be burdened and snared with humane traditions.

Luk.17.20.

Verse.11. I am in feare of you, least I haue bestowed on you labour in vaine.

The fatherlie affection of Paule towardes the Galathians.

To labour in vaine.

Here Paule sheweth him selfe to be greatly troubled through the fall of the Galathians: whom he would more bitterly reproue, but that he feareth least if he should deale with them more sharply, he should not onely not make them better, but more offende them and so vtterly alienate their mindes from him. Therefore in writing he chaungeth and mitigateth his wordes, and as though all the harme redounded vnto him selfe, he sayth: I am in feare of you least I haue bestowed my labour on you in vaine: That is to say, it grieueth me that I haue preached the Gospel with so great diligence and faithfulnes amongst you, and see no fruite to come therof. Notwithstanding, although he shew a very louing and a fatherly affection towardes them, yet withall he chideth them somewhat sharply, but yet couertly. For when he sayth, þ he had laboured in vaine, that is to say, that he had preached þ gospel among them wout any fruite, he sheweth couertly that either they were obstinate vn-

vnbeleuers, or else were falne from the doctrine of Faith. Nowe, both these, as well vnbeleuers as backesliders from the doctrine of faith, are sinners, wicked, vnrighteous and damned. Such therefore doe obey the lawe in vaine, they obserue dayes, monethes and yeares in vaine. And in these wordes: I am in feare of you, least I haue bestowed on you labour in vaine, is contained a certaine secret excommunication. For the Apostle meaneth hereby that the Galathians were secluded and separate from Christ, vnlesse they speedely returned to sound and sincere doctrine againe: yet he pronounced no open sentence against them. For he perceaued that he could doe no good with ouer sharpe dealing: wherefore he chaungeth his stile, and speaketh them very faire, saying:

Verse. 12. Be ye as I: for I am euen as you.

Hetherto Paule hath bene occupied wholy in teaching: and being moued with this great enormitie and wicked reuolting of the Galathians, he was vehemently incensed against them, and chid them bitterly, calling them fooles, bewitched, not beleuing the truth, crucifiers of Christ, &c. Nowe, the greater part of his Epistle being finished, he beginneth to perceaue that he had handled them to sharply. Therefore being carefull least he should doe more hurt then good through his seuerity, he sheweth that this his sharp chiding proceeded of a fatherly affection and a true Apostolicall heart: and so he amplifieth the matter with sweete and gentle wordes, to the ende that if he had offended any (as no doubt there were many offended) by these sweete and louing wordes he might winne them againe.

The Apostle nowe speaketh them faire, whom before he did sharply chide.

And here by his owne example he admonisheth all Pastors and Ministers, that they ought to beare a fatherly and motherly affection: not towards rauening wolues, but towardes the poore shepe, miserably seduced and going astray, patiently bearing with their faultes and infirmities, instructing and restoring them with the spirite of meekenes: For they can not be brought into the right way againe by any other meanes: and by ouer sharpe reproouing and rebuking they are prouoked to anger, or else to desperation, but not to repentaunce. And here is to be noted by the way, that such is the nature and fruite of true and sounde doctrine, that when it is well taught and well vnderstande, it ioyneth mens heartes togither with a singular concord: but when men reiect godly and sin-

A right image of a godly Pastour.

Galat. 6. 1.

The fruite of sounde doctrine.

Vnitie and concord broken by wicked doctrine.

cere doctrine, and embrace errors, this vnity and concord is soone broken. Therefore as soone as thou seest thy brethern seduced by vaine and fantasticall spirites, to fall from the article of Iustification, thou shalt perceaue that by and by they will pursue the faithfull with bitter hatred, whom before they most tenderly loued.

This we finde to be true at this day in our false brethren and other Sectaries, who at the beginning of the reformation of the gospell, were glad to heare vs, and redde our bookes with great zeale and affection. They acknowledged the grace of the holy Ghost in vs, and reuerenced vs for the same, as the ministers of God. Some of them also liued familiarly with vs for a time, and behaued themselues verie modestly and soberly. But when they were departed from vs and peruerted by the wicked doctrine of the Sectaries, they shewed themselues more bitter enemies to our doctrine and our name, then any other. I doe much and often maruell whereupon they shoulde conceaue such a deadly hatred against vs, whome they before so dearely and so tenderly loued: For we offended them not in any thing, nor gaue them any occasion to hate vs. Yea they are constrained to confesse that we desire nothing more, then that the glorie of God may be aduaunced, the benefite of Christ truely knowen, and the trueth of the Gospell purely taught, which God hath now againe in these latter dayes reuealed by vs vnto this vnthankefull world: which thing should rather prouoke them to loue vs then to hate vs. I maruell therefore not without cause, whereof this chaunge cometh. Verely there is no other cause, but that they haue gotten vnto themselues newe maisters and harkened to newe teachers, whose poyson hath so infected them, that nowe of verie friendes they are become our mortall enemies. And I see the condition of the Apostles and all other faithfull ministers to be such, that their disciples and hearers being once infected with the errors of the false apostles and heretikes, haue and doe set themselues against them, & become their enemies. There were verie fewe amongst the Galathians which continued in the sound doctrine of the Apostle: All the rest being seduced by the false apostles, did not acknowledge Paule for their pastor & teacher any more: yea there was nothing more odious vnto them then the name and doctrine of Paule. And I feare me, that this Epistle brought very few of them backe againe from their errour.

They which fall frō sound doctrine, become worse then they were before.

The condition of the Apostles.

If the like case shoulde happen vnto vs: that is to say, if in our ab-

absence our Church shoulde be seduced by fantasticall heades, and we should wryte hither, not one or two, but many Epistles, we should preuaile litle or nothing at all. Our men (a few onely excepted of the stronger sorte) woulde vse them selues no otherwise towards vs, then they doe at this day which are seduced by the Sectaries: who would sooner worship the Pope, then they would obey our admonitions or approue our doctrine. No man shall perswade them that they reiect Christ, and returne againe to weake & beggerly elementes, and to those which by nature are no Gods. They can abide nothing lesse, then to heare that their teachers by whom they are seduced, are ouerthrowers of the gospell of Christ, & troublers of mens consciences. The Lutherans (say they) are not onely wise, they alone doe not preach Christ, they alone haue not the holy Ghost, the gift of prophesie, & the true vnderstanding of the Scriptures. Our teachers are in nothing inferiour vnto them: yea in many thinges they excell them, because they follow the * spirite and teach spirituall thinges. Contrariwise they neuer yet tasted what true Diuinitie ment, but sticke in the letter, & therefore they teach nothing but the Catechisme, Faith, and charitie, &c. Wherefore (as I am wont to say) like as to fall in Faith is an easie matter: so is it most perillous, to witte, euen from the high heauen into the deepe pitte of hell. It is not such as properly followeth the nature of man, as murther, adulterie and such like: but deuillish, and the proper worke of the Deuill. For they which so fall, can not be easily recouered, but most commonly they continue peruerse and obstinate in their errour. Therefore the latter end of those men is worse then the beginning: as our Sauiour Christ witnesseth when he sayth: The vncleane spirite being cast out of his house, when he returneth, he entreth in againe not alone, but taketh vnto him seuen spirites worse then him selfe, and there dwelleth, &c.

* The Anabaptistes bragge altogether of the spirite, of illuminations & reuelations. Falling frō Faith is easie.

Mat.12.43.

Paule therefore perceauing through the reuelation of the holy Ghost, that it was to be feared lest the mindes of the Galathians, whom of a godly zeale he had called foolish and bewitched, &c. by this sharpe chiding should rather be stirred vp against him, then amended (especially since he now knew that the false apostles were among them, who would expound this sharpe chiding, which proceded from a fatherly affection, vnto the worst, crying out: Now, Paule which some of you so greatly praise, sheweth what he is, and with what spirite he is led, who when he was w̄ you, would seeme

to be vnto you a father, but his letters shewe in his absence that he is a tyranne, &c.) therefore he is so troubled through a godly care and fatherly affection, that he can not well tell howe and what to write to them. For it is a daungerous thing for a man to defende his cause against those which are absent and haue nowe begunne to hate him, and are perswaded by others that his cause is not good. Therefore being in great perplexitie, he sayeth a litle after: I am troubled and at my wittes ende for your cause, that is, I know not what to doe, or how to deale with you.

Verse. 12. Be ye as I am, for I am as ye are.

These wordes are to be vnderstand, not of doctrine, but of affections. Therefore the meaning is not: Be ye as I am: that is to say, thinke of doctrine as I doe: but beare such an affection towards me as I doe towardes you. As though he would say: Perhappes I haue to sharply chidden you, but pardon this my sharpnes, and iudge not my heart by my wordes, but my wordes by the affection of my heart. My wordes seeme rough and my chastisement sharpe, but my heart is louing and fatherly. Therefore (O my Galathiãs) take this my chiding with such a minde as I beare towards you: For the matter required that I should shew my selfe so sharpe and seuere towards you.

He mitigateth his former sharpe chiding.

Euen so may we also say of our selues. Our correction is seuere, and our maner of wryting sharpe and vehement: but certainly there is no bitternes in our heart, no enuie, no desire of reuenge against our aduersaries: but there is in vs a godly carefulnes and sorrow of spirite. We doe not so hate the Pope and other erroneous spirites, that we wishe any euill vnto them, or desire ther destruction: but rather we desire that they may returne againe to the right way, & be saued together w̃ vs. The Scholemaster chastiseth his scholer, not to hurt him, but to reforme him. The rod is sharp, but correction is necessarie for the child, and the heart of him that correcteth, louing and frendly. So the father chastiseth his sonne, not to destroy him, but to reforme and amende him. Stripes are sharpe and greeuous to the childe, but the fathers heart is louing and kinde: And vnlesse he loued his childe, he would not chastise him, but cast him of, despaire of his welfare, and suffer him to perish. This correction therefore which he geueth to his childe, is a token of a fatherly affection, and is profitable for the childe. Euen so,

The Master.

The Father. Chastisemẽt necessary & profitable.

so, O my Galathians, thinke ye likewise of my dealing towardes you: then wil ye not iudge my chiding to be sharpe and bitter, but profitable for you. Chastisement for the present time seemeth not to be ioyous, but grieuous: but afterwards it bringeth the quiet fruite of righteousnes vnto them which are exercised thereby. Let the same affection therefore be in you towards me, which I beare towards you. I beare a louing heart towards you: the same I desire againe of you. *Heb.12.11.*

Thus he speaketh them faire, and with this faire speech he still continueth, that he might pacifie their mindes which were stirred vp against him by his sharpe chiding. Notwithstanding he reuoketh not his seuere wordes. In deede he confesseth that they were sharpe and bitter: but necessitie (sayth he) compelled me to reprehend you somewhat sharpely and seuerely: but that which I did, proceeded of a sincere and louing heart towards you. The Phisitian giueth a bitter potion to his patient, not to hurt him, but to cure him. If then the bitternes of the medicine, which is giuen to the sicke body, is not to be imputed to the Phisitian, but to the medicine and the maladie: iudge ye also in like maner of my seuere and sharpe reprehension. The Phisitian.

Verse.12. Brethren, I beseech you: ye haue not hurt me at all.

Is this to beseech the Galathians, when he calleth them bewitched, disobedient to the truth, and crucifiers of Christ? It seemeth rather to be a great rebuke. But contrariwise Paule sayth, that it is no rebuke, but an earnest beseeching, and in deede so is it. And it is as much as if he sayd: I confesse that I haue chiden you somewhat bitterly, but take it in good part, and then shall ye finde this my chiding, to be no chiding, but a praying and a beseeching. If a father likewise doe sharpely correct his sonne, it is as much as if he sayd: My sonne, I pray thee be a good child, &c. It seemeth in deede to be a correction, but if ye respect the fathers heart, it is a gentle and an earnest beseeching. The stripes of a friend are better then the kisses of an enemy.

Verse.12. Ye haue not hurt me at all.

As if he sayd: Why should I be angry with you, or of a malicious minde speake euill of you, seeing ye haue nothing offended me? Why then sayest thou that we are peruerted, that we haue forsaken thy doctrine, that we are foolish, bewitched? &c. These An obiection.

thinges doe witnesse that we haue offended thee. He aunswereth: Ye haue not offended me, but your selues, and therefore I am thus troubled, not for myne owne cause, but for the loue I beare vnto you. Thinke not therefore that my chiding did proceede of malice, or any euil affection. For I take God to witnesse, ye haue done me no wrong, but contrariwise ye haue bestowed great benefits vpon me.

Thus speaking them faire, he prepareth their mindes to suffer his fatherly chastisement with a childly affection. And this is to temper wormewoode or a bitter potion with hony and suger, to make it sweete againe. So parentes speake their children faire when they haue well beaten them, giuing them apples, peares and other like things, whereby the children know that their parentes loue them and seeke to doe them good, how sharpe soeuer their correction doth appeare.

Verse. 13. And ye know how through infirmitie of the flesh, I preached the Gospell vnto you at the first. And the triall of me which was in my flesh, ye despised not, neither abhorred, but ye receaued me as an Angel of God, yea as Christ Iesus.

He praiseth the Galathians because they were not offended with his infirmity

Now he declareth what pleasures he had receaued of the Galathians. The first benefite (sayth he) which I esteeme as the greatest of all, was this. When I began first to preach the Gospell amongst you, and that through infirmitie of the flesh and great tentations, my crosse did nothing at all offend you: but ye shewed your selues so louing, so kind and so friendly towards me, that not onely ye were not offended with this my infirmitie of the flesh, with my tentations and afflictions wherewith I was almost ouerwhelmed: but also ye loued me dearly, and receaued me as an Angell of God, yea rather as Christ Iesus him self. This is in deede a great commendation of the Galathians, that they receaued the Gospell of a man so contemptible and afflicted on euery side as Paule was. For where he preached the Gospel amongst them, both the Iewes and Gentiles murmured and raged against him. For all the mighty, wise, religious and learned men, hated, persecuted and blasphemed Paule. With all this the Galathians were no whit offended, but turning their eyes from the beholding of this infirmitie, these tentations and daungers, they did not onely heare that poore, despi-

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sed, wretched and afflicted Paule, and acknowledged them selues to be his disciples, but also they receaued and heard him as an Angell of God, yea as Christ Iesus him selfe. This is a worthy commendation and a singuler vertue of the Galathians: and in deede it is such a commẽdation as he giueth to none of all those to whom he wrote, besides these Galathians.

Ierome and certaine other of the auncient fathers expound this infirmitie of the flesh in Paule, to be some disease of the body, or some tentation of lust. These men liued when the Church was outwardly in a peaceable and prosperous estate without any crosse or persecution. For then the Bishops began to encrease in riches, estimation and glory in the world. And many also exercised tyrannie ouer the people which were committed to their charge, as the Ecclesiasticall history witnesseth. Few did their duetie, and they that would seeme to do it, forsaking the doctrine of the Gospell, set forth their owne decrees to the people. Now, when the Pastors and Bishops are not exercised in the word of God, but neglect the pure and sincere preaching thereof, they must needes fall into securitie: For they are not exercised with tentations, with the crosse, and persecutions, which are wont alwayes vndoutedly to follow the pure preaching of the word. Therefore it was impossible that they should vnderstand Paule. But we by the grace of God, haue sound and sincere doctrine, which also we preach and teach freely, and therefore are compelled to suffer the bitter hatred, afflictions and persecutions of the deuill and the world. And if we were not exercised outwardly by tyrannes and Sectaries with force and subtiltie, and inwardly with terrours and the fiery darts of the deuill, Paule should be as obscure and vnknowen vnto vs as he was in times past to the whole world, and yet is to the Papistes, the Anabaptistes and other our aduersaries. Therfore the gift of knowledge and interpretation of the Scriptures, and our study, together with our inward & outward tentations, open vnto vs the meaning of Paule, and the sense of all the holy Scriptures.

What the infirmitie of the flesh is after Ieroms opinion.

Luthers iudgement touching the fathers which liued in the temporall successe of the Church.

The crosse is alwayes ioyned with the doctrine of faith.

The profit that cometh of tentatiõs.

Paule therefore calleth the infirmitie of the flesh, no disease of the body or tentation of lust, but his suffering and affliction which he sustayned in his body: which he setteth against the vertue and power of the spirite. But lest we should seeme to wrest and peruert Paules wordes, let vs heare him selfe speaking in the *2. Cor. 12.* Very gladly will I reioyce rather in myne infirmities, that the

The infirmitie of the flesh in Paul

power of Christ may dwell in me. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake then am I strong. And in the 11. chapt. In labours more aboundant: in stripes aboue measure: in prisons more plenteous: in death oft. Of the Iewes fiue tymes receaued I forty stripes saue one: I was thryse beaten with roddes: I was once stoned: I suffered thryse shippewracke, &c. These afflictions which he suffered in his body he calleth the infirmitie of the flesh, & not any corporall disease. As though he would say: When I preached the Gospell amongest you, I was oppressed with sundry tentations and afflictions. I was alwayes in daunger both of the Iewes, of the Gentiles and also of false brethren. I suffered hunger, and wanted all thinges. I was as the very filth and offcouring of the world. He maketh mention of this his infirmitie in many places, as in the *1.Cor.4. 2.Cor.4.6.11.12.* and in many other.

We see then that Paule calleth afflictions the infirmities of the flesh which he suffered in the flesh, like as the other Apostles, the Prophets, and all godly men did: notwithstanding he was mighty in spirite. For the power of Christ was in him, which alwayes raigned and triumphed through him. Which thing he testifieth in the *2.Cor.12.* in these wordes: For when I am weake then am I strong. Also: I will gladly reioyce in my infirmities, that the power of Christ may dwell in me. And in the 2. chapter. Thankes be to God which alwayes maketh vs to triumphe in Christ. As though he would say: In deede the deuill, the Iewes and the Gentiles rage cruelly against vs: notwithstanding we continue constant and inuincible against all their assaults, & will they nill they, our doctrine preuaileth and triumpheth. This was the strength and power of the spirite in Paule, against the which he setteth here the infirmitie and bondage of the flesh.

The power of the spirite in Paule

Now, this infirmitie of the flesh in the godly doth wonderfully offend reason. Therefore Paule so highly commendeth the Galathians, because they were not offended with this great infirmitie, and with this vile and contemptible forme of the crosse which they sawe in him: but receaued him as an Angell, yea as Christ Iesus. And Christ him selfe also armeth the Faythfull against this base and contemptible forme of the crosse in which he appeared, when he sayth: Blessed is he that is not offended in me. And surely it is

Matth.11.6.

great matter that they which beleue in him, doe acknowledge him to be Lord of all and Sauiour of the world: whome notwithstanding they heare to haue bene the most miserable of all others, the last of men, yea a very scorne of men, and a contempt of the world: briefly, despised and hated of all men, and condemned to the death of the crosse, and euen of his owne people, and especially of those that were esteemed the best, the wisest, and holiest of all other. This is a great matter (I say,) not to be moued with these great offences, and to be able, not onely to contemne them, but also to esteeme this poore Christ so spitefully scorned, spitte vpon, whipped and crucified, more then the riches of all the richest, the strength of all the strongest, the wisedom of all the wisest, the holines of all the holiest men, with all the crownes and scepters of all the Kings and princes of the whole world. They therefore are worthily called blessed of Christ, which are not offended in him. *Psal.21.7.*

Now, Paule had not only outward tentations (whereof I haue spoken already) but also inward & spirituall tentations, as Christ had in the garden: such as that was whereof he complaineth in the *2.Cor.12.* that he felt the pricke or sting of the flesh, and the Angell of Satan which buffeted him. This I say by the way, because the Papists expounded this to be a motion of fleshly lust: but it was a spirituall tentation. And herein is no repugnance in that he addeth this word Flesh, saying: A pricke was giuen me in my Flesh. Yea he calleth it of purpose a pricke in the flesh. For the Galathians and others which were conuersant with Paule, had seene him often times in great heauines, anguish, and terrour. Wherefore the Apostles had not onely bodily, but also spirituall tentations, which also he confesseth in the *2.Cor.7.* with these words: Fightings without, and terrours within. And Luke sayth in the last of the Actes, that Paule when he had long striuen in the tempestes of the sea, euen vnto the heauines of his spirite, was againe refreshed, and waxed bolde when he sawe the brethren that came from Rome to meete him at the market of Appius and three Tauernes. Also, in the *2.Phil.* he confesseth, that God had mercy vpon him, in that he restored Epaphroditus so weake and neare to death, vnto health againe, lest he should haue sorrow vpon sorrow. Therefore besides outward tentations, the Apostles also suffered great anguish, heauines and terrours.

The spirituall tentations of Paule.

The anguish of the spirite in the Apostles.

But why sayth Paule, that he was not despised of the Galathi-

ans? It seemeth that they despised him, when they fell away from his Gospell. Paule expoundeth him selfe. When I first preached to you the Gospel (sayth he) ye did not as other people haue done; who being greatly offended through this my infirmitie and tentation of the flesh, haue despised and reiected me. For mans reason is soone offended with this vile and contemptible forme of the crosse, and iudgeth those to be starke madde, which, being so afflicted, wil goe about to comfort, to helpe and to succour others: Also, those that boast of their great riches, that is to say, of righteousnes, strength, victorie ouer sinne, death and all euills, of ioy, saluation and euerlasting life, and yet notwithstanding are needy, weake, heauy hearted and despised, euill entreated and slaine, as very noysom poysons both of common weales and religion, and they which kill them thinke they doe high seruice vnto God. Therefore, when they promise vnto others eternall treasures, and they themselues perish so wretchedly before the world, they are laughed to scorne and compelled to heare: Phisitian cure thy selfe. And hereof come these complaints which are euery where in the Psalmes: I am a worme and no man, &c. Againe: Depart not from me, for tribulation is at hand, and there is none to helpe, &c.

Iohn.16.2.

Luke 4.23.

Psal.22.6.11.

The praise of the Galathians.

This is therefore a great commendation of the Galathians, that they were not offended with this infirmitie and tentation of Paule, but receiued him as an Angell of God, yea as Christ Iesus. It is in deede a great vertue and worthy of great praise to heare the Apostle. But it is a greater, and a true Christian vertue, to giue eare vnto one so miserable, weake and contemptible as Paule was among the Galathians (as here he witnesseth of him selfe) and to receaue him as an Angell from heauen, and to giue him such honour as if he had bene Christ Iesus him selfe, and not to be offended with his afflictions, being so great and so many. Wherefore, by these wordes he highly commendeth the vertue of the Galathians, which he sayth, he wil keepe in perpetuall remembrance, and so greatly esteemeth the same, that he desireth it may be knowen vnto all men. Notwithstanding in setting forth so highly their benefits and prayses, he sheweth couertly how entirely they loued him before the comming of the false Apostles, & therewithall he moueth them to continue as they began, and to embrace him with no lesse loue & reuerence then they did before. And hereby it may also appeare, that the false Apostles had greater authori-

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tie among the Galathians then Paule him selfe had. For the Galathians being moued with their authoritie, preferred them farre aboue Paule, whom before they so dearly loued and receaued as an Angell of God, &c.

Verse. 15. What was then your felicitie?

As if he would say: How happy were ye counted? how much were ye then praysed and commended? the like maner of speech we haue in the song of the virgin Marie: All generations shall call me blessed. *Luke 1.48.* And these wordes: What was then your felicitie? containe in them a certaine vehemencie. As if he would say: Ye were not onely blessed, but in all thinges most blessed and highly commended. Thus he goeth about to qualifie and mitigate his bitter potion, that is to say, his sharpe chiding, fearing lest the Galathians should be offended therewith: especially, seeing he knew, that the false Apostles would slaunder him and most spitefully interprete his wordes. For this is the qualitie and nature of these vipers, that they will slaunder and maliciously peruert those words which proceede from a simple and sincere heart, and wrest them cleane contrary to the true sense and meaning thereof. They are meruelous cunning workemen in this matter, farre passing all the wit and eloquence of all the Rhetoricians in the world. For they are led with a wicked spirite, which so bewitcheth them, that they being enflamed with a deuilish rage against the faithfull, can no otherwise do, but maliciously interprete and wickedly peruert their wordes and writings. Therefore they are like vnto the spider, that sucketh venime out of sweete and pleasaunt flowers: which proceedeth not of the flowers, but of their owne venimous nature, which turneth that into poyson, that of it selfe is good and holesom. Paule therefore by these mild and sweete wordes goeth about to preuent the false apostles, to the end they should haue no occasion to slaunder and peruert his wordes after this maner: Paule handleth you very vrgently, he calleth you foolish, bewitched, and disobedient to the truth, which is a sure token that he seeketh not your saluation, but accounteth you as damned and reiected from Christ.

Heretikes wrest things that are spoken well, to an euil meaning.

Verse. 15. For I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.

He praiseth the Galathians aboue measure. Ye did not onely entreat me (sayth he) most curteously and with all reuerence, receiuing me as an Angell of God, &c: but also if necessitie had required, ye would haue plucked out your owne eyes and giuen them to me: yea, ye would haue bestowed your liues for me. And in deed the Galathians bestowed their liues for him: For in that they receaued and maintained Paule (whome the worlde accounted most execrable and accursed) they turned vpon their owne heads, as receauers and maintainers of Paule, the cruell hatred and indignation of all the Iewes and Gentiles.

The Galathians succoured Paul with their great perill.

So also at this day the name of Luther is most odious to the worlde. He that prayseth me, sinneth worse then any idolater, blasphemer, periurer, whoremonger, adulterer, murtherer or theefe. It must needes be therefore that the Galathians were well established in the doctrine and faith of Christ, seeing that they with so great daunger of their liues, receaued & maintained Paule which was hated throughout all the worlde: For else they would neuer haue sustained that cruell hatred of the whole worlde.

The name of Luther odious.

Verse. 16. Am I therefore become your enemy, because I tell you the truth?

Here he sheweth the reason, why he speaketh the Galathians so faire. For he suspecteth that they take him for their enemie, because he had reproued them so sharpely. I pray you (sayth he) set apart these rebukes, and separate them from doctrine, and ye shal finde that my purpose was not to rebuke you, but to teach you the truth. In deede I confesse that my Epistle is sharp and seuere: but by this seueritie I goe about to call you backe againe to the truth of the Gospell, from the which ye are faine, and to keepe you in the same: therefore apply this sharpnes and this bitter potion, not to your persons, but to your disease: And iudge me not to be your enemy in rebuking you so sharpely, but rather thinke that I am your father. For vnlesse I loued you dearely as my children, and knew also that I am beloued of you, I would not haue reproued you so sharpely.

What Paule sought by his sharpe chiding.

It is the part of a friend, freely to admonish his friend if he doe amisse, and when he is so admonished, if he be wise he is not angry with the other which hath so friendly admonished him and tolde him the truth, but giueth him thankes. It is commonly seene in the

the worlde that truth bringeth hatred, and that he is accounted an enemie which speaketh the truth. But amongest frendes it is not so: much lesse amongst Christians. Seing therefore I haue reprehended you of meere loue, to the end ye might abide in the truth, ye ought not to be offended with me, nor lose the truth, or thinke me your enemie because of my frendly and fatherly reprehension. All these thinges are spoken of Paule, to confirme that which he sayed before: Be ye as I am: Ye haue not hurt me, &c. Trueth procureth hatred.

Verse. 17. They are ielous ouer you amisse, &c.

He reproueth here the flattery of the false apostles. For Satan is wont by his ministers, through wonderfull subtelties and craftie sleightes to begile the simple: As Paule sayeth Rom. 16. With faire speech and flattering they deceaue the hearts of the simple. For first of all they make great protestations that they seeke nothing else but the aduauncement of Gods glorie: and moreouer that they are moued by the spirite (because the miserable people are neglected, or else because the truth is not purely taught of others) to teache the infallible truth, that by this meanes the elect may be deliuered from errour, and may come to the true light and knowledge of the truth. Moreouer, they promise vndouted saluation to those that receaue their doctrine. If vigilant and faithfull pastors doe not withstand these raueuing wolues, they will doe great harme to the Church vnder this pretence of godlines and vnder this sheepes clothing. For the Galathians might say: Why doest thou inuey so bitterly against our teachers for that they be ielous ouer vs? For that which they doe, they doe of zeale and mere loue: this ought not to offend thee, &c. In deede (saith he) they are ielous ouer you, but their ielousie is not good. The nature and subtelty of the false apostles.

Here note that zeale or ielousie, properly signifieth an angrie loue, or, as ye would say, a godly enuie. Elias sayth: I haue bene very ielous for the Lord of hostes. After this maner the husband is ielous towards his wife, the father towardes his sonne, the brother towardes his brother, that is to say, they loue them entirely: yet so that they hate their vices & goe about to amend them. Such a zeale the false apostles pretended to beare towards the Galathians. Paule in deede confesseth that they were very zelous towardes the Galathians, but their zeale (sayth he) was not good. Nowe, by this colour & subtill pretence the simple are deceaued, when these Zeale. 3. Reg. 19. 10. The simple are deceaued by the

pretence & fained zeale of heretikes.

seducers doe make them to beleue that they beare a great zeale and affection towardes them, and that they are very carefull for them. Paule therefore warneth vs here to put a difference betwixt a good zeale and an euil zeale. In deede a good zeale is to be commended,

A good zeale & an euill zeale.

but not an euill zeale. I am as zelous ouer you (sayth Paule) as they. Nowe iudge ye which of our zeales is better, mine or theirs: which is good and godly: which is euill and carnall. Therefore let not their zeale so easily seduce you. For,

Verse. 17. They would exclude you, that you should altogether loue them.

The zeale of the false apostles.

As if he sayd: True it is, that they are very zealous towardes you, but by this meanes they seeke that ye againe should be zelous towards them, and reiect me. If their zeale were sincere and godly, then surely they woulde be content that I also should be beloued of you as well as they. But they hate our doctrine, and therefore their desire is that it may be vtterly abolished, & their owne preached amongst you. Now, to the end they might bring this to passe, they goe about by this iealousie to plucke your hearts from me, and to make me odious vnto you, that when ye haue conceaued an hatred against me and my doctrine, and turned your affection and zeale towards them, ye should loue them onely, and receaue no other doctrine but theirs. Thus he bringeth the false apostles into suspicion among the Galathians, shewing that by this goodly pretence they goe about to deceaue them. So our Sauiour Christ also warneth vs, saying: Take heede of false prophets, which come to you in sheepes clothing.

Mat.7.15.

Many euills followed Paules doctrine, although it was godly and holy.

Paule suffered the same tentation which we suffer at this day. He was maruelously troubled with this enormitie, that after the preaching of his doctrine which was diuine & holy, he sawe so many sects, commotions, dissipations of common weales, chaunges of kingdoms and other like thinges to ensue, which were the cause of infinite euils and offences. He was accused of the Iewes to be a pernicious fellow, a mouer of sedition in his whole nation, and to be an author of the sect of the Nazarites. As if they had sayd: This is a seditious & a blasphemous fellow: for he preacheth such things whereby he not onely ouerthroweth the Iewishe common wealth, excellently well ordred and stablished by the lawes of God: but also

Actu.24.5.

so abolished euen the ten commaundementes, the religion and seruice of God, and our Priesthoode, and published throughout the world, the Gospell (as he calleth it): whereof are sprong infinite euils, seditions, offences and sectes. He was compelled to heare of the Gentiles also which cried out against him in Philippi, that he was a troubler of the Citie, and preached ordinaunces which were not lawfull for them to receaue, &c. *Actes. 16.20.*

Such troubles of common weales and other calamities, as famine, warres, dissentions and sectes, the Iewes and Gentiles imputed to the doctrine of Paule and of the other Apostles: and therefore they persecuted them as common plagues, and enemies of the publike peace & religion. The Apostles notwithstanding all this did not cease to doe their office, but most constantly preached and confessed Christ. For they knew that they should rather obey God then men: and that it was better that the whole worlde shoulde be troubled and in an vproze, then that Christ should not be preached, or that one soule should be neglected and perish. *Actes.5.29.*

The Iewes imputed all euils to the doctrine of the Apostles.

In the meane time it was (no doubt) a heauy crosse to the Apostles to see these offences: for they were not made of iron. It was a wonderfull griefe vnto them that that people, for whose sakes Paule wished to be separate from Christ, should perish with all their ornamentes. They sawe that great tumultes and chaunges of kingdoms should followe their doctrine. And (which was more bitter vnto them then death it selfe, but speciallie to Paule) they sawe that euen amongst them there sprang vp many Sectes. It was heauie newes to Paule, when he heard that the Corinthians denied the resurrection of the dead: when he heard that the Churches which were planted by his ministerie were troubled: that the Gospell was ouerthrowne by the false apostles, and that all Asia was reuolted from his doctrine, and certaine great personages beside. *Rom.9.3.*

The Apostles were the beholders of great euils not without their great griefe.

But he knew that his doctrine was not the cause of these offences and Sects and therefore he was not discouraged, he forsooke not his vocation, but went forward, knowing that ỳ Gospell which he preached was the power of God to saluation to all that beleue, howsoeuer it seemed to the Iewes and Gentiles to be a foolish and offensiue doctrine. He knew that they are blessed which are not offended by this word of the crosse, whether they be teachers or hearers, as Christ him selfe sayth: Blessed is he which is not offended *Mat.11.6.*

The consolation of Paule. *Rom.1.16.*

in me. Contrariwise he knewe that they weere condemned, which iudged this doctrine to be foolish and hereticall. Therfore he saith, as Christ saied of the Iewes and Gentiles which were offended with this doctrine: Let them alone, they are blinde, and leaders of the blinde.

Mat.15.14.

All the troubles which are at this day, the world layeth vnto Luthers charge.

We also are constrained at this day to heare the same spoken of vs, which was sayd of Paule and the other Apostles: to witte, that the doctrine of the Gospell which we professe, is the cause of many and great enormities, as of seditions, warres, sectes and innumerable offences. Yea they impute vnto vs all the troubles which are at this day. Surely we teach no heresies or wicked doctrine, but we preach the glad tidinges concerning Christ, that he is our high priest and our Redeemer. Moreouer, our aduersaries are constrained (if they will confesse the truth) to graunt vs this, that we haue geuen no occasion through our doctrine, of seditions, warres, or tumultes: but alwayes haue taught that honour and reuerence must be geuen to the Magistrate, because God hath so commaunded. Neither are we the authors of offences: but in that the wicked are offended, the fault is in them selues and not in vs. God hath commaunded vs to preach the doctrine of the Gospell without any respect of offence. But because this doctrine condemneth the wicked doctrine and idolatrie of our aduersaries, they being prouoked thereby, raise offences of them selues, which the Schoolemen called offences taken, which they sayd, ought not to be auoided, nor can be auoided.

Offence taken.

Christ taught the Gospell, hauing no regard to the offence of the Iewes. Suffer them (sayth he): they are blinde, and leaders of the blinde. The more the Priestes forbad the Apostles to preache in the name of Christ, the more the Apostles gaue witnesse that the same Iesus whom they had crucified, is both Lord and Christ, and whosoeuer should call vppon him, shoulde be saued, and that there is none other name geuen vnto men vnder heauen, whereby they must be saued, &c. Euen so we preach Christ at this day, not regarding the clamours of the wicked Papistes and all our aduersaries, which crie out that our doctrine is seditious and full of blasphemie, that it troubleth common weales, ouerthroweth religion and teacheth heresies, and briefely that it is the cause of all euills. When Christ and his Apostles preached, the same was sayd likewise of them. Not long after, the

Mat.15.14.

Act.3.21.26.
Act.4.12.

The complaints of the aduersaries against the doctrine of the Gospel.

Ro-

Romanes came, and according to their owne prophesie, destroyed both the place and the nation. Wherefore let the enemies of the Gospell at this day take heede that they be not ouerwhelmed with these euils, which they prophesie vnto them selues.

These they make greeuous and hainous offences, that Monkes and Priests do marry wiues, that we eate flesh vpon the fridayes, & such like. But this is no offence to them at all, that by their wicked doctrine they seduce & dayly destroy innumerable soules, that by their euill example they offend the weake, that they blaspheme and condemne the glorious Gospell of the mightie God, and that they persecute and kill those that loue the sinceritie of doctrine and the word of life: this (I say) is to them no offence, but an obedience, a seruice and an acceptable sacrifice vnto God. Let vs suffer them therefore: For they are blinde, and leaders of the blinde. He that hurteth, let him hurt still, and he that is filthie, let him be more filthie. But we, because we beleue, will speake and set forth the wonderful workes of the Lord so long as we haue breath, and will endure the persecutions of our aduersaries vntill the time ỳ Christ our high Bishop and King shall come from heauen, who we hope will come shortly as a iust iudge to take vengeance of all those that obey not his Gospell. So be it.

The Papists iustifie their owne horrible sinnes, & condemne our good deedes.

Math.15.14. Apoc.22.11.

With these offences which the wicked alleage, the godly are nothing moued. For they knowe that the Deuill hateth nothing more then the pure doctrine of the Gospell, and therefore he goeth about to deface it with innumerable offences, that by this meanes he might roote it out of mens harts for euer. Before, when nothing else was taught in the Church but mans traditions, the Deuill did not so rage. For whilest the strong man kept the house, all that he possessed was in peace: but now when a stronger commeth which vanquisheth and bindeth that strong one and spoyleth his house, then he beginneth to rage in deede. And this is an infallible token, that the doctrine which we professe is of God. For els (as it is said in the 40. of Iob) that Behemoth would lie hid vnder the trees in the couert of the reede and fennes. But nowe, that he rangeth about like a roring Lion & stirreth vp such hurly burleis, it is a manifest token that he feeleth the power of our preaching.

The Deuill defaceth the Gospell with infinite offences.

Luke.11.21. 22.

1.Peter.5.8.

When Paule sayeth: They are ielous ouer you, but amisse, he sheweth by the way who are the authors of sectes: to witte, those ielous spirites which in all times ouerthrow the true doctrine, and

Zealous spirits without

knowledge, are the authors of Sectes.

trouble the publike peace. For these being stirred vp with a peruerse zeale, imagine that they haue a certaine singular holines, modestie, pacience and doctrine aboue others, & therefore they thinke that they are able to prouide for the saluation of all men, that they can teach more profound and profitable things, ordaine better seruice and ceremonies then al other teachers besides: whom they despise as nothing in comparison of them selues, & abase their authority, and corrupt those things which they haue purely taught. The false apostles had such a wicked & peruerse zeale, stirring vp sects, not only in Galatia, but also in al the places wheresoeuer Paule and

Iohn.8.44. the other Apostles had preached: after the which sectes followed innumerable offences and maruelous troubles. For the Deuill (as Christ sayeth) is a lier and a murtherer, and therefore he is wont, not onely to trouble mens consciences by false doctrine, but also to stirre vp tumults, seditions, warres and all mischiefe.

There are verie many at this day which are possessed with this kinde of iealousie, which pretend great religion, modesty, doctrine and pacience, and yet in very deede they are rauening wolues: who with their hypocrisie seeke nothing else but to discredit vs, that the people might esteeme, loue and reuerence them onely, and receaue no other doctrine but theirs. Now, because these men haue a great opinion of them selues & despise other, it can not be, but that there must needes folow horrible dissentions, sects, diuisions & seditions. But what should we do? We can not remedy this matter: as Paule could not doe in his time. Notwithstanding he gained some, which obeyed his admonitions. So I hope also that we haue called some backe from the errours of the Sectaries.

Verse.18. But it is a good thing to loue earnestly alwayes in a good thing, and not onely when I am present with you.

As if he should say: I commend you for this, that ye loued me so entirely when I preached the Gospell amongst you in the infirmitie of the flesh. Ye ought to beare the same affection towards me now when I am absent, euen as if I had neuer departed from you. For although I be absent in body, yet haue ye my doctrine, which ye ought to retaine & maintaine, seeing ye receaued the holy Ghost throught it: thinking with your selues that Paule is alwayes present with you as long as ye haue his doctrine. I doe not therefore reprehend your zeale, but I praise it, and so farre forth I praise it,

as

as it is the zeale of God or of the spirite, and not of the flesh. Now, the zeale of the spirit is alwayes good: for it is an earnest affection and motion of the hart to a good thing, and so is not the zeale of the flesh. He commendeth therefore the zeale of the Galathians, that thereby he may pacifie their mindes, and that they may patiently suffer his correction. As if he would say: Take my correction in good parte: for it proceedeth of no displeasure, but of a sorrowfull heart and carefull for your saluation. This is a liuely example to teach all ministers how to be carefull for their sheepe, and to assay euery way, that by chiding, faire speaking or intreating, they may keepe them in sound doctrine, and turne them from subtil seducers and false teachers.

The zeale of the spirite, and of the flesh.

A liuely picture of a faithfull pastor.

Verse. 19. My litle children of whom I trauell in birth againe, vntill Christ be formed in you.

All his words are weighty and fitly framed to the purpose, that they may moue the hearts of the Galathians, and win their fauour againe. And these are sweete and louing wordes, when he calleth them his children. When he sayth: of whom I trauell in birth, it is an allegorie. For the Apostles are in the steade of parentes: as Scholemasters also are in their place and calling. For as parents beget the bodily forme, so they beget the forme of the mind. Now, the forme of a Christian minde is Faith, or the confidence of the heart which taieth hold vpon Christ and cleaueth to him alone and to nothing else. The heart being furnished with this confidence or assurance: to wit, that for Christes sake we are righteous, hath the true forme of Christ. Now this forme is geuen by the ministerie of the word, as it is sayd. 1. Cor. 4. I haue begotten you through the Gospell, that is to say, in spirite, that ye might knowe Christ and beleue in him. Also 2. Cor. 3. Ye are the Epistle of Christ, ministred by vs and written, not with incke, but with the spirite of the liuing God. For the word cometh from the mouth of the Apostle or of the minister, and entreth into the heart of him that heareth it. There the holy Ghost is present, and imprinteth the word in the heart, so that it consenteth vnto it. Thus euery godly teacher is a father, which gendreth and formeth the true shape of a Christian heart, and that by the ministerie of the word.

The Apostles are parents.

The forme of a Christian minde and howe it is gotten.

Moreouer, by these wordes: of whome I trauell in birth, he toucheth the false apostles. As though he would say: I did beget

you rightly through the Gospell: but these corrupters haue formed a new shape in your heart, not of Christ, but of Moises: so that now your affiance is not grounded any more vpon Christ, but vpon the works of the law. This is not the true forme of Christ, but it is an other forme, and altogether deuillish. And he sayth not: of whom I trauell in birth vntil my forme be fashioned in you, but vntil Christ be formed in you: that is to say, I trauell that ye may receaue a-
The forme of Christ. gaine the forme & similitude of Christ, and not of Paule. In which wordes he againe reproueth the false apostles: For they had abolished the forme of Christ in the hearts of the beleuers, and had deuised an other forme, that is to say, their owne: As he sayth. Chap. 6. They would haue you circumcised, that they might reioyce in your flesh.

Of this forme of Christ he speaketh also in the third to the Colossians: Put ye on the new man which is renewed in knowledge after the image of him that created him. Paule therefore goeth about to repaire the forme of Christ in the Galathians that was disfigured and corrupted by the false apostles: which is, that they should thinke, and wil, as God doth whose thought and wil is, that we shoulde obtaine remission of our sinnes and euerlasting life by Jesus Christ his onely Sonne, whom he sent into the world to the end he might be the propiciation for our sinnes, and that we should know that through this his sonne he is appeased and become our
Who be like vnto God. louing father. They that beleue this are like vnto God: that is to say, all their thoughts are of God, as the affection of their heart is: they haue ỳ same forme in their mind which is in God or in Christ. This is to be renewed in the spirite of our minde, and to put on the new man which after God is created in righteousnes and true holines, as Paule sayth, Ephes. 4.

He sayeth then, that he trauelleth againe of the Galathians in birth, and yet so notwithstanding, that the forme of the children should not be the forme of the Apostle: so that the children shoulde not resemble the forme of Paule, or of Cephas, &c. but of an other father, that is to say, of Christ. I will fashion him (sayth he) in you, that the same minde may be in you, which was in Christ himselfe.
Philip. 2. 5. To be briefe: I trauell of you: that is to say, I labour carefully to call you backe to your former Faith, the which ye haue lost (being deceaued by the craft and subtelte of the false apostles), and are returned to the lawe and workes. Therefore I must now againe

care-

carefully trauell to bring you backe, from the lawe to the Faith of Christ. This he calleth to trauell in birth, &c.

Verse.20. And I would I were with you nowe, that I might chaunge my voyce, &c.

These are the true cares of an Apostle. It is a common saying, that a letter is a dead messenger: for it can giue no more then it hath. And no epistle or letter is written so exactly, wherein there is not somewhat lacking. For the circumstances are diuers: there is a diuersitie of times, places, persons, maners and affections: all which no epistle can expresse: Therefore it moueth the reader diuersly, making him now sadd, now merry, as he him selfe is disposed. But if any thing be spoken sharply or out of tyme, the liuely voyce of a man may expound, mitigate, or correct the same. Therefore the Apostle wisheth that he were with them, to the ende he might temper and chaunge his voyce, as if he should see it needfull by the qualities of their affections. As, if he should see any of them very much troubled, he might so temper his wordes, that they should not be oppressed thereby, with more heauines: Contrariwise, if he should see others high minded, he might sharply reprehend them, lest they should be to secure and careles, & so at length become contemners of God.

An Epistle or letter is a dead messenger.

Wherfore he could not deuise how he being absent, should deale with them by letters. As if he should say: If my epistle be to sharp, I feare I shall more offend then amend some of you. Againe: if it be too gentle, it will not profite those which are peruerse and obstinate: for dead letters and wordes giue no more then they haue. Contrariwise, the liuely voyce of a man compared to an epistle, is a Queene: For it can adde and diminish, it can chaunge it selfe into all maner of affections, times, places and persons. To be briefe, I would gladly conuert you by letters, that is to say, cal you backe from the law to the faith of Jesus Christ: but I feare that I shall not so doe by my dead letters. But if I were with you, I could chaunge my voyce, I could reproue them bitterly that are obstinate, and comfort the weake with sweete and louing wordes, as occasion should require.

Verse 20. For I am troubled for you.

That is to say: I am so troubled in my spirite, that I know not

how by letters to behaue my selfe towards you. Here is a liuely description of the true affections of an Apostle. He omitteth nothing: he chideth the Galathians: he entreateth them: he speaketh them faire: he highly commendeth their faith, labouring by all meanes to bringe them backe againe to the truth of the Gospell, and to deliuer them out of the snares of the false Apostles. These are vehement wordes, proceeding from a heart stirred vppe and enflamed with a hot burning zeale, and therefore ought diligently to be considered.

The true affections of an Apostle.

Verse 21. Tell me, ye that will be vnder the lawe, doe ye not heare the law?

Here would Paule haue closed vp his epistle: for he desired not to write any more, but rather to be present with the Galathians, and to speake vnto them him selfe. But he being in great perplexitie and very carefull for this matter, taketh by the way this allegorie, which then came into his mind. For the people are greatly delited with allegories and similitudes, and therefore Christ him selfe oftentimes vseth them. For they are as it were certaine pictures which set forth things as if they were painted before the eyes of the simple, and therefore they moue and perswade very much, especially the simple and ignorant. First therefore he stirreth vp the Galathians with wordes and writings: Secondly he painteth out the matter it selfe before their eyes with this goodly allegorie.

The vse of allegories and similitudes.

How Paule handleth allegories.

Origen and Hierome.

Now, Paule was a maruelous cunning workeman in handling of allegories: For he is wont to apply them to the doctrine of faith, to grace and to Christ, and not to the law and the workes thereof, as Origen and Hierome doe, who are worthely reprehended for that they turned the plaine sentences of the Scripture, where allegories haue no place, into vnfit and foolish allegories. Therefore to vse allegories, it is oftentimes a very daungerous thing. For vnlesse a man haue the perfect knowledge of Christian doctrine, he can not vse allegories rightly and as he should doe.

An obiection.

But why doth Paule call the booke of Genesis, out of the which he alleageth the history of Ismael and of Isaac, the law, seeing that booke containeth nothing at all concerning the law: and specially that place which he alleageth, speaketh not of any lawe, but onely containeth a plaine history of Abrahams two children. Paule is wont to call the first booke of Moises the law, after the maner of the

The answer.

Iewes:

Iewes: Which although it containe no law besides the law of circumcision, but principally teacheth faith and witnesseth that the Patriarkes pleased God because of their faith: yet the Iewes notwithstanding, because of the lawe of circumcision therein contained, called the booke of Genesis, with the rest of the bookes of Moises, the lawe. So did Paule him selfe also being a Iewe. And Christ vnder the name of the lawe, comprehendeth, not onely the bookes of Moises but also the Psalmes, *Iohn 15.* But it is, that the word might be fulfilled which is written in their law: They hated me without a cause. *Psal.35.19.*

Verse.22.23. For it is written, that Abraham had two sonnes, one by a seruaunt, & one by a free woman. But he which was of the seruant was borne after the flesh: & he which was of the free woman, was borne after the promise.

As if he sayd: Ye forsake grace, Faith and Christ, and turne backe againe to the lawe: ye will be vnder the lawe, and become wise through it, Therefore I will talke with you of the lawe. I pray you consider the law diligently. Ye shall finde that Abraham had two sonnes, Ismael by Agar, and Isaac by Sara. They were both the true sonnes of Abraham. Ismael was as well the true sonne of Abraham as Isaac was, for both came of one father, of one flesh, and of one seede. What was then the difference? This maketh not the difference (sayth Paule) that the mother of one was free, and the other bond (albeit it pertaineth to the allegorie:) but that Ismael which was borne of the bondwoman, was borne after the flesh, that is to say, without the promise and the word of God. But Isaac was not onely borne of the free woman, but also according to the promise. What then? Yet was Isaac notwithstanding as well borne of the seede of Abraham as Ismael was. I graunt that they were both the children of one father, and yet notwithstanding there is a difference. For although Isaac were borne of the flesh, yet the promise went before. None obserued this difference but onely Paule, which he gathered out of the text of Genesis after this maner.

Abrahams two sonnes.

Ismael was a sonne after the flesh, and Isaac after the promise.

An obiection.

The answer.

Whereas Agar conceaued and brought forth Ismael, there was no worde of God that foreshewed that this should come to passe: but by the permission of Sara, Abraham went in to his seruaunt Agar, whome Sara beeing barren had giuen to wife to

Sara had heard the promise of God as concerning the seede, but she wayteth not for Gods appointted time.

Abraham, as is sayd in the booke of Genesis. For Sara had heard that Abraham by the promise of God, should haue seede of his body, and she hoped that she should be the mother of this seede. But when she had waited now for the promise many yeares with great anguish of spirite, and saw that the matter was so long differred, she was out of hope. This holy woman therefore giueth place for the honour of her husband, and resigneth her right to an other, that is to say, to her maide. Notwithstanding she suffereth not her husband to marrie an other wife out of his house, but she giueth vnto him in mariage her seruaunt, to the ende that she might be builded by her: For so sayth the history, *Genes. 16.* Now Sara Abrahams wife bare him no children, and she had a maide an Egyptian, Agar by name. And Sara sayd vnto Abraham: Behold now the Lord hath restrained me from child bearing. I pray thee goe in to my maide: it may be that I shall be builded by her. This was a great humilitie of Sara, who so abased her selfe, and tooke in good part this tentation and triall of her faith. For thus she thought. God is no lyer: that which he hath promised to my husband he will surely performe. But peraduenture God will not that I shall be the mother of that Seede. It shall not grieue me that Agar should haue this honour, vnto whom let my Lord enter, for I may peraduenture be builded by her.

Sara resigneth vp her right.

The humilitie of Sara.

Ismael was the sonne of Abraham according to the flesh.

Ismael therefore is borne without the word at the only request of Sara. For there is no word of God which commaunded Abraham thus to doe, or promised vnto him a sonne, but all this is done at * aduenture. Which also the wordes of Sara doe declare: It may be (sayth she) that I shal be builded by her. Seing therefore there was no worde of God spoken to Abraham before, as there was when Sara should bring forth Isaac, but onely the word of Sara: it is euident enough that Ismael was the sonne of Abraham after the flesh onely, without the word of God: therefore he was borne at aduenture, and vnlooked for as an other child is. This Paule obserued and diligently considered.

* That is sayd to be done at aduenture or by chaunce, whereof mã knoweth not the cause: although vnto God it be foreknowen & appointed.

In the 9. chapt. to the Romaines he prosecuteth the same argument which here he repeateth and setteth forth in an allegory, and concludeth strongly, that all the sonnes of Abraham are not the sonnes of God. Abraham (sayth he) hath two sortes of children. Some are borne of his flesh and bloud, but the word and promise of God goeth before, as Isaac. Other are borne without the pro-

Abraham hath two sortes of children.

mise,

mise, as Ismael. Therefore the children of the flesh (sayth he) are not the children of God, but the children of the promise, &c. And by this argument he mightely stoppeth the mouthes of the proude Iewes, which gloried that they were the seede and children of Abraham: As also Christ doth in the 3. of Matth. and in the 8. of Iohn. As if he sayd: It followeth not, I am the carnall seede of Abraham, therfore I am the child of God. Esau is the natural sonne, therefore the heire. Nay rather (sayth he) they that will be the children of Abraham, besides their carnall birth, must be also the sonnes of the promise, and must beleue. And they are the true children of Abraham, and consequently of God, who haue the promise and beleue. Who be the true sonnes of Abraham

But Ismael, because he was not promised of God to Abraham, is a sonne after the flesh onely, and not after the promise, and therfore he was borne at aduenture, as other children be. For no mother knoweth whether she shal haue a child or no, or if she perceaue her selfe to be with child, yet she can not tell whether it shall be a sonne or a daughter. But Isaac was expressly named, *Genesis 17.* Sara thy wife (sayth the Angell to Abraham) shall beare thee a sonne, and thou shalt call his name Isaac. Here the sonne and the mother are expressly named. Thus, for this humilitie of Sara, because she gaue vp her right and suffered the contempt of Agar, *Genesis 16.* God requited her with this honour, that she should be the mother of the promised sonne, &c.

Verse.24. The which things are spoken by allegories.

Allegories doe not strongly perswade in Diuinitie, but as certaine pictures they beautifie and set out the matter. For if Paule had not proued the righteousnes of faith against the righteousnes of workes by strong and pithy arguments, he should haue litle preuailed by this allegorie. But because he had fortified his cause before with inuincible arguments taken of experience, of the example of Abraham, the testimonies of the Scripture, and similitudes: now, in the ende of his disputation he addeth an allegorie, to giue a beautie to all the rest. For it is a seemely thing sometime to adde an allegorie when the foundation is well layd and the matter thoroughly proued. For as painting is an ornament to set forth and garnish an house already builded: so is an allegorie the light of a matter which is already otherwise proued and confirmed. An allegorie is that wherby one thing is spoken, and an other thing meant.

Verse.25. For these mothers are the two Testaments: the one which is Agar of mount Sina, which gendreth vnto bondage. (For Agar or Sina is a mountaine in Arabia.

Abraham is a figure of God, which hath two sonnes, that is to say, two sortes of people are represented by Ismael & Isaac. These two are borne vnto him by Agar and Sara, the which signifie the two Testaments, the olde and the new. The olde is of mount Sina, begetting vnto bondage, which is Agar. For the Arabians in their language call Agar the same mountaine which the Iewes cal Sina (which semeth to haue that name of brambles & thornes:) which also Ptolomæus and the Greeke commentaries doe witnesse. After the same maner diuers names are giuen to many mountaines, according to the diuersitie of nations. So the mount which Moises calleth Hermon, of the Sidonians is called *Sirion*, and of the Amorites *Senir*.

Sina.

Agar.

Hermon.

Now, this serueth very well to the purpose, that Mount Sina in the Arabians language signifieth as much as an handmaid: and I thinke the likenes of this name gaue Paule light and occasion to seeke out this allegorie. Likewise then as Agar the bondmaid brought forth to Abraham a sonne, and yet not an heire but a seruaunt: so Sina the allegorical Agar, brought forth to God a sonne, that is to say, a carnall people. Againe, as Ismael was the true sonne of Abraham, so the people of Israell had the true God to be their father, which gaue them his lawe, his oracles, religion and true seruice, and the temple: as it is sayd in the Psalme. 147. He sheweth his word vnto Iacob, his statutes and his iudgements vnto Israell. Notwithstanding this onely was the difference: Ismael was borne of a bondmaid after the flesh, that is to say, without the promise, and could not therefore be the heire. So the mistical Agar, that is to say, mount Sina where the law was giuen, & the olde Testament ordained, brought forth to God the great Abraham, a people, but without the promise, that is to say, a carnall and a seruile people, and not the heire of God. For the promises as touching Christ the giuer of all blessing, and as touching the deliuerance from the curse of the law, from sinne and death, also as touching the free remission of sinnes, of righteousnes and euerlasting life, are not added to the law, but the law sayth: He that shal doe these things shall liue in them.

The people of the law.

Leuit.18.5. Rom.10.5.

There-

Therefore the promises of the law are conditionall, promising life, not freely, but to such as fulfill the law, and therfore they leaue mens consciences in doubt: for no man fullfilleth the law. But the promises of the new Testament haue no such condition ioyned vnto them, nor require any thing of vs, nor depend vpon any condition of our worthines, but bring and giue vnto vs freely forgiuenes of sinnes, grace, righteousnes and life euerlasting for Christs sake, as I haue sayd more largely in an other place. The promises of the law and the Gospell.

Therefore the law of the olde Testament containeth onely conditionall promises: for it hath alwayes such conditions as these are, ioyned to it: If ye harken to my voyce: If ye keepe my statutes: if ye walke in my wayes ye shal be my people, &c. The Iewes not considering this, layd hold of those conditionall promises as if they had bene absolute and without all condition: which they supposed that God could neuer reuoke, but must nedes kepe them. Hereupon, when they heard the Prophets foreshew the destruction of the citie of Ierusalem, of the temple, of the kingdom & priesthoode (which could well discerne betwixt the corporall promises of the law, and the spirituall promises concerning Christ and his kingdom:) they persecuted and killed them as heretikes and blasphemers of God: For they sawe not this condition that was annexed: If ye keepe my commaundements, it shall goe well with you, &c. The promises of God in the law are conditionall.

Therefore Agar the bondmaide bringeth forth but a bond seruaunt. Ismael then is not the heire, although he be ỳ naturall sonne of Abraham, but remaineth a bondman. What is here lacking? The promise and the blessing of the worde. So the lawe giuen in mount Sina, which the Arabians call Agar, begetteth none but seruaunts. For the promise made as concerning Christ, was not annexed to the law. Wherfore (O ye Galathians) if ye, forsaking the promise & faith, fal backe to the law & workes, ye shal alwaies continue seruaunts: that is, ye shall neuer be deliuered from sinne and death, but ye shall alwayes abide vnder the curse of the lawe. The lawe bringeth forth bond seruaunts.

For Agar gendreth not the seede of the promise and heires, that is to say, the law iustifieth not, it bringeth not the adoption and inheritance, but rather it hindreth the inheritance, and worketh wrath. The law maketh not heires, neither doth it iustifie.

Verse 25. And it answereth to Ierusalem which now is, & she is in bondage with her children.

This is a wonderfull allegorie. As Paule a litle before made Agar of Sina, so now of Ierusalem he would gladly make Sara: but he dareth not, neither can he so doe: but is compelled to ioyne Ierusalem with mount Sina. For he sayth: The same belongeth to Agar, seeing mount Agar reacheth euen to Ierusalem. And it is true that there be continuall mountaines reaching from Arabia Petrea, vnto Cades Bernea of Iurie. He sayth then that this Ierusalem which now is, that is to say, this earthly and temporal Ierusalem is not Sara, but pertaineth to Agar, for there Agar raigneth. For in it is the law begetting vnto bondage: in it is the worship and ceremonies, the temple, the kingdome, the Priesthood: and whatsoeuer was ordained in Sina by the mother which is the law, the same is done in Ierusalem. Therefore I ioyne her with Sina, and I comprehend both in one worde, to witte, Sina or Agar.

The earthly Ierusalem pertaineth to Agar.

I durst not haue bene so bold to handle this allegorie after this maner, but would rather haue called Ierusalem Sara or the new Testament, especially seeing the preaching of the Gospell began in it, the holy Ghost was there giuen, and the people of the newe Testament were there borne: and I would haue thought that I had found out a very fitte allegorie. Wherefore it is not for euery man to dally with allegories at his pleasure: for a goodly outward shew may soone deceaue a man and cause him to erre. Who would not thinke it a very fitte thing to call Sina Agar, and Ierusalem Sara? In deede Paule maketh Ierusalem Sara, but not this corporall Ierusalem, which he simply ioyneth vnto Agar: but that spirituall and heauenly Ierusalem in which the lawe raigneth not, nor the carnall people, as in that Ierusalem which is in bondage with her children, but wherein the promise raigneth, wherein is also a spirituall and a free people.

It is not for euery man to dally with allegories.

Sara the heauenly Ierusalem.

And to the ende that the law should be quite abolished, and that whole kingdom which was established in Agar, the earthly Ierusalem was horribly destroyed, with all her ornaments, the temple, the ceremonies, &c. Now, although the new testament began in it, and so was spread throughout the whole world, yet notwithstanding it appertaineth to Agar: that is to say, it is the citie of the law, of the ceremonies and of the Priesthood instituted by Moises. Briefly it is gendred of Agar the bondwoman, and therefore is in bondage with her children, that is to say, it walketh in the workes

The earthly Ierusalem destroyed.

The earthly Ierusalem is in bondage.

of

of the lawe, and neuer attaineth to the libertie of the ſpirite, but abideth continually vnder the law, ſinne, an euil conſcience, ꝑ wrath and iudgement of God, and vnder the gilt of death & hell. In deede it hath the libertie of the flesh, it hath a corporall kingdom, it hath magiſtrates, riches and poſſeſſions, and ſuch like thinges: but we ſpeake of the libertie of the ſpirit, whereby we are dead to the law, to ſinne and death, and we liue and raigne in grace, forgeuenes of ſinnes, righteouſnes and euerlaſting life. This can not the earthly Ieruſalem performe, and therefore it abideth with Agar.

Verſe.26. But Ieruſalem which is aboue, is free: which is the mother of vs all.

That earthly Ieruſalem (ſayth he) which is beneath, hauing the policie and ordinaunces of the lawe is Agar, and is in bondage with her children: that is to ſay, ſhe is not deliuered from the law, ſinne and death. But Ieruſalem which is aboue, that is to ſay, the ſpirituall Ieruſalem, is Sara (albeit Paule addeth not the proper name of Sara, but geueth her an other name, calling her the free woman), that is to ſay, that true Ladie and freewoman, which is the mother of vs all, gendring vs vnto libertie, and not vnto bondage as Agar doth. Nowe, this heauenly Ieruſalem which is aboue, is the Church, that is to ſay, the faithfull diſperſed throughout the whole world, which haue one and the ſame Goſpel, one and the ſame Faith in Chriſt, the ſame holy Ghoſt, and the ſame Sacraments. Ieruſalem which is aboue.

Therefore vnderſtand not this word [Aboue] of the triumphant Church (as the Schoolemen call it) in heauen: but of the militant Church in earth. For the godly are ſayd to haue their conuerſation in heauen, Philip.3. Our conuerſation is in heauen, not locally: but in that a Chriſtian beleueth, in that he layeth hold of thoſe ineſtimable, thoſe heauenlie and eternall giftes, he is in heauen, Epheſians 1. Which hath bleſſed vs with all ſpirituall bleſſing in heauenly thinges in Chriſt. We muſt therefore diſtinguiſh the heauenly and ſpirituall bleſſing, from the earthly. For the earthly bleſſing is to haue a good ciuill gouernement both in common weales and families: to haue children, peace, riches, fruites of the earth, and other corporall commodities. But the heauenly bleſſing is to be deliuered from the lawe, ſinne and death: to be iuſtified and quickened to life: to haue peace with God: to haue a faith- Aboue. The earthly and heuenly bleſſing. The heauenly bleſſing what it is.

full heart, a ioyfull conſcience, and ſpirituall conſolation: to haue the knowledge of Jeſus Chriſt: to haue the gift of prophesie and the reuelation of the Scriptures: to haue the giftes of the holy Ghoſt, and to reioyce in God. Theſe are the heauenly bleſſinges which Chriſt geueth to his Church.

Wherefore Jeruſalem which is aboue, that is to ſay, the heauenly Jeruſalem, is the Church which is nowe in the worlde, and not the citie of the life to come, or the Church triumphant: as the idle and vnlearned Monkes & the Schooledoctors dreamed, which taught that the Scripture hath foure ſenſes: the literall ſenſe, the figuratiue ſenſe, the allegoricall ſenſe, and the morall ſenſe: and according to theſe ſenſes they haue fooliſhly interpreted almoſt all the wordes of the Scriptures: As this word Jeruſalem literally ſignified that citie which was ſo named: figuratiuely a pure conſcience: allegorically the Church militant: morally the celeſtiall Citie or the Church triumphant. With theſe trifling and fooliſh fables they rent the Scriptures into ſo many and diuers ſenſes, that ſeely poore conſciences coulde receaue no certaine doctrine of any thing. But Paule ſayth here that the olde and earthly Jeruſalem belongeth vnto Agar, and that it is in bondage with her children, and is vtterly aboliſhed. But the newe and heauenly Jeruſalem, which is a Queene and a freewoman, is appoynted of God in earth & not in heauen, to be the mother of vs all, of whom we haue bene gendred, and yet dayly are gendred. Therefore it is neceſſarie that this our mother ſhoulde be in earth among men, as alſo her generation is. Notwithſtanding ſhe gendreth by the holie Ghoſt, by the miniſtery of the word and ſacraments, and not in the fleſh.

The foure ſenſes of the ſcripture, according to the Papiſtes.

The heauēly Ieruſalē which is yet vpon earth.

This I ſay to the ende that in this matter we ſhoulde not be caried away with our cogitations into heauen, but that we ſhoulde knowe that Paule ſetteth the Jeruſalem which is aboue, againſt the earthly Jeruſalem, not locally but ſpiritually. For there is a diſtinction betwene thoſe thinges which are ſpirituall, and thoſe which are corporall or earthly. The ſpirituall thinges are aboue, the earthly are beneath: So Jeruſalem which is aboue, is diſtinguiſhed from the carnall and temporall Jeruſalem which is beneath, not locally (as I haue ſayd) but ſpiritually. For this ſpirituall Jeruſalem which tooke her beginning in the corporall Jeruſalem, hath not any certaine place as hath the other in Judea: but it

By the heauenly Ieruſalē he meaneth the ſpirituall Ieruſalē, which he ſetteth againſt the earthly Ieruſalem.

The ſpirituall Ieruſalē diſperſed throughout

is

is disperſed throughout the whole worlde, and may be in *Babylon*, in *Turkie*, in *Tartarie*, in *Scythia*, in *Iudea*, in *Italie*, in *Germanie*, in the Iles of the ſea, in the mountaines and valleis, and in all places of the worlde where men dwell which haue the Goſpell and beleue in Ieſus Chriſt. the whole world.

Wherefore Sara or Ieruſalem our free mother, is the church it ſelfe, the ſpouſe of Chriſt, of whom we all are gendred. This mother gēdreth free children without ceaſing to the end of the worlde, as long as ſhe exerciſeth the miniſterie of the word, that is to ſay, as long as ſhe preacheth & publiſheth the Goſpell: for this is truely to gender. Nowe, ſhe teacheth the Goſpell after this maner: to witte, that we are deliuered from the curſe of the lawe, from ſinne, death and all other euills by Ieſus Chriſt, and not by the law, nether by workes. Therefore Ieruſalem which is aboue, that is to ſay, the Church, is not ſubiect to the law & workes, but ſhe is free and a mother without the law, ſinne and death. Nowe, ſuch a mother as ſhe is, ſuch children ſhe gendreth.

This allegorie teacheth very aptly that the Church ſhoulde doe nothing elſe but preach and teach the Goſpell truely and ſincerely, and by this meanes ſhould gender children. So, we are all fathers and children one to an other: for we are begotten one of an other. I being begotten by other through the Goſpell, doe nowe beget other, which ſhall alſo beget other hereafter, and ſo this begetting ſhall endure to the ende of the worlde. Nowe, I ſpeake of the generation, not of Agar the bondmaide, which gendreth her bondſeruauntes by the lawe, but of Sara the freewoman, who gendreth heires without the lawe, and without mans workes or endeuours. For in that Iſaac is heire and not Iſmael (albeit notwithſtanding that both of them were the naturall ſonnes of Abraham), Iſaac had the inheritaunce by the word of promiſe, namely: Sara thy wife ſhall bring thee a ſonne, and thou ſhalt call his name Iſaac. This did Sara well vnderſtande, and therefore ſhe ſayeth: Caſt out the bondwoman and her ſonne: And Paule alſo alleageth theſe wordes afterwardes. Wherefore as Iſaac hath the inheritance of his father onely by the promiſe and by his birth, without the law and without workes: euen ſo we are borne through the Goſpell of that freewomen Sara, that is to ſay, the Church, true heires of the promiſe. She inſtructeth vs, nouriſheth vs & carieth vs in her wombe, in her lappe, and in her armes: ſhe formeth & fa-

The church begetteth children by teachinge.

Iſaac is heire through the promiſe. *Geneſ. 17.19.*

Ephes.4.13. ſhioneth vs to the image of Chriſt, vntill we growe vppe to a perfect man, &c. So all things are done by the miniſterie of the worde. Wherefore the office of the freewoman is to gender children to God her huſband without ceaſing and without ende: that is to ſay, ſuch children as knowe that they are iuſtified by Faith and not by the lawe.

Eſay.54.1. *Verſe.27.* For it is written: Reioyce thou barren that beareſt no children: breake forth and crie thou that trauaileſt not: for the deſolate hath many moe children then ſhe which hath an huſband.

Paule alleageth this place out of Eſay the prophet, which is altogether allegorical. It is written (ſayth he) that the mother of many children, and ſhe which hath an huſband muſt be ſicke & die: and contrariwiſe, that the barren and ſhe which hath no children, muſt haue aboundance of children. After the ſame maner Hanna ſignifieth in her ſong, out of the which Eſay the prophet tooke his Prophecie, 1.Sa.2. The bowe & the mightie men are broken, & the weake haue girded them ſelues with ſtrēgth. They that were full are hired forth for bread, and the hungrie are no more hired, ſo that the barren hath borne ſeuen: and ſhe that had many children is feeble. A marueious matter (ſaith he): She that was fruitefull ſhal be made barren, and ſhe that was barren fruitefull. Moreouer, ſuch as before were ſtrong, full, rich, glorious, righteous and bleſſed, ſhall become feeble, hungrie, poore, ignominious, ſinners, ſubiect to death and damnation: And contrariwiſe the feeble and hungrie, &c. ſhall be ſtrong and ſatiſfied, &c.

Eſay.54. The ſong of Anna.

The Apoſtle ſheweth by this allegorie of the prophet Eſay, the difference which is betwene Agar & Sara, that is to ſay, betwene the Synagoge and the Church, or betwene the law & the Goſpell. The law being the huſband of the fruitefull woman, that is to ſay, of the ſynagoge, begetteth very many children. For men of all ages, not onely ideotes, but alſo the wiſeſt and beſt (that is to ſay all mankinde except the children of the freewoman) doe neither ſee nor knowe any other righteouſnes then the righteouſnes of the lawe: much leſſe do they know any which is more excellent: Wherefore they thinke them ſelues righteous if they follow the lawe and outwardly performe the workes thereof.

The difference betwene the Synagoge and the Church.

The righteouſnes of the law is well knowen to reaſon.

Theſe,

These, although they be fruitefull, haue many disciples, and shine in the righteousnes and glorious workes of the law, yet notwithstanding are not free, but bondseruauntes: For they are the children of Agar, which gendreth to bondage. Now, if they be seruaunts, they can not be partakers of the inheritaunce, but shall be cast out of the house: for seruauntes remaine not in the house for euer: Yea, they are already cast out of the kingdom of grace and libertie. For he that beleueth not, is condemned already. They remaine therefore vnder the malediction of the law, vnder sinne and death, vnder the power of the Deuill, & vnder the wrath and iudgement of God. *Iohn.3.36.* *Iohn.3.18.*

Now, if the Morall law it selfe or the tenne commaundemets of God, can doe nothing else but gender seruaunts, that is to say, can not iustifie, but only terrifie, accuse, condemne, and driue mens consciences to desperation: howe then (I pray you) shall the lawes of men, or the lawes of the Pope iustifie, which are the doctrines of Deuils? They therefore that teach and set forth either the traditions of men, or the lawe of God as necessarie to obtaine righteousnes before God, doe nothing else but gender seruauntes. Notwithstanding such teachers are counted the best men: they obtaine the fauour of the world, and are most fruitefull mothers, for they haue an infinite number of disciples. For mans reason vnderstandeth not what Faith and true godlines is, and therefore it neglecteth and despiseth it, and is naturally addicted to superstition and hypocrisie, that is to say, to the righteousnes of workes. Nowe, because this righteousnes shineth and flourisheth euerie where, therefore it is a mighty Empresse of the whole world. They therefore which teach the righteousnes of workes by the law, beget many children which outwardly seeme to be free, and haue a glorious shew of excellent vertues, but in conscience they are seruauntes and bondslaues of sinne: therefore they are to be cast out of the house & condemned. The teachers of the lawe gender bond seruaunts. Reason is delited with hipocrisie.

Contrariwise Sara the freewoman, that is to say, ỳ true church seemeth to be barren. For the Gospell which is the worde of the *crosse and affliction, which the Church preacheth, shineth not so brightly as the doctrine of the lawe and workes, and therefore she hath not so many disciples to cleaue vnto her. Moreouer, she beareth this title, that she forbiddeth good workes, maketh men secure, idle and negligent, raiseth vp heresies and seditions, and is The church seemeth to be barren. *1.Cor.1.18.* The gospell hath but fewe disciples.

the cause of all mischeefe: and therfore she seemeth to bring no increase or prosperitie, but all things seeme to be full of barrennes, desolation and desperation. Therefore the wicked are certainly perswaded, that the Church with her doctrine can not long endure. The Iewes assured them selues that the Church which was planted by the Apostles, should shortly be ouerthrowne: the which by an odious name they called a Sect. For thus they speake to Paule in the 28. chapter of the Acts. As concerning this Sect, we knowe that euery where it is spoken against. In like maner how often (I pray you) haue our aduersaries beene deceaued, which some whiles appointed one time, and some whiles an other, when we should be certainly destroyed? Christ and his Apostles were oppressed: but after their death the doctrine of the Gospell was further spread abrode then it was during their life. In like maner our aduersaries may oppresse vs at this day, but the word of God shall abide for ever. Howe much so euer then the Church seemeth to be barren and forsaken, weake and despised, and outwardly to suffer persecution: & moreouer be compelled to heare this reproche, that her doctrine is heretical and seditious, notwithstanding she alone is fruitefull before God: she getteth by the ministerie of the word an infinite number of children, heires of righteousnes and euerlasting life: And although outwardly they suffer persecution, yet in spirit they are most free: who not onely are iudges ouer all doctrines and workes, but also are most victorious conquerours against the gates of hell.

The church is in heauines.

The Prophet therefore confesseth, that the Church is in heauines: for else he woulde not exhort her to reioyce. He graunteth that she is barren before the worlde: for else he would not call her barren and forsaken, hauing no children: but before God sayth he she is fruitefull, and therefore he biddeth her to reioyce. As though he would say: Thou art in deede forsaken and barren, and hast not the law for thy husband, and therefore thou hast no children. But reioyce: for although thou hast not the lawe for thy husband, but art forsaken as a virgine that is ready to marry (for he will not call her widowe), which should haue an husband if she were not forsaken of him, or if he were not slaine, thou (I say) which art solitarie and forsaken of thy husband the lawe, and not subiect to the marriage of the law, shalt be a mother of innumerable children. Wherefore the people or the Church of the newe Testament is altogether

The people of grace.

without

without the lawe as touching the conscience, and therefore she seemeth to be forsaken in the sight of the worlde. But although she seeme to be neuer so barren without the law and without workes, yet notwithstanding she is most fruitefull before God, & bringeth forth an infinite number of children, not in bondage but in freedom. By what meanes? Not by the lawe, but by the word and spirite of Christ which is geuen by the Gospell, through the which she conceaueth, bringeth forth, and nourisheth her children.

Paule therefore plainly sheweth by this allegorie the difference betwene the law and the Gospell: First when he calleth Agar the olde Testament, and Sara the newe: Againe, when he calleth the one a bondmaide, the other a freewoman: Moreouer, when he sayth that the maried and fruitefull is become barren and cast out of the house with her children: Contrariwise when the barren and forsaken is become fruitefull, and bringeth forth an infinite number of children, & those also inheritours. By these differences are resembled the two sortes of people, of Faith & of the lawe I meane. The people of Faith haue not the law for their husband, they serue not in bondage, they are not borne of that mother Ierusalē which now is: but they haue ỹ promise, they are free, & are borne of free Sara. The difference betwixt the law and the Gospell.

He separateth therefore the spirituall people of the new Testament, from the other people of the lawe, when he sayth that the spirituall people are not the children of Agar the bondmaide, but of Sara the freewoman, which knoweth nothing of the lawe. And by this meanes he placeth the people of faith, farre aboue and without the law. Now, if they be aboue and without the law, then are they iustified by the spirituall birth only, which is nothing else but Faith: and not by the law or by the workes thereof. Nowe, as the people of grace, neither haue, nor can haue the law: so the people of the lawe neither haue nor can haue grace: for it is impossible that the law and grace should stand together. Therefore we must be iustified by faith, and lose the righteousnes of the law: or else be iustified by the lawe, and lose the righteousnes of Faith. But this is a fowle & lamentable losse, to lose grace and to returne to the law. Contrariwise it is an happie and blessed losse, to lose the lawe, and lay hold of grace. The people of grace without the law, and the people of the lawe without grace.

We therefore (following the example and diligence of Paule) doe endeuour as much as is possible, to set forth plainly the difference betwene the law and the Gospell: which is very easie as tou-

ching the wordes. For who seeth not that Agar is not Sara, and that Sara is not Agar? Also, that Ismael is not Isaac, and that he hath not that which Isaac hath? A man may easily discerne these thinges. But in great terrours and in the agonie of death, when the conscience wrastleth with the iudgement of God, it is the hardest thing of all others to say with a sure and stedfast hope: I am not the sonne of Agar, but of Sara, that is to say, the lawe belongeth nothing vnto me: For Sara is my mother, who bringeth forth free children and heires, and not seruaunts.

Paule then by this testimonie of Esay hath proued that Sara, that is to say, the Church is the true mother which bringeth forth free children and heires: Contrariwise that Agar, that is to say, the Synagoge gendreth many children in deede, but they are seruauntes and must be cast out. Moreouer, because this place speaketh also of the abolishing of the lawe and of Christian libertie, it ought to be diligently considered. For as it is the most principall and speciall article of Christian doctrine, to knowe that we are iustified and saued by Christ, so is it also very necessary to know and vnderstande well the doctrine concerning the abolishment of the lawe. For it helpeth verie much to confirme our doctrine as touching Faith, and to attaine sound and certaine consolation of conscience, when we are assured that the law is abolished, and specially in great terrours and serious conflicts.

The lawe is abolished to al Christiās.

I haue often sayd before, and nowe I say againe (for it can not be to often repeated) that a Christian laying hold of the benefite of Christ through Faith, hath no lawe, but all the law is to him abolished with all his terrours and torments. This place of Esay teacheth the same thing, and therefore it is verie notable and full of comfort, stirring vp the barren and forsaken to reioyce, which was counted worthy to be mocked or pitied according to the lawe. For such as were barren, were accursed according to the lawe. But the holy ghost turneth this sentence, and pronounceth the barren worthy of praise and blessing: and contrariwise the fruitefull and such as bring forth children, accursed, when he sayeth: Reioyce thou barren, which beareſt not: Breake forth into ioy and reioyce thou that trauaileſt not: For the desolate hath many moe children then the maried wife. Howsoeuer then Sara, that is to say, the Church seemeth to be forsaken and barren before the worlde, not hauing the righteousnes and workes of the lawe: yet notwithstan-

Esay.54.1. The church is forsaken and barren before the world.

ſtanding ſhe is a moſt fruitefull mother, hauing an infinite number of children before God, as the Prophet witneſſeth. Contrariwiſe, although Agar ſeeme neuer ſo fruitefull and to bringe forth neuer ſo many children, yet notwithſtanding ſhe hath no iſſue remaining: for the children of the bondwoman are caſt out of the houſe together with their mother, and receaue not the inheritance with the children of the free woman, as Paule ſayth afterwards.

Becauſe therefore we are the children of the free woman, the law our olde huſband is abolished, *Rom.7.* Who as long as he had dominion ouer vs, it was impoſſible for vs to bring forth children free in ſpirite, or knowing grace: but we remained with the other in bondage. True it is, that as long as the law raigneth, men are not idle, but they labour ſore, they beare the burden and the heate of the day, they bring forth and gender many children: but as well the fathers as the children are baſtardes, and doe not belong to the free mother: Therefore they are at the length caſt out of the houſe and inheritance with Iſmael: they dye and are damned. It is impoſſible therefore that men ſhould attaine to the inheritance, that is to ſay, that they ſhould be iuſtified and ſaued by the law, although they trauell neuer ſo much, and be neuer ſo fruitefull therein. Accurſed therefore be that doctrine, life and religion, which endeoureth to get righteouſnes before God by the law or the workes therof. But let vs proſecute our purpoſe as touching the abolishment of the law.

Matth.20.12 The people of the law laborious and painfull.

The Scholedoctors ſpeaking of the abolishment of the law, ſay that the iudiciall and the ceremoniall lawes are pernicious and deadly ſince the comming of Chriſt, and therefore they are abolished: but not the morall law. Theſe blind Doctors knew not what they ſayd. But if thou wilt ſpeake of the abolishment of the lawe, talke of it as it is in his owne proper vſe and office, and as it is ſpiritually taken, and comprehend withall the whole law, making no diſtinction at all betwene the Iudiciall, Ceremoniall and Morall law. For when Paule ſayth, that we are deliuered from the curſe of the law by Chriſt, he ſpeaketh of the whole law, and principally of the Morall law, which onely accuſeth, curſeth and condemneth the conſcience, which the other two doe not. Wherfore we ſay that the Morall law, or the law of the ten commaundements hath no power to accuſe and terrifie the conſcience, in which Ieſus Chriſt raigneth by his grace: for he hath abolished the power therof.

The whole law is abolished.

The whole law abolished by Chriſt, but principally the law of the ten cõmaundements.

The godly man feeleth the terrours of the law, but by faith in Christ he is raised vp and comforted againe.

Not that the conscience doth not at all feele the terrours of the law (For in deede it feeleth them:) but that they can not condemne it nor bring it to desperation. For there is no condemnation to them that are in Christ Iesus. *Rom. 8.* Also: If the sonne shal make you free, ye shall be free in deede. *John 8.* Howsoeuer then a Christian man be terrified through the law shewing vnto him his sinne, notwithstanding he despaireth not. For he beleeueth in Iesus Christ, and being baptised in him and clensed by his bloud, he hath remission of all his sinnes. Nowe, when our sinne is pardoned through Christ, who is the Lord of the lawe (and yet so pardoned that he gaue him selfe for it,) the lawe being a seruaunt hath no more power to accuse and condemne vs for sinne, seeing it is forgiuen vs and we are now made free, forasmuch as the sonne hath deliuered vs from bondage. Wherefore the law is wholy abolished to them that beleue in Christ.

The law hath no power ouer those that beleue.

But thou wilt say: I doe nothing. True it is that thou canst do nothing whereby thou mayst be deliuered from the tyrannie of the law. But heare this ioyfull tidings which the holy Ghost bringeth vnto thee out of the wordes of the Prophet: Reioyce thou that art barren, &c. As if he would say: Why art thou so heauy, why doest thou so mourne, since there is no cause why thou shouldest so doe? But I am barren and forsaken. Well: although thou be neuer so barren and forsaken, not hauing the righteousnes of the lawe, notwithstanding Christ is thy righteousnes: he was made a curse for thee to deliuer thee from the curse of the lawe. If thou beleeue in him, the lawe is dead vnto thee. And looke how much Christ is greater then the law, so much hast thou a more excellent righteousnes then the righteousnes of the law. Moreouer, thou art fruitfull and not barren: for thou hast many moe children then she which hath an husband.

The politike lawes of Moises pertaine not to vs.

There is also an other abolishment of the law which is outward: to wit, that the politike lawes of Moises doe nothing belong vnto vs. Wherefore we ought not to call them backe againe, nor superstitiously binde our selues vnto them: as some went about to doe in times past, being ignorant of this libertie. Now, although the Gospell make vs not subiect to the iudiciall lawes of Moises, yet notwithstanding it doth not exempt vs from the obedience of all politike lawes, but maketh vs subiect in this corporal life, to the lawes of that gouernment wherein we liue, that is to say, it commaundeth

deth euery one to obey his Magistrate and lawes, not onely because of wrath, but also for conscience sake. *1.Pet.2.Rom.13.* And the Emperour, or any other Prince should not offend, if he vsed some of the iudiciall lawes of Moises: yea he might vse them freely and without offence. Therefore the popish Scholemen are deceaued, which dreame that the iudiciall lawes of Moises are pernicious and deadly since the comming of Christ.

Likewise we are not bound to the ceremonies of Moises: much lesse to the ceremonies of the Pope. But because this bodily life can not be altogither without ceremonies (for there must needes be some introduction,) therefore the Gospell suffereth ordinaunces to be made in the Church as touching dayes, tymes, places, &c. that the people may know vpon what day, in what houre, and in what place to assemble togither to heare the word of God. It permitteth also that lessons and readings should be appoynted, as in the Schooles, especially for the instruction of children and such as are ignorant. These thinges it permitteth, to the ende that all may be done comely and orderly in the Church. *1.Cor.14.* not that they which keepe such ordinaunces, doe thereby merite remission of sinnes. Moreouer they may be chaunged or omitted without sinne, so that it be done without offence of the weake.

Two thinges to be taken heede of in the keeping or commanding of ceremonies: the offence of the weake, and the pernicious opinion of merite.

Now Paule speaketh here especially of the abolishment of the morall law: which is diligently to be considered. For he speaketh against the righteousnes of the law, that he might establish ỳ righteousnes of Faith, concluding thus: If onely grace or Faith in Christ iustifie, then is the whole law abolished without any exception. And this he confirmeth by the testimonie of Esay, whereby he exhorteth the barren and forsaken to reioyce: for it seemeth that she hath no child, nor hope euer to haue any, that is to say, she hath no disciples, no fauour nor countenaunce of the worlde, because she preacheth the word of the crosse of Christ crucified, against all the wisedom of the flesh. But thou that art barren (sayth the Prophet) let not this any whit trouble thee: yea rather lift vp thy voyce and reioice, for she that is forsaken hath moe children then she that hath an husband: that is to say, she that is maried & hath a great number of children shall be made weake, and she that is forsaken shall haue many children.

He calleth the church barren because her children are not begotten by the lawe, by workes, by any industrie or endeuour of man:

but by the word of Faith in the spirite of God. Here is nothing els but birth: no working at all. Contrariwise, they that are fruitfull, labour and exercise them selues with great trauell in bearing and bringing forth. Here is altogither working, and no birth. But because they endeuour to get the right of children and heires by the righteousnes of the law or by their owne righteousnes, they are seruaunts and neuer receaue the inheritance, no though they tyre them selues to death with continuall trauell. For they goe about to obtaine that by their owne workes against the will of God, which God of his meere grace will giue to all beleuers for Christes sake. The faithfull worke well also: but they are not thereby made sonnes and heires (for this their * birth bringeth vnto them:) but this they doe to the ende that they being now made children and heires, might glorifie God by their good works, & helpe their neighbors.

* That is, their regeneration in Christ by Faith & the holy Ghost.

Verse 28. Therefore brethren, we are after the maner of Isaac, children of the promise.

That is to say, we are not children of the flesh, as Ismael, or as all the fleshly Israell, which gloried that they were the seede of Abraham and the people of God. But Christ answered them, *Iohn 8.* If ye were the sonnes of Abraham, ye would not seeke to kill me which speake the truth vnto you. Also: If God were your father, then would ye loue me & receaue my word. As if he would say: Brethren borne and brought vp together in one house, knowe one an others voyce: But ye be of your father the Deuil, &c. We are not such children (sayth he) as they are: which remaine seruaunts, and at length shal be cast out of the house. But we are children of the promise, as Isaac was: that is to say, of grace and of Faith, borne onely of the promise. Concerning this I haue spoken sufficiently before in the third chapter entreating vppon this place: In thy seede shall all the nations of the earth be blessed. Therefore we are pronounced righteous: not by the lawe, by workes, or our owne righteousnes, but by the meere mercy and grace of God. Paule repeateth very often, and diligently setteth forth the promise which is receaued by faith alone: for he knew that it was very necessary so to doe.

The children of the promise.

Hitherto as touching the allegorie out of Genesis: to the which Paule annexeth the place of Esay as an interpretation. Nowe he applyeth the hystorie of Ismael and Isaac for our example and consolation.

ſolation.

Verſe.29. But as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirite, euen ſo is it now.

This place containeth a ſinguler conſolation. Whoſoeuer are borne and liue in Chriſt, and reioyce in this birth and inheritance of God, haue Iſmael for their enemie and their perſecutour. This we learne at this day by experience: For we ſee that all the world is full of tumults, perſecutions, ſects and offences. Wherefore, if we did not arme our ſelues with this conſolation of Paule and ſuch like, and well vnderſtand this article of Iuſtification, we ſhould neuer be able to withſtand the violence and ſubtill ſleights of Satan. For who ſhould not be troubled with theſe cruell perſecutions of our aduerſaries, and with theſe ſects & infinite offences, which a ſort of buſie and fantaſticall ſpirites ſtirre vp at this day? Verely it is no ſmall griefe vnto vs, when we are conſtrained to heare that all thinges were in peace and tranquillitie before the Goſpell came abroad: but ſince the preaching and publiſhing thereof, all thinges are vnquiet and the whole world is in an vproare, ſo that euery one armeth him ſelfe againſt an other. When a man that is not endued with the ſpirite of God heareth this, by and by he is offended, and iudgeth that the diſobedience of ſubiects againſt their Magiſtrates, that ſeditions, warres, plagues and famine, that the ouerthrowing of common weales, kingdoms and countries, that ſectes, offences and ſuch other infinite euills doe proceede altogither of the doctrine of the Goſpell.

Iſmael alwayes perſecuteth Iſaac.

A conſolation againſt offences.

The iudgement of the world concerning the Goſpell.

Againſt this great offence we muſt comfort and arme our ſelues with this ſweete conſolation, that the faithfull muſt beare this name and this title in the world, that they are ſeditious and ſchiſmatikes, and the authors of innumerable euills. And hereof it cometh that our aduerſaries thinke they haue a iuſt cauſe againſt vs, yea that they doe God high ſeruice when they hate, perſecute, and kill vs. It can not be then but that Iſmael muſt perſecute Iſaac: but Iſaac againe perſecuteth not Iſmael. Who ſo wil not ſuffer the perſecution of Iſmael, let him not profeſſe him ſelfe to be a Chriſtian.

What the faithful muſt be content to be called in this world

Iohn 16.2.

But let our aduerſaries (which ſo mightely amplifie theſe euils at this day) tell vs what good things enſued the preaching of the

What followed the

preaching of the Gospell.

Gospell of Christ and his Apostles. Did not the destruction of the kingdom of the Iewes follow? was not the Romane Empire ouerthrowne? was not the whole world in an vproare? And yet the Gospell was not the cause hereof, which Christ and his Apostles preached for the profite and saluation of men, and not for their destruction. But these thinges followed through the iniquitie of the people, the nations, the Kinges and Princes, who being possessed of the deuill, would not harken to the word of grace, life, and eternall saluation: but detested and condemned it as a doctrine most pernicious and hurtfull to religion and common weales. And that this should so come to passe, the holy Ghost foretold by Dauid whē he sayth, *Psal.2.* Why doe the heathen rage, and the people murmure in vaine? &c.

Such tumults and burly burlyes we heare and see at this day. The aduersaries lay the fault in our doctrine. But the doctrine of grace and peace stirreth not vp these troubles: but the people, nations, kings and Princes of the earth (as the Psalme sayth) rage, murmure, conspire & take counsel, not against vs (as they thinke) nor against our doctrine, which they blaspheme as false and seditious: but against the Lord and his annoynted. Therefore all their counsels and practises are and shall be disapoynted and brought to naught: He that dwelleth in the heauen shall laugh: the Lorde shall haue them in derision. Let them cry out therefore as long as they list, that we raise vp these tumults and seditions: notwithstanding this Psalme comforteth vs, and sayth, that they themselues are the authors of these troubles. They can not beleue this, and much lesse can they beleue that it is they which murmure, rise vp, and take counsell against the Lord and his annoynted: nay rather they thinke that they maintaine the Lordes cause, that they defend his glory, and do him acceptable seruice in persecuting vs: but the Psalme lyeth not, and that shall the ende declare. Here we doe nothing, but we onely suffer, as our conscience beareth vs witnesse in the holy Ghost. Moreouer, the doctrine for the which they rayse vp such tumults & offences, is not ours, but it is ꝑ doctrine of Christ. This doctrine we can not deny, nor forsake the defence thereof, seing Christ sayth: Whosoeuer shall be ashamed of me and of my wordes in this adulterous and sinnefull nation, of him shall the sonne of man be ashamed when he shall come in his glory, and in the glory of the father and of the holy Angells.

Psal.2.4.

The blindnes of the aduersaries. *Iohn 16.2.*

Luke 9.26.

Pe

He therefore that will preach Christ truely and confesse him to be our righteousnes, must be content to heare that he is a pernicious fellow, & that he troubleth all thinges. They which haue troubled the world (sayd the Iewes of Paule and Silas, *Acts 17.*) are also come vnto vs, and haue done contrary to the decrees of Cæsar. And in the 24. of the *Actes*. We haue found this pestilent fellowe stirring vp sedition amonge all the Iewes throughout the whole world, and the author of the Sect of the Nazarits, &c. In like maner also the Gentiles complaine in the 16. of the *Actes*: These mē trouble our citie. So at this day they accuse Luther to be a troubler of the Papacy and of the Romane Empire. If I would keepe silence, then all thinges should be in peace which the strong man possesseth, and the Pope would not persecute me any more. But by this meanes the Gospell of Iesus Christ should be blemished and defaced. If I speake, the Pope is troubled and cruelly rageth. Either we must lose the Pope an earthly and mortall man, or else the immortall God, Christ Iesus, life and eternall saluation. Let the Pope perish then and let let God be exalted, let Christ raigne and triumph for euer.

Paule a pestilent fellow.

Luke 12. 51. 52.

Christ him selfe when he foresaw in spirite the great troubles which should follow his preaching, comforted him selfe after this maner: I came (sayth he) to send fire vpon the earth, and what will I but that it be kindled? In like maner we see at this daye that great troubles follow the preaching of the Gospell through the persecution and blasphemie of our aduersaries, and the ingratitude of the world. This matter so grieueth vs that oftentimes after the flesh and after the iudgement of reason, we thinke it had ben better that the doctrine of the Gospel had not bene published, then that after the preaching therof the publike peace should be so troubled. But according to the spirite we say boldly with Christ: I came to send fire vpon the earth, and what will I, but that it should now be kindled? Now, after that this fire is kindled, there follow forthwith great commotions. For it is not a king or an emperour that is thus prouoked: but the God of this world, which is a most mighty spirite, & the Lord of the whole world. This weake word preaching Christ crucified, setteth vpon this mighty and terrible aduersarie. * *Behemoth* feeling the diuine power of this worde, stirreth vppe all his members, shaketh his taple, and maketh the depths of the sea to boyle like a pote. *Iob. 41.* Hereof come all

Luke 12. 49. How Christ comforteth him selfe against the enuills that should follow his preaching.

* He meaneth the deuill.

these tumults, all these furious and cruell rages of the worlde.

Wherefore let it not trouble vs that our aduersaries are offended and cry out that there cometh no good by the preaching of the Gospell. They are infidels, they are blind and obstinate, and therefore it is impossible that they should see any fruite of the Gospell. But contrariwise we which beleue, doe see the inestimable profites and fruites thereof: although outwardly for a time we be oppressed with infinite euills, despised, spoyled, accused, condemned as the outcasts and filthy dunge of the whole worlde, & put to death, and inwardly afflicted with the feeling of our sinne, and vexed with deuils. For we liue in Christ, in whom and by whom we are made Kings and Lordes ouer sinne, death, the flesh, the worlde, hell, and all euills. In whome and by whome also we treade vnder our feete that Dragon and Basilisk which is the King of sinne and death. How is this done? In faith. For the blessednes which we hope for, is not yet reuealed, which in the meane time we wait for in patience, and yet notwithstanding do now assuredly possesse the same by faith.

The fruites of the Gospell.

The article of iustification comforteth vs against all offences.

We ought therefore diligently to learne the article of iustification: for that only is able to support vs against these infinit sclaunders and offences, and to comfort vs in all our tentations and persecutions. For we see that it can not otherwise be, but that ỹ worlde will be offended with the pure doctrine of the Gospell, and continually cry out that no good commeth of it: For the naturall man vnderstandeth not those things which are of the spirite of God: for they are foolishnes to him. 1. *Cor.* 2. He onely beholdeth the outward euills, troubles, rebellions, murthers, sects and such other like things. With these sights he is offended and blinded, and finally falleth into the contempt and blaspheming of God and his worde.

Why our aduersaries do condemne vs.

On the contrary part, we ought to stay and comfort our selues in this, that our aduersaries doe not accuse and condemne vs for any manifest wickednes which we haue committed, as aduoutrie, murther, theft and such like, but for our doctrine. And what doe we teach? That Christ the sonne of God by the death of ỹ crosse hath redemed vs from our sinnes and from euerlasting death. Therefore they doe not impugne our life, but our doctrine: yea the doctrine of Christ, and not ours. Therefore if there be any offence, it is Christes offence and not ours, and for the cause wherefore they persecute

vs,

vs, Christ hath committed, and not we. Nowe, whether they will condemne Christ, and plucke him out of heauen as an heretike and seditious person for this fault, that he is our only iustifier and Sauiour, let them looke to that. As for vs, we commending this his owne cause vnto him selfe, are quiet beholders whether of thē shall haue the victory, Christ or they. In deede after the flesh it greeueth vs that these Ismaelites hate & persecute vs so furiously: notwithstanding according to the spirite we glorie in these afflictions, both because we knowe that we suffer them not for our sinnes, but for Christes cause, whose benefite and whose glorie we set forth, and also because Paule giueth vs warning aforehand, that Ismael must mocke Isaac and persecute him:

Greefe after the flesh & glory after the spirite.

The Iewes expounde this place, which Paule alleageth out of the 21. of Genesis, of Ismael mocking and persecuting Isaac after this manner, that Ismael constrained Isaac to commit Idolatrie. If he did so, yet I beleue not that it was any such grosse idolatrie as the Iewes dreame of: to witte, that Ismael made images of clay after the maner of the Gentiles, which he compelled Isaac to worshippe: For this Abraham would in no wise haue suffered. But I thinke that Ismael was in outward shewe a holy man, as Cain was, who also persecuted his brother, and at length killed him: not for any corporall thing, but because he saw that God esteemed him aboue the other. In like maner Ismael was outwardly a louer of religion: he sacrificed and exercised him selfe in well doing. Therfore he mocked his brother Isaac, and would be esteemed a better man then he for two causes: First for his religion and seruice of God: Secondly for his ciuil gouernment and inheritance. And these two thinges he seemed iustly to challenge to him selfe. For he thought that the kingdome and Priesthoode pertained to him by the right of Gods lawe as the first borne, and therefore he persecuted Isaac spiritually because of religion, & corporally because of his inheritance.

What maner of man Ismaell was.

This persecution alwayes remaineth in the Church, especially when the doctrine of the Gospel flourisheth: to witte, that the children of the flesh mocke the children of the promise and persecute them. The Papistes persecute vs at this day, and for none other cause, but for that we teach that righteousnes commeth by the promise. For it vexeth the Papistes, that we will not worship their Idols, that is to say, that we set not forth their righteousnes, their

Ismaell alwaies persecuteth Isaac

woꝛkes and woꝛshippings deuiſed and oꝛdained by men, as auaileable to obtaine grace and foꝛgeuenes of ſinnes. And foꝛ this cauſe they goe about to caſt vs out of the houſe, that is to ſay, they vaunt that they are the Church, the childꝛen and people of God, and that the inheritaunce belongeth vnto them, &c. Contrariwiſe they excommunicate and baniſh vs as heretiks and ſeditious perſons, and if they can, they kill vs alſo: & in ſo doing they thinke they doe God good ſeruice. So, as much as in them lyeth, they caſt vs out of this life, and of the life to come. The Anabaptiſtes and ſuch other doe hate vs deadly becauſe we impugne and deteſt their errours & hereſies which they ſpꝛead abꝛoade & daily renue in the Church, and foꝛ this cauſe they iudge vs to be farre woꝛſe then the Papiſts, and therefoꝛe they haue conceaued a moꝛe cruell hatred againſt vs, then againſt the Papiſts.

The Deuill perſecuteth the Church by violence & ſubteltie.

As ſoone therefoꝛe as the woꝛd of God is bꝛought to light, the Deuill is angry, and vſeth all his foꝛce and ſubtill ſleights to perſecute it, and vtterly to aboliſh it. Therefoꝛe he can no otherwiſe do, but raiſe vp infinite ſects, hoꝛꝛible offences, cruell perſecutions and abhominable murthers: Foꝛ he is the father of lying and of murther. He ſpꝛeadeth his lyes thꝛoughout the woꝛld by falſe teachers, and he killeth men by tyꝛannes. By theſe meanes he poſſeſſeth both the ſpirituall and the coꝛpoꝛall kingdome: the ſpirituall kingdom by the lying of falſe teachers (ſtirring vppe alſo without ceaſing euery man particularly by his fierie dartes to hereſies and wicked opinions): the coꝛpoꝛall kingdom by the ſwoꝛde of tyꝛannes. Thus this father of lying and of murther, ſtirreth vp perſecution on euery ſide, both ſpiritual and coꝛpoꝛal, againſt the childꝛen of the freewoman. The ſpirituall perſecution which we are at this day conſtrained to ſuffer of heretikes, is to vs moſt greeuous and intollerable, becauſe of the infinite offences and ſclaunders wherewith the Deuill goeth about to deface our doctrine. Foꝛ we are enfoꝛced to heare, that the hereſies and errours of the Anabaptiſtes and other heretikes, and all other enoꝛmities doe pꝛoceede from our doctrine. The coꝛpoꝛall perſecution, by which tyꝛannes lie in waite foꝛ our goodes and liues, is moꝛe tolerable: Foꝛ they perſecute vs not foꝛ our ſinnes, but foꝛ the teſtimony of the woꝛd of god. Let vs learne therefoꝛe euen by the title which Chꝛiſt geueth to the Deuill: to witte, that he is the father of lying and murther, Iohn. 8. that when the Goſpell flouriſheth and Chꝛiſt raigneth,

The ſpirituall & corporal perſecution of the godly.

then

then sectes of perdition must needes spring vppe, and murtherers persecuting the Gospel, must rage euery where. And Paule sayth: That there must be heresies. He that is ignorant of this, is soone offended, and falling away from the true God and true Faith, he returneth to his old God and old false Faith. 1.Cor.11.19.

Paule therefore in this place armeth the godly before hand, that they shoulde not be offended with those persecutions, sectes and offences, saying: But as then he that was borne after the flesh, &c. As if he would say: If we be the children of the promise and borne after the spirite, we must surely looke to be persecuted of our brother which is borne after the flesh: that is to say, not only our enemies which are manifestly wicked, shall persecute vs, but also such as at the first were our deare friendes, with whom we were familiarly conuersant in one house, which receaued from vs the true doctrine of the Gospell, shall become our deadly enemies, and persecute vs extreamely. For they are brethren after the flesh, and must persecute their brethren which are borne after ỹ spirite. So Christ in the 41. Psalme complaineth of Iudas: The man of my peace whom I trusted, which did eate of my bread, hath lifted vp the heele against me. But this is our consolation, that we haue not geuen any occasion to our Ismaelites to persecute vs. The Papistes persecute vs because we teache the pure and sincere doctrine of the Gospell: which if we woulde forsake, they woulde persecute vs no more. Moreouer, if we would approue the pernicious heresies of the Sectaries, they would praise vs. But because we detest & abhorre the impietie both of the one and the other, therefore doe they so spitefully hate and so cruelly persecute vs.

False brethren at the first are friendes, but afterwardes they become most deadly enemies.

But not onely Paule (as I haue sayd) armeth vs against such persecutions and offences, but Christ him selfe also most sweetely comforteth vs in the 15. of Iohn, saying: If ye were of the world, the world would loue you: but because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. As if he would say: I am the cause of all these persecutions which ye endure: and if ye be killed it is I for whose sake ye are killed. For if ye did not preach my word and confesse me, the world would not persecute you. But it goeth wel with you. For the seruaunt is not greater then his maister. If they haue persecuted me, they will also persecute you for my names sakes. *Mat.10.24. Iohn.15.20.*

Christ armeth and comforteth his against the malice & persecutions of the world.

By these wordes Christ layeth all the fault vpon him selfe, and

deliuereth vs from all feare. As if he would say: Ye are not the cause why the world hateth & persecuteth you, but my name which ye preach & confesse, is the cause therof. But be of good comfort: I haue ouercome the world. This comfort vpholdeth vs, so that we dout nothing but that Christ is strong enough, not onely to beare, but also to vanquish all the cruelty of tyrannes, & the subtil sleights of heretikes. And this he hath declared in shewing forth his power against the Iewes and Romanes, whose tyranny and persecutions he suffered for a time. He also suffered the subtill and craftie practises of heretikes, but in time & place he ouerthrewe them all, and remained King & conquerour. Let the Papists then rage as much as they will: let the Sectaries sclaunder and corrupt the Gospell of Christ as much as they can: notwithstanding Christ shal raigne eternally, and his word shall stand for euer, when all his enemies shall be brought to nought. Moreouer, this is a singular consolation, that the persecution of Ismael against Isaac shal not alwaies continue, but shall endure for a litle while, and when that is ended, the sentence shall be pronounced, as followeth.

Christ remaineth King & conquerour, though the gates of hell fight against him.

Gen.21.10. *Verse.30.* But what sayth the Scripture? Cast out the seruaunt and her sonne: For the sonne of the seruaunt shall not be heire with the sonne of the freewoman.

This word of Sara was verie greeuous to Abraham: and, no doubt, when he heard this sentence, his fatherly bowells were moued with compassion towardes his sonne Ismael: for he was borne of his flesh. And this the Scripture plainly witnesseth, Genesis 21. when he sayeth: And this thing was verie greeuous in Abrahams sight, because of his sonne. But God confirmed the sentence which Sara pronounced, saying to Abraham: Let it not be greeuous in thy sight for the child & for thy bondwoman: In all that Sara shall say vnto thee heare her voyce: For in Isaac shall thy Seede be called.

Gen.21.11.

God confirmed the sentēce of Sara. *Gen.21.12.*

The Ismaelites beare in this place the sentence pronounced against them, which ouerthroweth the Iewes, Grecians, Romanes, and all others which persecute the Church of Christ. The selfe same sentence also shall ouerthrowe the Papistes, and as many as trust in their owne workes, which at this day boast them selues to be the people of God and the Church: which also trust that they shall surely receaue the inheritaunce, and iudge

The sentēce pronounced against the Ismaelites is effectuall. &c.

vs

ys which reſt vpon the promiſe of God, not onely to be barren and forſaken, but alſo heretikes caſt out of the Church, and that it is impoſſible that we ſhould be ſonnes & heires. But god ouerthroweth their iudgement and pronounceth this ſentence againſt them, that becauſe they are the children of the bondewoman, and perſecute the children of the freewoman: therefore they ſhall be caſt out of the houſe, and ſhall haue no inheritaunce with the children of promiſe: to whom onely the inheritaunce belongeth becauſe they are the children of the freewoman. This ſentence is ratified, and can neuer be reuoked: wherefore it ſhall aſſuredly come to paſſe that our Iſmaelites ſhall not onely loſe the Eccleſiaſticall and politike gouernment which now they haue, but alſo euerlaſting life. For the Scripture hath foretolde that the children of the bondwoman ſhall be caſt out of the houſe, that is to ſay, out of the kingdom of grace: for they can not be heires together with the children of the freewoman.

Now, here is to be noted that the holy Ghoſt calleth the people of the lawe and workes, as it were in contempt, the childe of the bondwoman. As if he ſayd: Why doe ye vaunt of the righteouſnes of the law and workes, and why doe ye glorie that ye are the people and children of God for the ſame? If ye knowe not of whom ye are borne, I will tell you. Ye are borne bondſeruauntes of a bondwoman. And what ſeruaunts? The bondſeruaunts of the law, and conſequently of ſinne, of death, & of euerlaſting damnation. Now a ſeruaunt is no inheritour, but is caſt out of the houſe. Wherefore the Pope with all his kingdom, & all other Iuſticiaries (what outward appearance of holines ſo euer they haue) which hope to obtaine grace and ſaluation by the lawe, are ſeruauntes of that bondwoman, and haue no inheritaunce with the children of the freewoman. I ſpeake nowe, not of the Popes, Cardinalls, Biſhops and Monks that were manifeſtly wicked, who haue made their bellies their God, and haue committed ſuch horrible ſinnes as I will not willingly name: but of the beſt of them, ſuch I meane as liued holily, and went about through great labour and trauell by keeping of their Monkiſh order, to pacifie the wrath of God, and to merite remiſſion of their ſinnes & euerlaſting life. Theſe heare their ſentence here pronounced, that the ſonnes of the bondwoman muſt be caſt out of the houſe with their mother the bondwoman.

The people of the lawe are the ſons of the bōdmaide.

The Pope & al that ſeeke righteouſnes by workes, are children of the bōdwoman.

Such ſentences diligently conſidered, make vs certaine of our

The world embraceth the righteousnes of workes, & cõdemneth the righteousnes of faith.

doctrine, and constitute vs in the righteousnes of Faith, against the doctrine and righteousnes of workes, which the world embraceth and magnifieth, condemning & despising the other. And this troubleth and offendeth weake consciences: which albeit they plainly see the impietie, the execrable wickednes, and horrible abominations of the Papistes, yet notwithstanding, they are not easily perswaded, that all the multitude which beareth the name and title of the Church doe erre, and that there are but fewe of them which have a sound and a right opinion of the doctrine of faith. And if the Papacie had the same holines and austeritie of life which it had in the time of the auncient fathers, Hierome, Ambrose, Augustine, and others, when the Clergie had not yet so euill a name for their Simonie, excesse, abundance of riches, dissolute living, voluptuousnes, whoredom, sodomitrie and suche other infinite abominations, but lived after the rules and decrees of the fathers religiously and holily in outward shew, and vnmaried, what could we doe now against the Papacie?

A comparison of the old Papacie and of the Papacie at this day.

The single life which the Clergie kept very straitly in the time of the fathers, was a goodly thing, and made of men very Angells in the sight of the world, and therefore Paule in the second Chapter to the Colossians calleth it the religion of Angelles. And the Papistes sing thus of their virgines: He ledde an angelicall life whilest he lived in the flesh, & yet lived contrary to the flesh. Moreouer, the life which they call the contemplatiue life (whereunto the clergie men were the very much geuen, vtterly neglecting all ciuill & houshold gouernmẽt) had a goodly shew of holines. Wherfore, if that outward shew and appearance of the old Papacie remained at this day, we should peraduenture do but litle against it by our doctrine of Faith, seeing we doe nowe so litle preuaile when (that olde shewe of outward holines and seuere discipline being vterly abolished) there is nothing to be seene but a verie sinke and puddle of all vices and abominations.

The contẽplatiue life of Monkes and such other, which sequestred them selues from the world and all worldly affaires.

But admitte the case that the olde discipline and religion of the Papacie were yet remaning: notwithstanding we ought by the example of Paule (who vehemently pursued the false apostles, which outwardly appeared to be very godly and holy men) to fight against the Veritemongers of the Papisticall kingdome, and to say: Although ye liue a single life tiering and consuming your bodies with continuall trauell, and walking in the humilitie and religion

ligion of Angells, yet are ye ſeruaunts of the lawe, of ſinne and of the Deuill, and muſt be caſt out of the houſe: for ye ſeeke righteouſnes and ſaluation by your workes, and not by Chriſt.

Wherefore we ought not ſo much to conſider the wicked life of the Papiſtes, as their abominable doctrine and hypocriſie, againſt the which we ſpecially fight. Let vs ſuppoſe then that the religion and diſcipline of the old Papacie doth yet ſtill ſtande, and that it is now obſerued with as much deuotion & ſtrictnes as euer it was: yet muſt we ſay notwithſtanding: Ye haue nothing but this holines and chaſtitie of life to ſet againſt the wrath and iudgement of God, ye are in very deede ſynnes of the bondwoman which muſt be caſt out of the kingdom of heauen and be damned. The deuotion and diſcipline of the old Papiſtrie. No holines of life cā be ſet againſt Gods iudgement.

And now they themſelues doe not defend their wicked life, nay rather they which are the beſt and the ſoūdeſt of them all do deteſt it: but they fight for the maintenance and defence of the doctrine of Deuils, for hypocriſie, and for the righteouſnes of workes. Here they alleage the authoritie of Councells and the examples of holy fathers, whom they affirme to haue been the authors of their holy orders and ſtatutes. Therefore we fight not againſt the manifeſt wickednes and abominacions of the Papacy, but againſt the greateſt holines and moſte ſtraite ſtrictes thereof, which thinke they lead an angelicall life, whilſt they obſerue that they keepe not onely the commaundements of God, but alſo the counſels of Chriſt, and doe workes of ſupererogation, and ſuch as they are not bound to doe. This we ſay is to labour in vaine, except they take hold of that only and alone, which Chriſt ſayeth is onely neceſſarie, and chooſe the good part with Marie, which ſhall not be taken from them. The Papiſts deuide the Goſpell into precepts & counſels. The precepte they are boūd to keepe (ſay they) but not the coūſels, & therfore if they keepe them, it is a worke of ſupererogation, that is more then needeth.

This did Bernard, a man ſo godly, ſo holy and ſo ſtout, that he is to be commended and preferred aboue them all. He being once greeuouſly ſicke, and hauing no hope of life, put not his truſt in his ſingle life wherein he had liued moſt chaſtly, nor in his good workes and deedes of charitie wherof he had done many: but remoued them farre out of his ſight, and receauing the death of Chriſt by faith, he ſayd: * I haue liued wickedly: But thou Lord Jeſus Chriſt, by double right doſt poſſeſſe the kingdom of heauen. Firſt, becauſe thou art the ſonne of God: Secondly, becauſe thou haſt purchaſed it by thy death & paſſion. The firſt thou keepeſt for thy ſelfe by thy birthright. The ſeconde thou geueſt to me, not by the right of my workes, but by the right of grace. Therfore not againſt the * Bernards confeſſion.

wrath of God his Monkerie nor his angelicall life: but he tooke hold of that one thing which was necessarie, and so was saued. I thinke that Hierome, Gregorie, & many other of the fathers were saued after the same sort. And it is not to be doubted but that also in the olde Testament many Kings of Israell and other Idolaters were saued in like maner, who at the houre of death, casting away their vaine trust which they had in Idolls, tooke hold of the promise of God, which was made vnto the Seede of Abraham, that is to say, Christ in whom all nations should be blessed. And if there be any of the Papistes which shall be saued, they must simply leane not to their owne good deedes and deserues, but to the mercie of God offred vnto vs in Christ, and say with Paule: I haue not mine owne righteousnes which is of the lawe, but that which is by Faith in Christ.

Phil. 3. 9.

Verse. 31. Then brethren we are not children of the seruaunt, but of the freewoman.

Paule here concludeth his allegorie of the barren Church, and of the fruitefull people of the lawe. We are not (sayth he) the children of the bondwoman: that is to say, we are not vnder the lawe which begetteth vnto bondage, that is, which terrifieth, accuseth & bringeth to desperation: but we are deliuered from it by Christ: therefore it can not terrifie nor condemne vs. Of this we haue spoken enough before. Moreouer, although the sonnes of the bondwoman doe persecute vs neuer so much for a time, yet this is our comfort, that they shall be compelled to leaue the inheritaunce vnto vs, which belongeth vnto vs that are the sonnes of the freewoman, and shall at length be cast into vtter darkenes.

The children of the bondwoman shal at length be cast out.

Matth. 8. 12.

Paule therefore by these wordes [bondwoman and freewoman] tooke occasion (as we haue heard) to reiect the righteousnes of the law, and to confirme the doctrine of Iustification. And of purpose he taketh holde of this worde [freewoman] vehemently vrging and amplifying the same, especially in the beginning of the chapter following. Whereupon he taketh occasion to reason of Christian libertie, the knowledge whereof is very necessarie: For the Pope hath in a maner quite ouerthrowne it, and made the Church subiect to mans traditions and ceremonies, and to a most miserable and filthy bondage. This libertie which is purchased by Christ, is vnto vs at this day a most strong fort and munition wherby we de-

defend our selues against the tyrannie of the Pope. Wherfore we must diligently consider this doctrine of Christian libertie, as wel to confirme the doctrine of iustification, as also to raise vp & comfort weake consciences against so many troubles and offences, which our aduersaries doe impute vnto the Gospell. Now, Christian libertie is a very spirituall thing, which the carnall man doth not vnderstand. Yea they which haue the first fruites of the spirite, and can talke wel thereof, doe very hardly retaine it in their heart. It seemeth to reason that it is a matter of small importance. Therfore if the holy Ghost doe not magnifie it that it may be esteemed accordingly, it is contemned. Christian libertie. Rom.9.31.

The fift Chapter.

PAVLE now drawing towardes the ende of his Epistle, disputeth very vehemently in defence of the doctrine of Fayth and Christian libertie, against the false Apostles, the enemies and destroyers of the same: against whome he casteth out very thundring woordes, to beate them downe and vtterly to vanquish them. And therewithall he exhorteth the Galathians to flie their pernicious doctrine as a daungerous poyson. In his exhortation he intermingleth threatnings and promises, trying euery way that he may keepe them in that libertie which Christ hath purchased for them, saying: Paule tryeth euery way to keepe the Galathians in the libertie of the Gospell.

Verse 1. Stand fast therefore in that libertie wherin Christ hath made vs free.

That is to say: Be ye stedfast. So Peter sayth: Be sober and watch, for your aduersarie the deuill as a roring Lyon walketh about, seeking whom he may deuoure, whom resist, being stedfast in the Faith. Be ye not careless (sayth he) but stedfast and constant. Lye not downe and sleepe, but stond vp. As if he would say: It standeth you in hand to be watchfull and constant, that ye may keepe and hold fast that libertie wherein Christ hath made you free. They that are secure and negligent can not keepe this libertie. For Satan most deadly hateth the light of the Gospell, that is 1.Pet.5.8.9. The godly must stand fast that they lose not their libertie in Christ.

to say, the doctrine of grace, libertie, consolation and life. Therfore when he seeth that it beginneth once to appeare, forthwith he fighteth against it with all might and maine; stirring vp stormes and tempests to hinder the course thereof, and vtterly to ouerthrow it. Wherefore Paule warneth the faithful not to sleepe, not to be negligent: but constantly and valiantly to resist Satan, that he spoyle them not of that libertie which Christ hath purchased for them.

Euery word hath here a certaine vehemencie. Stand, sayth he. As if he should say: Here haue ye need of great diligence and vigilancie. In that libertie. In what liberty? Not in that wherewith the Emperour hath made vs free, but in that wherewith Christ hath made vs free. The Emperour hath giuen, or rather was compelled to giue to the Bishop of Rome a free citie and other lands: also immunities, priuileges and prerogatiues, &c. This is also a libertie, but it is a ciuill libertie, whereby the Pope with all his clergie is exempt from all publike charges. Moreouer there is a fleshly or rather a deuilish libertie, whereby the Deuill chiefly raigneth throughout the whole world. For they that inioy this libertie, obey neither God nor lawes, but doe what they list. This libertie the people seeke and embrace at this day: and so doe the Sectaries which will be at libertie in their opinions and in all their doings, to the end they may teach and doe whatsoeuer they dreame to be good & sound, without reprehension. These stand in that libertie wherein the Deuill hath made thē free. But we speake not here of this libertie: albeit the whole world seeketh no other libertie. Neither do we speak of the ciuill libertie: but of a more other maner of libertie which the Deuill hateth and resisteth with all his power.

The freedom of the Papistes.

The libertie of the flesh.

The Anabaptistes & Libertines with other Sectaries, will be free to doe what they list.

This is that libertie whereby Christ hath made vs free: not from an earthly bondage, or from the Babylonicall captiuitie, or from the tyranny of the Turks, but from Gods euerlasting wrath. And where is this done? In the conscience. There resteth our libertie, and goeth no farther. For Christ hath made vs free, not ciuilly nor carnally, but diuinely, that is to say, we are made free in such sort, that our conscience is now free and quiet, not fearing the wrath of God to come. This is that true and inestimable libertie, to the excellencie and maiestie whereof if we compare the other, they are but as one droppe of water in respect of the whole sea. For who is able to expresse what a thing it is when a man is assu-

Freedom from the wrath of God.

red

red in his heart, that God neither is nor will be angry with him, but will be for euer a mercifull and a louing father vnto him for Christes sake? This is in deede a maruelous and an incomprehensible libertie, to haue the most high and soueraine Maiestie so fauourable vnto vs, that he doth not onely defend, maintaine and succour vs in this life, but also as touching our bodies will so deliuer vs, that our bodies which are sowen in corruption, in dishonor and infirmitie, shall rise againe in incorruption, in glory and power. Wherefore this is an inestimable libertie, that we are made free from the wrath of God for euer: and is greater then heauen and earth and all other creatures.

To haue God fauourable vnto vs for Christes sake, is an incomprehensible freedom.

1. Cor. 15. 42. 43. 44.

Libertie from the law, sinne & death, &c.

Of this libertie there followeth an other, whereby through Christ we are made free from the lawe, sinne, death, the power of the Deuill, hell, &c. For as the wrath of God can not terrifie vs for that Christ hath deliuered vs from the same: so the lawe, sinne and death, can not accuse and condemne vs. And although the lawe accuse vs and sinne terrifie vs, yet they can not driue vs to desperation. For Faith, which ouercommeth the worlde, by and by sayth: These thinges belonge not vnto me: for Christ hath made me free, and deliuered me from them all. Likewise death which is the most mighty & most dreadfull thing in all the world, is vtterly vanquished in the conscience by this libertie of the spirite. Wherefore the maiestie of this Christian libertie is highly to be esteemed, and diligently considered. It is an easie matter for a man to speake these wordes [freedom from the wrath of God, sinne, and death,] but in the time of tentation, experience and practise to apply them to him selfe, and to feele the excellencie of this libertie and the fruite thereof, it is a harder matter then can be expressed.

The fruites of Christian libertie are not easily felt and layd hold of in tentations.

Therefore our conscience must be instructed and prepared before hand, that when we fele the accusation of the law, the terrours of sinne, the horrour of death & the wrath of God, we may remoue these heauy sights and fearfull fantasies out of our mindes, and set in the place thereof the freedom purchased by Christ, the forgiuenes of sinnes, righteousnes, life and the euerlasting mercy of God. And albeit the feeling of the contrary be very strong, yet let vs assure our selues that it shall not long endure: according to that saying of the Prophet: For a moment in myne anger I hidde my face from thee for a litle season: but with euerlasting mercie I

A remedy against the anguish and terrours of the conscience.

Esay. 54. 8.

haue compaſſion on thee. But this is very hard to doe. Wherefore that liberty which Chriſt hath purchaſed for vs, is not ſo ſoone beleeued as it is named. If it could be apprehended with a ſure and a ſtedfaſt Faith, then no rage or terrour of the word, of the lawe, ſinne, death or the deuill could be ſo great, but by and by it ſhould be ſwallowed vp as a litle drop of water is ſwallowed of the maine ſea. And certainely this Chriſtian libertie ſwalloweth vp at once and taketh quite away the whole heape of euills, the lawe, ſinne, death, Gods wrath, and briefly the ſerpent him ſelfe, with his head and whole power, and in the ſteade therof it placeth righteouſnes, peace and euerlaſting life, &c. But bleſſed is he that vnderſtandeth and beleueth.

Luke 11.28.

Chriſtian libertie.

Let vs learne therefore to magnifie this our libertie purchaſed by Ieſus Chriſt the ſonne of God, by whom all thinges were created both in heauen and earth. Which libertie he hath purchaſed with no other price then with his owne bloud, to deliuer vs, not from any bodily or temporal ſeruitude, but from a ſpirituall and euerlaſting bondage vnder mighty and inuincible tyrannes, to wit, the lawe, ſinne, death and the deuill, and ſo to reconcile vs vnto God his father. Now, ſince theſe enemies are ouercome, and we reconciled vnto God by the death of his ſonne, it is certaine that we are righteous before God, and that whatſoeuer we doe, pleaſeth him. And although there be certaine remnants of ſinne yet ſtil in vs, they are not layd to our charge, but pardoned for Chriſtes ſake.

Libertie is freely giuen vnto vs for Chriſts ſake

Paule vſeth wordes of great force and vehemencie. Stand (ſaith he) in that libertie wherein Chriſt hath made you free. This libertie then is not giuen vnto vs by the lawe or for our righteouſnes, but freely for Chriſtes ſake: Which thing Paule here witneſſeth, and plainly declareth throughout his whole Epiſtle. Chriſt alſo in the 8. of *Iohn* ſayth: if the ſonne ſhall make you free, ye ſhall be free in deede. He only is ſet betwixt vs & the euils which trouble and afflict vs: he hath ouercome them and taken them away, ſo that they can no more oppreſſe vs nor condemne vs. In the ſtead of ſinne and death he giueth vnto vs righteouſnes and euerlaſting life: and by this meanes he chaungeth the bondage & terrours of the lawe, into the libertie of conſcience and conſolation of the Goſpell, which ſayth: Be of good comfort my ſonne, thy ſinnes are forgiuen thee. Whoſoeuer then beleeueth in Chriſt the

Matth. 9.2.

ſonne

ſonne of God, he hath this libertie.

Reaſon can not perceaue the excellencie of this matter: which when a man conſidereth in ſpirite, he ſhal ſee that it is inestimable. For who is able to conceaue in his mind how great and vnſpeakeable a gift it is to haue the forgiuenes of ſinnes, righteouſnes and euerlaſting life, in the ſteede of the lawe, ſinne, death and the wrath of God, and to haue God him ſelfe fauourable and mercifull for euer? The Papiſts and the hypocrites that ſeeke the righteouſnes of the law or their owne righteouſnes, doe glory that they likewiſe haue remiſſion of ſinnes, righteouſnes, life, and the grace of God. For they vaunt that they alſo haue this libertie, and they promiſe the ſame vnto others: but in very deede they are the ſeruaunts of corruption, and in the time of tentation all their vaine confidence vaniſheth away euen in a moment. For they truſt vnto the workes and ſatisfactions of men, and not to the worde of God nor vnto Chriſt. Wherefore it is impoſſible for the Juſticiaries which ſeeke to winne heauen, life and ſaluation by workes and merits, to know what the libertie and deliuerance from ſinne is.

Hypocrites bragge much of God.

Contrariwiſe, our libertie hath for her foundation Chriſt him ſelfe, who is our euerlaſting high Biſhop, ſitting at the right hand of God and making interceſſion for vs. Wherefore the forgiuenes of ſinnes, righteouſnes, life and libertie which we haue through him, is ſure, certaine and perpetuall, ſo that we beleue the ſame. Wherefore if we cleaue vnto Chriſt with a ſtedfaſt faith, and ſtand faſt in that libertie wherein he hath made vs free, we ſhall obtaine thoſe inestimable giftes: but if we be careleſſe and negligent, we ſhal loſe them. It is not without cauſe that Paule biddeth vs watch and ſtand faſt: for he knew that the deuill ſeeketh nothing more, then to ſpoyle vs of this libertie which coſt Chriſt ſo great a price, and to entangle vs againe by his miniſters in the yoke of bondage, as followeth.

The ſecure and careleſs loſe this Chriſtian libertie.

Verſe. 1. And be not entangled againe with the yoke of bondage.

Paule hath ſpoken moſt effectually and profoundly as concerning grace and Chriſtian libertie, and with high and mighty wordes hath exhorted the Galathians to continue in the ſame: for it is eaſily loſt. Therefore he biddeth them ſtand faſt, leſt that through negligence or ſecuritie, they fall backe againe from grace & faith.

to the lawe and wozkes. Now, becauſe reaſon iudgeth that there can be no daunger in preferring the righteouſnes of the lawe before the righteouſnes of Faith: therefore with a certaine indignation he enueyeth againſt the lawe, and with great contempt he calleth it a poke, yea a poke of bondage. So Peter calleth it alſo *Acts. 15.* Why tempt ye God to lay a yoke on the diſciples neckes, which neither our fathers nor we were able to beare? And thus he turneth all things to the contrary. For the falſe Apoſtles did abaſe the promiſe, and magnified the law and the wozkes thereof in this wiſe: If ye will be made free (ſay they) from ſinne and death and obtaine righteouſnes and life, fulfill the law, be circumciſed, obſerue dayes, monethes, times and yeares, offer ſacrifices, and do ſuch other like things: then ſhall this obedience of the law iuſtifie and ſaue you. But Paule ſayth the contrary. They (ſayth he) that teach the law after this ſort, doe not ſet mens conſciences at libertie, but ſnare and entangle them with a poke, yea and that with a poke of bondage.

The law is a yoke of bondage.

He ſpeaketh therefore of the lawe very baſely and contemptuouſly, and calleth it an hard bondage and a ſeruile poke. And this he doth not without great cauſe. For this pernicious opinion of the law, that it iuſtifieth and maketh men righteous before God, is deepely rooted in mans reaſon, and all mankind is ſo wrapped in it, that it can hardly get out. And Paule ſeemeth here to compare thoſe that ſeeke righteouſnes by the lawe, vnto oxen that be tyed to the poke, to the ende he might take from it the glozy of iuſtifying and of righteouſnes. For like as oxen that drawe in the poke with great toyle, receaue nothing thereby but forrage or paſture, and when they be able to draw the poke no moze, are appoynted to the ſlaughter: euen ſo they that ſeeke righteouſnes by the law, are captiues and oppreſſed with the poke of bondage, that is to ſay, with the law: and when they haue tyred themſelues a long time in the wozkes of the law with great and grieuous toyle, in the ende this is their reward, that they are miſerable and perpetuall ſeruaunts. And whereof? euen of ſinne, death, Gods wrath, and of the deuill. Wherefore there is no greater or harder bondage, then the bondage of the law. It is not without cauſe then, that Paule calleth it the poke of bondage. For as we haue often ſayd before, the lawe doth but reueile, encreaſe and aggrauate ſinne, accuſe, terrifie, condemne, and gender wrath, and finally it driueth poore conſciences

They that ſeeke righteouſnes by the law, are compared to oxen tyed to the yoke.

into

into desperation, which is the most miserable and most grieuous bondage that can be. *Rom.3.4.5.*

He vseth therefore very vehement wordes. For he would gladly perswade them that they should not suffer this intolerable burden to be layd vpon their shoulders by the false Apostles, or be entangled againe with the yoke of bondage. As if he should say: We stand not here vpon a matter of small importance, but either of euerlasting libertie, or euerlasting bondage. For like as freedome from Gods wrath and all euills is not temporall or carnall, but euerlasting: euen so the bondage of sinne, death, the deuill and damnation (wherewith all they be oppressed which will be made righteous and saued by the lawe) is not corporall and such as continueth for a time, but euerlasting. For such workers of the law as goe about to performe and accomplish all things precisely and exactly (for of such Paule speaketh) can neuer finde quietnes and peace of conscience in this life. They alwayes doubt of the good wil of God towardes them: they are alwayes in feare of death, of the wrath & iudgement of God, and after this life they shall be punished for their vnbeliefe with euerlasting damnation.

Therefore the doers of the law, and such as stand altogither vpon the righteousnes and workes thereof, are rightly called the deuills Martyrs. They take more paynes and punish themselues more in purchasing hel (according to the prouerbe) then the Martyrs of Christ doe in obtaining heauen. For they are tormented two maner of wayes. First, they miserably afflict themselues whilest they liue here by doing of many hard and great works, and all in vaine: and afterwards when they dye, they reape for a recompence, euerlasting damnatiõ. Thus are they most miserable Martyrs, both in this life and in the life to come, and their bondage is euerlasting. Contrariwise, the godly haue troubles in this world, but in Christ they haue peace, because they beleeue that he hath ouercome the worlde. Wherefore we must stande fast in that freedome which Christ hath purchased for vs by his death, and we must take good heede that we be not entangled againe with the yoke of bondage: As it happeth at this day to the fantasticall spirits, who falling away from Faith and from this freedom, haue procured vnto themselues here a temporall bondage, and in the world to come shal be oppressed with an euerlasting bondage. As for the Papistes, the moste part of them are become at this day

The deuils Martyrs.

Iohn 16 33.

The carnall libertie of the Papists. This may truely be sayd also of our Libertines and carnall gospellers at this day.

plaine Epicures: Therefore whiles they may, they vse the libertie of the flesh, singing this careless song: *Ede, bibe, lude, post mortem nulla voluptas:* That is, Eate, drinke, and make good cheare, for after this life there is no pleasure. But they are the very bondslaues of the Deuill, by whom they are holden captiues at his will and pleasure: therefore they shall feele this euerlasting bondage in hell. Hitherto Paules exhortation hath bene vehement and earnest, but that which followeth doth farre passe it.

Verse 2. Behold I Paule say vnto you, that if ye be circumcised, Christ shall profite you nothing.

Paule here wonderfully stirred vp with zeale and feruencie of spirite, thundreth against the law and circumcision: and these thundring wordes proceeding of great zeale, the holy Ghost wresteth from him when he sayth: Behold, I Paule, &c. I (I say,) who know that I haue not receaued the Gospell by man, but by the reuelation of Iesus Christ, and haue commission and authority from aboue, to publish and to preach the same vnto you, doe tell you, that if ye be circumcised, Christ shall profite you nothing at all. This is a very hard sentence: whereby Paule declareth, that, to be circumcised, is as much as to make Christ vtterly vnprofitable: not in respect of him selfe, but of the Galathians, who being deceaued by the subtelties of the false Apostles, beleued, that, besides Faith in Christ, it was needefull for the faithful to be circumcised, without the which they could not obtaine saluation.

The iudgement of the godly touching all doctrines, religions & ceremonies

This place is as it were a touchstone, whereby we may most certainely and freely iudge of all doctrines, workes, religions and ceremonies of all men. Whosoeuer teach that there is any thing necessary to saluation (whether they be Papistes, Turkes, Iewes or Sectaries) besides Faith in Christ, or shal deuise any worke or religion, or obserue any rule, tradition or ceremonie whatsoeuer, with this opinion that by such things they shall obtaine forgiuenes of sinnes, righteousnes & euerlasting life: they heare in this place the sentence of the holy Ghost pronounced against them by the Apostle, that Christ profiteth them nothing. Seing Paule durst giue this sentence against the law and circumcision, which were ordained of God him selfe, what durst he not doe against the chaffe and the drosse of mens traditions?

Therefore this place is a terrible thunderbolt against all the king-

kingdom of the Pope. For all the Prieſtes, Monkes, and Hermites that liue in their cloiſters (I ſpeake of the beſt of them) repoſed all their truſt and confidence in their owne workes, righteouſnes, vowes and merits, and not in Chriſt, whom they moſt wickedly and blaſphemouſly imagined to be an angrie iudge, an accuſer and condemner: and therefore here they heare their iudgement, that Chriſt profiteth them nothing. For if they can put away ſinnes & deſerue forgeuenes of ſinnes & euerlaſting life through their owne righteouſnes and ſtraitnes of life: then to what purpoſe was Chriſt borne? What profite haue they by his death and bloudſhedding, by his reſurrection, victorie ouer ſinne, death and the Deuill, ſeeing they are able to ouercome theſe monſters by their owne ſtrength? And what tongue can expreſſe, or what heart can conceaue howe horrible a thing it is to make Chriſt vnprofitable? Therefore the Apoſtle caſteth out theſe wordes with great diſpleaſure and indignation: If ye be circumciſed, Chriſt ſhal profite you nothing: that is to ſay, no profite ſhall redound vnto you of all his benefites: but he hath beſtowed them all vppon you in vaine.

To whom Chriſt is vnprofitable.

Hereby it appeareth ſufficiently that nothing vnder the ſunne is more hurtfull then the doctrine of mens traditions and workes: for they vtterly aboliſh and ouerthrow at once the truth of the Goſpell, Faith, the true worſhipping of God and Chriſt him ſelfe, in whom the father hath ordained all thinges, Coloſſ. 2. In Chriſt are hid all the treaſures of wiſedom and knowledge: In him dwelleth the fulnes of the Godhead bodely. Wherefore all they that are either authors or maintainers of the doctrine of workes, are oppreſſours of the Goſpell, make the death and victorie of Chriſt vnprofitable, blemiſh and deface his Sacraments and vtterly take away the true vſe thereof, and briefly they are blaſphemers, enemies and deniers of God and of all his promiſes and benefites. Who ſo is not moued with theſe wordes of Paule (which calleth the lawe a yoke of bondage, and ſayeth that they which affirme the keeping of circumciſion to be neceſſarie to ſaluation, make Chriſt vnprofitable), and can not be driuen from the lawe and circumciſion, nor yet from the confidence which he hath in his owne righteouſnes and workes, nor be ſtirred vppe to ſeeke that libertie which is in Chriſt, his heart is harder then ſtone and iron.

Nothing more pernicious then the traditiõs of men.

The law is a yoke of bõdage.

This is therfore a most certaine and cleare sentence, that Christ is vnprofitable, that is to say, he is borne, crucified and risen again in vaine to him that is circumcised, that is, which putteth his trust in circumcision. For (as I haue sayd before) Paule speaketh not here of the worke of circumcision (which hurteth not him that hath no affiance or opinion of righteousnes in it): but of the vse of the worke, that is to say of the confidence and righteousnes that is annexed to the worke: For we must vnderstande Paule according to the matter whereof he entreateth, or according to the argument which he hath in hande: which is, that men be not iustified by the lawe, by workes, by circumcision or such like. He sayeth not that workes of them selues are nothing, but the confidence and righteousnes of works are nothing: for that maketh Christ vnprofitable. Therefore who so receaueth circumcision with this opinion that it is necessarie to iustification, to him Christ auaileth nothing.

Good workes are not cõdemned, but confidence in good works

Let vs beare this well in minde in our priuate tentations when the Deuill accuseth and terrifieth our conscience to driue it to desperation. For he is the father of lying and the enemy of Christian liberty: therfore he tormenteth vs euery moment with false feares, that when our conscience hath lost this Christian libertie, it should feele the remorse of sinne and condemnation, and alwayes remaine in anguishe and terrour. When that great dragon (I say) that olde serpent the Deuill (who deceaueth the whole worlde and accuseth our brethren in the presence of God day and night. Apoc. 12.) commeth and layeth vnto thy charge that thou hast not onely done no good, but hast also transgressed the lawe of God, say vnto him: Thou troublest me with the remembrance of my sinnes past: Thou puttest me also in minde that I haue done no good. But this is nothing to me: for if either I trusted in mine owne good deedes, or distrusted because I haue done none, Christ should both wayes profite me nothing at all. Therefore whether thou lay my sinnes before me, or my good workes, I passe not: but remouing both farre out of my sight, I onely rest in that libertie wherein Christ hath made me free. I knowe him to be profitable vnto me: therefore I will not make him vnprofitable: which I should doe, if either I shoulde presume to purchase my selfe fauour and euerlasting life by my good deedes, or should despaire of my saluation because of my sinnes.

What we must answer the Deuill, when he accuseth and tempteth vs.

Therefore let vs learne with all diligence to separate Christ farre

farre from all workes, as well good as euill: from all lawes both of God and man, and from all troubled consciences: for with all these Christ hath nothing to doe. He hath to doe, I graunt, with afflicted consciences: howbeit not to afflict them more, but to raise them vp, and in their affliction to comfort them. Therfore if Christ appeare in the likenes of an angrie iudge, or of a lawgiuer that requireth a strait accompt of our life past: then let vs assure our selues that it is not Christ, but a raging frend. For the Scripture painteth out Christ to be our reconciliation, our aduocate and our comforter. Such a one he is and euer shall be: he can not be vnlike him selfe. A true picture of Christ.

Therefore whensoeuer the Deuill transforming him selfe into the likenes of Christ, disputeth with vs after this manner: This thou oughtest being admonished by my word to haue done, and hast not done it: and this thou oughtest not to haue done, and hast done it: knowe thou therefore that I will take vengeance on thee, &c. let this nothing at all moue vs, but by and by let vs thus thinke with our selues: Christ speaketh not to poore afflicted and despairing consciences after this maner: He addeth not affliction to the afflicted: He breaketh not the bruised reede, neither quencheth he the smoking flaxe. In deede to the hard hearted he speaketh sharply: but such as are terrified and afflicted, he most louingly and comfortably alloureth vnto him, saying: Come vnto me all ye that trauell and be heauie laden, and I will refresh you. I came not to call the righteous, but sinners to repentance. Be of good comfort my sonne thy sinnes are forgeuen thee. Be not afrayed, I haue ouercom the worlde. The sonne of man came to seeke out and to saue that which was lost. We must take good heede therefore lest that we, being deceaued by the wonderful sleights and infinite subtelties of Satan, do receaue an accuser and condemner in the steade of a comforter & Sauiour, and so vnder the vizour of a false Christ, that is to say, of the Deuill, we lose the true Christ and make him vnprofitable vnto vs. Thus much haue we sayd as touching priuate and particuler temptations, and how we should vse our selues therein. Esay. 42. 3. Mat. 12. 20. Mat. 11. 28. Mat. 9. 13. Mat. 9. 2. Iohn. 16. 33. Luke. 19. 10.

Verse. 3. For I testifie againe vnto euery man which is circumcised, that he is bound to keepe the whole lawe.

The first inconuenience is in deede very great, where Paule

ſayth that Chriſt profiteth them nothing which are circumciſed: & this that followeth is nothing leſſe, where he ſayth that they which are cirumciſed, are bound to kepe the whole law. He ſpeaketh theſe wordes with ſuch earneſtnes and vehemencie of ſpirite, that he confirmeth them with an oth. I teſtifie, that is to ſay, I ſweare by the liuing God. But theſe wordes may be expounded two wayes, negatiuely and affirmatiuely. Negatiuely after this manner I teſtifie vnto euery man which is circumciſed that he is bound to keepe the whole law, that is to ſay, that he performeth no peece of the lawe: yea that in the very worke of circumciſion he is not circumciſed, & euen in the fulfilling of the law he fulfilleth it not, but tranſgreſſeth it. And this ſeemeth to me to be the ſimple & true meaning of Paul in this place. Afterwards in the 6. chapter he expoundeth him ſelf, ſaying: They themſelues which are circumciſed, keepe not the law. So he ſayth alſo before in the third chapter. Whoſoeuer are of the workes of the lawe are vnder the curſe. As if he ſayd: Although ye be circumciſed, yet are ye not righteous and free from the law, but by this deede ye are rather debters and bondſeruaunts of the law: And the more ye goe about to ſatiſfie the law, and to be ſet free from it, the more ye entangle and ſnare your ſelues in the yoke therof, ſo that it hath more power to accuſe & condemne you. This is to goe backeward like the crabbe, and to waſh away filth with filth.

The doers of the lawe doe not the law.

And this which I ſay by occaſion of Paules wordes, I haue learned both in my ſelfe and others. I haue ſeene many which haue painefully trauailed, and vppon meere conſcience haue done as much as was poſſible for them to doe, in faſting, in prayer, in wearing of heare, in puniſhing and tormenting their bodies with ſundrie exerciſes (whereby at length they muſt needes haue vtterly conſumed them, yea although they had bene made of iron), and all to this ende that they might obtaine quietnes and peace of conſcience: notwithſtanding, the more they trauailed, the more they were ſtricken downe with feare, and ſpeciallie when the houre of death approched they were ſo fearfull, that I haue ſene many murtherers and other malefactours condemned to death, dying more couragiouſly then they did, which notwithſtanding had liued verie holily.

The conſcience is not quieted and pacified with the obſeruation of mans traditions.

Therefore it is moſt true, that they which doe the lawe, doe it not. For the more they goe about to fulfill the lawe, the more they tranſ-

transgresseit. Euen so we say and iudge of menns traditions. The more a man striueth to pacifie his conscience thereby, the more he troubleth and tormenteth it. When I was a Monke, I endeuored as much as was possible, to liue after the streit rule of mine order. I was wont to shriue my selfe with great deuotion, and to recken vp all my sinnes (yet being alwayes very contrite before): and I returned to confession very often, and throughly performed the penaunce that was enioyned vnto me: Yet for all this my conscience could neuer be fully certified, but was alwayes in doubt, and sayd: This or that thou hast not done rightly: thou wast not contrite and sorowfull enough: this sinne thou diddest omitte in thy confession, &c. Therefore the more I went about to helpe my weake, wauering and afflicted conscience by mens tradicions, the more weak and doutfull, and the more afflicted I was. And thus, the more I obserued mens traditions, the more I transgressed them, and in seking after righteousnes by mine order, I could neuer attaine vnto it: For it is impossible (as Paule sayth) that the conscience should be pacified by the workes of the law, and much more by mens tradicions, without the promise and glad tidings concerning Christ.

Wherefore they that seeke to be iustified and quickened by the law, are much further of from righteousnes and life, then the Publicannes, sinners and harlots. For they can not trust to their owne workes, seing they be such, that they can not hope to obtaine grace and forgiuenes of sinnes thereby. For if righteousnes and workes done according to the lawe doe not iustifie, howe can sinnes iustifie which are committed contrary to the law? Therefore in this point they are in farre better case then the Iusticiaries: for they haue no affiance in their owne workes: which greatly hindreth true faith in Christ, if it doe not vtterly take it away. Contrariwise the Iusticiaris which abstaine outwardely from sinnes, and liue holily and without blame in the sight of the world, can not be without the opinion of their owne righteousnes, with the true faith in Christ can not stande: And for this cause they be more miserable then the Publicanes and harlots, who offer not their good workes to God in his displeasure, that for the same he may recompence them with euerlasting life (as the Iusticiaries doe) for they haue none to offer: but desire that their sinnes may be pardoned for Christes sake, &c.

Confidence in workes vtterly taketh away Faith, or at lest hindreth it in vs.

Iusticiaries and meritmongers will be recompensed for their workes with euerlasting life.

The other exposition is affirmatiue: he that is circumcised, is

He that receaueth Moses in one point, must receaue him in all.

also bound to keepe the whole law. For he that receiueth Moises in one poynt, must of necessitie receiue him in all. And it helpeth nothing to say: that circumcision is necessary, and not the rest of Moises lawes. For by the same reason that thou art bound to keepe circumcision, thou art also bound to keepe the whole lawe. Nowe, to be bound to keepe the whole lawe is nothing else but to shew in effect, that Christ is not yet come. If this be true, then are we bounde to keepe all the Iewish ceremonies and lawes touching meates, places and times: and Christ must be loked for as yet to come that he may abolishe the Iewish kingdome and priesthoode, and set vp a newe kingdom throughout the whole worlde. But the whole scripture witnesseth, and the sequele thereof plainely declareth that Christ is already come, that by his death he hath redemed mankinde, that he hath abolished the law, and that he hath fulfilled all thinges which all the Prophetes haue foretold of him. Therefore the lawe being cleane abolished and quite taken away, he hath giuen vnto vs grace and truth. It is not then the lawe nor the workes thereof, but it is Faith in Iesus Christ, that maketh a man righteous.

Some would binde vs at this day to certaine of Moises lawes that like them best, as the false apostles would haue done at that time. But this is in no wise to be suffered. For if we giue Moises leaue to rule ouer vs in any thing, we are bound to obey him in all thinges. Therefore we will not be burdened with any lawe of Moises. We graunt that he is to be read amongest vs, and to be heard as a Prophet and a witnes bearer of Christ: and moreouer, that out of him: we may take good examples of good lawes and holy life. But we will not suffer him in any wise to haue dominion ouer our conscience. In this case let him be dead and buried, and let no man knowe where his graue is.

Christians are free frō the policie of Moses, as touching their conscience. *Deut. 1.6.*

The former exposition that is to say, the negatiue seemeth to me to be more apt and more spirituall: notwithstanding both are good, and both doe condemne the righteousnes of the law. The first is, that we are so farre from obtayning righteousnes by the lawe, that the more we goe about to accomplish the lawe, the more we transgresse the lawe. The second is that he which will performe any peece of the lawe, is bound to keepe the whole lawe. And to conclude, that Christ profiteth them nothing at all which will be iustified by the lawe.

Here-

Hereby it appeareth that Paule meaneth nothing else, but that the lawe is a plaine denialle of Christ. Nowe, it is a monstrous thing that Paule dare affirme, that the lawe of Moises which was geuen by God to the people of Israell, is a denial of Christ. Why then did God giue it? Before the comming of Christ, and before his manifestation in the flesh, the lawe was necessary. For the law is our Scholemaister to bring vs vnto Christ. But nowe that Christ is reuealed, in that we beleeue in him, we are no longer vnder the Schoolemaster. Hereof we haue spoken largely enough before in the ende of the third chapter. Whoso teacheth then that the lawe is necessarie to righteousnes, teacheth a plaine denial of Christ and of all his benefites, he maketh God a lier, yea he maketh the lawe also a lier: For the lawe it selfe beareth witnesse of Christ, and of the promises made as concerning Christ, and hath foretolde that he should be a King of grace, and not of the lawe.

They that seeke to be iustified by the law deny Christ

Verse. 4. Ye are abolished or separated from Christ: whosoeuer are iustified by the lawe, ye are falne from grace.

Here Paule expounded him selfe, and sheweth that he speaketh not simply of the lawe nor of the worke of circumcision, but of the confidence and opinion that men haue to be iustified thereby. As if he would say: I doe not vtterly condemne the lawe or circumcision (for it is lawefull for me to drinke, to eate, and to keepe companie with the Iewes according to the lawe; it is lawefull for me to circumcise Timothe) but to seeke to be iustified by the lawe, as if Christ were not yet come, or being nowe present, he alone were not able to iustifie, this is it which I condemne, for this is to be separated from Christ. Therefore, sayth he, ye are abolished: that is, ye are vtterly voide of Christ, Christ is not in you, he worketh not in you any more: Ye are not partakers of the knowledge, the spirite, the fellowship, the fauour, the liberte, the life, or the doinges of Christ, but ye are vtterly separate from him, so that he hath no more to doe with you, nor ye with him.

Paule condemneth not circumcision, but to trust in circumcision, is that which he condemneth.

These wordes of Paule are diligently to be noted: that to seeke righteousnes by the lawe, is nothing else but to be separated from Christ, and to make him vtterly vnprofitable. What can be spoken more mightely against the lawe? what can be sette against this thunderbolt? Therefore it is impossible that Christ and the

Christ and the law can nowdwell together.

lawe shoulde dwell together in one heart: for either the lawe or Christ must giue place. But if thou thinke that Christ and the law can dwell together then be thou sure that Christ dwelleth not in thy heart, but the Deuill in the likenes of Christ, accusing and terrifying thee, and streitly exacting of thee the law and the workes thereof. For the true Christ (as I sayd before) neither calleth thee to a reckening for thy sinnes, nor biddeth thee trust to thine owne good workes. And the true knowledge of Christ or Faith disputeth not whether thou hast done good workes to righteousnes, or euill workes to condemnation: but simply concludeth after this sort: if thou haue done good workes, thou art not therefore iustified, or if thou haue done euill workes, thou art not therefore condemned. I neither take from good workes their prayse, nor commend euill workes. But in the matter of iustification, I say, we must loke how we may holde Christ, lest if we seeke to be iustified by the lawe we make him vnprofitable vnto vs. For it is Christ alone that iustifieth me, both against my euill deedes, and without my good deedes. If I haue this perswasion of Christ, I lay hold of the true Christ. But if I thinke that he exacteth the lawe and workes of me to saluation, then he becommeth vnprofitable vnto me, and I am vtterly separated from him.

True faith.

These are dreadful sentences and threatnings against the righteousnes of the law and mans owne righteousnes. Moreouer, they are also most certaine principles which confirme the article of iustification. This is then the finall conclusion: Either thou must forgoe Christ, or the righteousnes of the lawe. If thou retaine Christ, thou art righteous before God: but if thou sticke to the lawe, Christ auaileth thee nothing: Thou art bound to keepe the whole lawe, and thou hast nowe sentence already pronounced against thee. Cursed is euery one that fulfilleth not all the thinges that are vvritten in this lavv. As we haue sayd of the law, so we say also of mens traditions. Either the Pope with his religious rout must reiect all those things wherein hitherto he hath put his trust, or else Christ shall be vnprofitable to them. And hereby we may plainly see how pernicious and pestilent the popish doctrine hath bene. For it hath led men cleane away from Christ, and made him altogether vnprofitable. God complaineth in the 23. of Jeremie that the Prophets prophecied lies and the dreames of their owne heart, to the ende that his people should forget his name. There-

We must either forgoe Christ or the law.

Deut. 27. 26

The doctrin of the Pope leadeth vs quite away from Christ and maketh him altogi-

fore

fore like as the false Prophetes leauing the right interpretation of the lawe, and the true doctrine concerning the Seede of Abraham, in whom all the nations of the earth should be blessed, preached their owne dreames, to the ende that the people should forget their God: euen so the Papistes hauing darkened and defaced the doctrine of Christ, so that they made it of none effect, taught and sette forth nothing else but the doctrine of workes: whereby they drew the whole worlde away from Christ. Whoso earnestly considereth this matter, can not but feare and tremble.

ther vnprofitable to vs.

Verse.4. Ye are falne from grace.

That is to say: Ye are no longer in the kingdom of grace. For like as he that is in a shippe, on which side so euer he falleth into the sea, is drowned: euen so he which is falne from grace, must needes perish. He therefore that wil be iustified by the law is falne into the sea, and hath cast him selfe into daunger of eternall death. Now, if they fall from grace which will be iustified by the morall law: whether shall they fall (I pray you) which will be iustified by their owne traditions and vowes? Euen to the bottom of hell. No forsoth: they flie vppe into heauen. for so they them selues haue taught vs. Whosoeuer liue (say they) according to the Rule of S. Fraunces, Dominicke, Benedict or such other, the peace and mercy of God is vpon them. Againe, All they that obserue & keepe chastitie, obedience, &c. shall haue euerlasting life. But let these popes goe to the Deuill from whom they came, and harken what Paule teacheth thee here: and what Christ teacheth, saying: He that beleueth in the sonne of God hath euerlasting life: but he that beleueth not in the sonne, shall not see life but the vvrath of God abideth vpon him. Againe, he that beleueth not is iudged already.

To seeke to be iustified by the law, &c.

Iohn.3.36.

Iohn.3.18.

Nowe like as all the doctrine of the Papistes (to note this by the way) concerning mens traditions, workes, vowes and merites, was most common in the worlde: so was it thought to be the best and most certaine of all others: Whereby the Deuill hath both set vp and established his kingdom most mightely. Therefore when we at this day doe impugne and banquish this doctrine by the power of Gods word, as chaffe is driuen away by the winde, it is no maruel that Satan rageth so cruelly against vs, raiseth vp sclaunders and offences euery where, and setteth the whole worlde in an-

The Popes kingdom is grounded vpon mens traditions.

toppes. Then, will some man say: It had bene better to haue holde our peace, for then had none of these euills bene raised vp. But we ought more to esteme the fauour of God, whose glorie we set forth then to care for the tyrannie of the worlde which persecuteth vs. For what is the Pope & the whole world in comparison of God? In deede we are weake, and beare an heauenly treasure in brickle and earthly vessels: but although the vessels be neuer so brickle yet is the treasure inestimable. 2. Cor. 4. 7.

These wordes, Ye are falne from grace, must not be coldly or slenderly considered: for they are weighty and of great importance He that falleth from grace vtterly loseth the atonement, the forgeuenes of sinnes, the righteousnes, libertie and life that Iesus Christ hath merited for vs by his death and resurrection: and in steede thereof he purchaseth to him selfe the wrath and iudgement of God, sinne, death, the bondage of the Deuill and euerlasting damnation. And this place strongely confirmeth and fortifieth our doctrine concerning Faith or the article of iustification, and maruelously comforteth vs against the cruell rage of the Papists that persecute and condemne vs as heretikes because we teach this article. In deede this place ought to feare the enemies of Faith and grace, that is to say, all that seeke righteousnes by workes, from persecuting and blaspheming the worde of grace, life and euerlasting saluation. But they be so hard hearted and obstinate, that seeing they see not, and hearing they heare not, and when they read this dreadfull sentence of the Apostle pronounced against them, they vnderstand it not. Let vs leaue them therefore vnto them selues: For they are blind and leaders of the blinde. What he loseth that falleth from grace. Mat. 15. 14.

Verse. 5. For we in spirit wait for the hope of righteousnes through Faith.

Paule here knitteth vppe the matter with a notable conclusion, saying: Ye will be iustified by the law, by circumcision and by workes: but we seeke not to be iustified by these meanes, lest Christ should be made vtterly vnprofitable vnto vs, & we become debters to kepe forme the whole law, and so finally fall away from grace: but we waite in spirite through faith for the hope of righteousnes. Euery worde is here diligently to be noted, for they are pithie and full of power. He doth not onely say, as he is wont: We are iustified by Faith, or in spirite by Faith, but moreouer he addeth: We

waite

waite for the hope of righteousnes, including hope also, that he may comprehend the whole matter of Faith

Hope, after the manner of the Scriptures, is taken two wayes namely, for the thing that is hoped for, and for the affection of him that hopeth. For the thing that is hoped for, it is taken in the first chapt. to the Coloss. For the hopes sake which is layd vp for you in heauen: that is to say, the thing which ye hope for. For the affection of him that hopeth, it is taken in the 8. chapt. to the Romaines: For we are saued by hope. So hope in this place also may be taken two wayes, and so it yeldeth a double sense. the first is: We waite in spirit through Faith for the hope of righteousnes that is to say, the righteousnes hoped for, which shall be certainely reuealed in such tyme as it pleaseth the Lorde to giue it. The second: We waite in spirite by Faith for righteousnes with hope and desire: that is to saye, we are righteous: howbeit our righteousnes is not yet reuealed, but hangeth yet in hope. For, as long as we liue here, sinne remaineth in our flesh: there is also a lawe in our flesh and members, rebelling against the lawe of our minde, and leading vs captiues vnto the seruice of sinne. Nowe, when these affections of the flesh doe rage and raigne, and we on the other side doe through the spirite wrastle against the same, then is there a place for hope. In deede we haue begunne to be iustified through Faith: whereby also we haue receaued the first fruites of the spirite, and the mortification of the flesh is also begun in vs: but we be not yet perfectly righteous. It remaineth then that we be perfectly iustified, and this it is which we hope for. So our righteousnes is not yet in actuall possession but lieth vnder hope. Rom. 7. 23

This is a swete and a sounde consolation, whereby afflicted and troubled consciences feeling their sinne, and terrified with euery fierie dart of the deuill, may be maruelously comforted. For the feling of sinne, the wrath of God, death, hell and all other terrours is wonderfull strong in the conflict of conscience: as I my selfe being taught by experience doe knowe. Then counsell must be geuen to the poore afflicted in this wise: Brother thou desirest to haue a sensible feeling of thy iustification: that is, thou wouldest haue such a feeling of Gods fauour, as thou hast of thine owne sinne: but that will not be. But thy righteousnes ought to surmount all feeling of sinne: that is to say, thy righteousnes or iustification

whereupon thou holdest, standeth not vpon thine owne feeling, but vpon thy hoping that it shall be reuealed when it pleaseth the lord. Wherefore thou must not iudge according to the feeling of sinne which troubleth and terrifieth thee, but according to the promise and doctrine of Faith, whereby Christ is promised vnto thee, who is thy perfect and euerlasting righteousnes. Thus the hope of the afflicted consisting in the inward affection, is stirred vp by Faith in the middest of all terrours and feeling of sinne, to hope that he is righteous. Moreouer, if hope be here taken for the thing which is hoped for, it is thus to be vnderstand, that that which a man nowe seeth not, he hopeth in time shall be made perfect and clearely reueiled.

The righteousnes of the faithfull standeth not in feeling

Either sense may well stand: but the first touching the inwarde desire and affection of hoping, bringeth more plentifull consolation. For my righteousnes is not yet perfect, it can not yet be felte: yet I doe not despaire: for faith sheweth vnto me Christ in whom I trust, and when I haue layd hold of him by Faith, I wrastle against the fyrie dartes of the Deuill, and I take a good heart thorough hope against the feeling of sinne, assuring my selfe that I haue a perfect righteousnes prepared for me in heauen. So both these sayings are true, that I am made righteous already by that righteousnes which is begun in me: and also I am raised vp in the same hope against sinne, and waite for the full consummation of perfect righteousnes in heauen. These thinges are not rightly vnderstand, but when they be put in practise.

What difference there is betwene Faith and Hope.

Here riseth a question, what difference there is betwene Faith and Hope. The Sophisters and Schoolemen haue laboured very much in this matter, but they could neuer shew any certainty. Yea to vs which trauell in the holy Scriptures with much diligence, and also with more fulnes and power of spirit (be it spoken without any bragge) it is hard to finde any difference. For there is so great affinitie betwene Faith and Hope, that the one can not be separate from the other. Notwithstanding there is a difference betwene them, which is gathered of their seuerall offices, diuersitie of working, and of their endes.

Faith and hope differ in respect of

First, they differ in respect of their subiect, that is, of ỹ ground wherin they rest: For Faith resteth in the vnderstanding, and hope

hope resteth in the will: but in very deede they can not be separated, the one hauing respect to the other, as the two Cherubins of the Mercie seate, which could not be diuided. of th en sub iect. *Exod.25.20.*

Secondly, they differ in respect of their office, that is, of their working. For faith telleth what is to be done, it teacheth, prescribeth, and directeth, and it is a knowledge. Hope is an exhortation which stirreth vp the mind that it may be strong, bold, and couragious: that it may suffer and endure aduersitie, and in the middest thereof waite for better things. The difference betweene faith and hope in their office.

Thirdly, they differ as touching their obiect, that is, the special matter whereunto they looke. For Faith hath for her obiect the truth, teaching vs to cleaue surely thereto, and looketh vpon the word and promise of the thing that is promised. Hope hath for her obiect the goodnes of God, and looketh vpon the thing which is promised in the word, that is, vpon such matters as Faith teacheth vs to be hoped for. The difference as touching the obiect.

Fourthly, they differ in order: For Faith is the beginning of life before all tribulation. *Heb.11.* But hope cometh afterwardes proceeding of tribulations. *Rom.5.* Difference in order.

Fiftly, they differ by the diuersitie of working: For Faith is a teacher & a Iudge, fighting against errours and heresies, iudging spirits and doctrines. But hope is as it were the Generall or Captaine of the field, fighting against tribulation, the crosse, impatiencie, heautnes of spirite, weakenes, desperation and blasphemie, and it waiteth for good things euen in the middest of all euils. Differenee in working.

Therefore, when I am instructed by faith in the word of God, and lay hold of Christ, beleuing in him with my whole heart, then am I righteous by this knowledge. When I am so iustified by Faith or by this knowledge, by and by commeth the Deuil the father of lyes, and laboureth to extinguish my Faith by whiles and subtilties: that is to say, by lyes, errours and heresies. Moreouer, because he is a murtherer, he goeth about also to oppresse it by violence. Here hope wrastling, layeth hold on the thing reuealed by Faith, and ouercometh the deuill that warreth against faith: and after this victorie followeth peace and ioy in the holy Ghost: So that in very deede faith and hope can scarsely be discerned the one from the other, & yet is there a certaine difference betwene them. And that it may be the better perceaued, I will set out the matter by a similitude.

In ciuill gouernment prudence and fortitude doe differ, and yet these two vertues are so ioyned togither, that they can not easily be seuered. Now, fortitude is a constancie of minde, which is not discouraged in aduersitie, but endureth valiantly, and wayteth for better things. But if fortitude be not guided by prudence, it is but temeritie and rashnes. On the other side, if fortitude be not ioyned with prudence, that prudence is but vaine and vnprofitable. Therfore like as in policie prudence is but vaine without fortitude: euen so in Diuinitie faith without hope is nothing: For hope endureth aduersitie and is constant therein, and in the ende ouercometh all euills. And on the other side, like as fortitude without prudence is rashnes, euen so hope without faith is a presumption in spirite, and a tempting of God: for it hath no knowledge of Christ and of the truth which faith teacheth, and therefore it is but a blind rashnes and arrogancie. Wherfore a godly man afore all things, must haue a right vnderstanding instructed by faith, according to the which the mind may be guided in afflictions, that it may hope for those good things which Faith hath reuealed and taught.

The difference betwene faith and hope in diuinitie, is the same that is betwene fortitude and prudence in pollicie.

To be short, Faith is conceaued by teaching: for thereby the mind is instructed what the truth is. Hope is conceaued by exhortation: for by exhortation hope is stirred vp in afflictions, which confirmeth him that is already iustified by Faith, that he be not ouercome by aduersities, but that he may be able more strongly to resist them. Notwithstanding if the sparke of Faith shoulde not giue light to the will, it could not be perswaded to lay holde vpon hope. We haue Faith then, wherby we are taught, we vnderstand and know the heauenly wisedom, apprehend Christ, and continue in his grace. But as soone as we lay holde vpon Christ by Faith and confesse him, forthwith our enemies, the world, the flesh and the Deuill rise vp against vs, hating and persecuting vs most cruelly both in body and spirite. Wherefore we thus beleuing and iustified by Faith in spirite, doe waite for the hope of our righteousnes: And we waite through patience: for we see and feele the flat contrary. For the world with his Prince the Deuill, assaileth vs mightely both within and without. Moreouer, sinne yet stil remaineth in vs, which driueth vs into heauines. Notwithstanding we giue not ouer for all this, but raise vp our minde strongly through Faith, which lightneth, teacheth and guideth the same. And thus we abide firme and constant, and ouercome all aduersities through

him.

him which hath loued vs, vntill our righteousnes which we beleue and waite for, be reuealed. By Faith therefore we began, by hope we continue, and by reuelation we shall obtaine the whole. In the meane time whilest we liue here, because we beleue, we teach the worde, and publish the knowledge of Christ vnto others. Thus doing we suffer persecution (according to this text: I beleeued, and therefore did I speake: and I was sore troubled) with patience, being strengthened and encouraged through hope: whereunto the Scripture exhorteth vs with moste sweete and comfortable promises taught and reuealed vnto vs by Faith. And thus doth hope springe vppe and encrease in vs, *Romaines 15.* That through patience and comfort of the Scripture we may haue hope. *Psal.116.10.*

Paule therefore, not without cause ioyneth patience in tribulations, and hope togither in the 5. and 8. to the Romaines, and in other places also, for by them hope is stirred vp. But Faith (as also I haue shewed before) goeth before hope: for it is the beginning of life, and beginneth before all tribulation: For it learneth Christ, and apprehendeth him without the crosse. Notwithstanding the knowledge of Christ can not be long without the crosse, without troubles & conflicts. In this case the minde must be stirred vp to a fortitude of spirit, (For hope is nothing else but a spirituall fortitude, as Faith is nothing else but a spiritual prudence) which consisteth in suffering, according to this saying: That through patience, &c. These three things then dwell togither in the faithfull: Faith which teacheth the truth, and defendeth from errours: Hope which endureth and ouercometh all aduersities, as well bodily as ghostly: and charitie which worketh all good thinges, as it followeth in the text. And so is a man entire and perfect in this life, as well within as without, vntill the righteousnes be reuealed which he waiteth for: and this shall be a perfect and an euerlasting righteousnes.

Faith is before hope.

The true knowledge of Christ is not without the crosse.

Faith. Hope. Charitie.

Moreouer this place containeth both a singuler doctrine and consolation. As touching the doctrine it sheweth that we are made righteous, not by the workes, sacrifices or ceremonies of Moises law, much lesse by the workes and traditions of men, but by Christ alone. Whatsoeuer is in vs besides him, is of the flesh and not of the spirite. Whatsoeuer then the worlde counteth to be good and holy without Christ, is nothing else but sinne, errour, and flesh.

Whatsoeuer the worlde.

ſtemeth to be good & holy without Chriſt, is ſinne.

Wherefore circumciſion and the obſeruation of the lawe: alſo the workes, religions and vowes of the Monks and of all ſuch as truſt in their owne righteouſnes, are altogither carnall. But we (ſayth Paule) are farre aboue all theſe thinges in the ſpirite and inward man: For we poſſeſſe Chriſt by Faith, and in the middes of our afflictions through hope we waite for that righteouſnes which we poſſeſſe already by Faith.

A ſweete conſolation in anguiſh and trouble of conſcience.

The comfort is this: that in ſerious conflicts and terrours, wherein the feeling of ſinne, heauines of ſpirite, deſperation and ſuch like, is very ſtrong (for they enter deepely into the heart and mightely aſſaile it) thou muſt not follow thyne owne feeling. For if thou doe, thou wilt ſay: I feele the horrible terrours of the lawe and the tyrannie of ſinne, not onely rebelling againſt me, but alſo ſubduing and leading me captiue, and I feele no comfort or righteouſnes at all. Therefore I am a ſinner and not righteous. If I be a ſinner, then am I guilte of euerlaſting death. But againſt this feling thou muſt wraſtle, and ſay: Although I feele my ſelfe vtterly ouerwhelmed and ſwallowed vp with ſinne, and my heart telleth me that God is offended and angry with me, yet in very deede it is not true, but that myne owne ſenſe and feeling ſo iudgeth. The word of God (which in theſe terrours I ought to follow, and not myne owne ſenſe) teacheth a farre other thing: namely that God is neare vnto them that are of a troubled heart, and ſaueth them that are of an humble ſpirite. Alſo, he deſpiſeth not an humble & a contrite heart. Moreouer, Paule ſheweth here, that they which are iuſtified in ſpirite by Faith, doe not yet feele the hope of righteouſnes, but waite ſtill for it.

Pſal. 34. 18. Pſal. 51. 17.

Wherefore when the law accuſeth and ſinne terrifieth thee, and thou feeleſt nothing but the wrath and iudgement of God, deſpaire not for all that, but take vnto thee the armour of God, the ſhield of faith, the helmet of hope, and the ſword of the ſpirite, and try howe good and how valiant a warriour thou art. Lay hold of Chriſt by Faith, who is the Lord of the law and ſinne, and of all thinges elſe which accompany them. Beleuing in him thou art iuſtified: which thing reaſon and the feeling of thyne owne heart when thou art tempted, doe not tell thee, but the word of God. Moreouer, in the middeſt of theſe conflicts and terrours which often returne and exerciſe thee, waite thou patiently through hope for righteouſnes, which thou haſt nowe by Faith, although it be yet but begun and im-

imperfect, vntill it be reuealed and made perfect in the kingdom of heauen.

But thou wilt say: I feele not my selfe to haue any righteousnes, or at the least, I feele it but verie little. Thou must not feele, but beleue that thou hast righteousnes. And except thou beleue that thou art righteous, thou doest great iniurie vnto Christ, who hath cleansed thee by the washing of water through the word, who also died vppon the crosse, condemned sinne and killed death, that through him thou mightest obtaine righteousnes and euerlasting life. These thinges thou canst not deny (except thou wilt openly shew thy selfe to be wicked and blasphemous against God, and vterly to despise God, all his promises, Iesus Christ with all his benefites) and so consequently thou canst not deny but that thou art righteous. Our righteousnes consisteth not in feeling, but in beleuing. *Ephes.5.26.* *1.Cor.15.3.*

Let vs learne therefore in great & horrible terrours, when our conscience feeleth nothing but sinne, & iudgeth that God is angrie with vs, and that Christ hath turned his face from vs, not to folow the sense and feeling of our owne heart, but to sticke to the word of God, which sayth that God is not angrie, but looketh to the afflicted, and to such as are troubled in spirite, and tremble at his word: and that Christ turneth not him selfe away from suche as labour & are heauy laden, but refresheth and comforteth them. This place therefore preacheth plainly, that the law and workes bring vnto vs no righteousnes or comfort at al, but this doth the holy Ghost only in the Faith of Christ, who raiseth vp hope in terrours and tribulations, which endureth & ouercommeth all aduersities. Very few there be that know howe weake & feeble faith and hope are vnder the crosse, and in the conflict. For it seemeth they are but as smoking flaxe, which is ready by and by to be put out with a vehement winde. But the faithfull, who beleue in the middest of these assaults and terrours, hoping against hope: that is to say, fighting through faith in the promise as touching Christ, against the feeling of sinne and of the wrath of God: doe afterwards finde by experience, that this sparke of Faith being verie litle (as it appeareth to naturall reason: for reason can scarsely feele it) is as a mighty fire, and swalloweth vp all our sinnes and all errours. *Esay.66.2.* *Mat.11.28.* *Esay.42.3.*

There is nothing more deare or precious in all the world to the true children of God, then this doctrine. For they that vnderstand this doctrine, doe knowe that whereof all the world is ignorant: The treasure of the faithfull.

namely that ſinne, death and all other miſeries, afflictions and calamities, as well corporall as ſpirituall, doe turne to the benefite and profite of the elect. Moreouer, they knowe that God is then moſt neare vnto them, when he ſeemeth to be fartheſt of, and that he is then a moſt mercifull and louing Sauiour, when he ſeemeth to be moſt angrie, to afflict, and to deſtroy. Alſo they knowe that they haue an euerlaſting righteouſneſſe, which they wayte for through hope, as a certaine and ſure poſſeſſion layd vp for them in heauen euen when they feele the horrible terrours of ſinne & death: Moreouer that they are then Lordes of all thinges, when they are moſt deſtitute of all thinges, according to that ſaying: hauing nothing, and yet poſſeſſing all thinges. This ſayth the Scripture, is to conceaue comfort through hope. But this cũning is not learned without great and often tentations.

2.Cor.6.10.

Verſe.6. For in Ieſus Chriſt neither circumciſion auaileth any thing, neither vncircumciſion, but faith which worketh by loue.

A true and a liuely Faith.

That is to ſay, Faith which is not fained nor hypocriticall, but true and liuely. This is that faith which exerciſeth and requireth good workes through loue. It is as much to ſay as: He that will be a true Chriſtian in deede or one of Chriſtes kingdom, muſt be a true beleuer. Now, he beleueth not truely if workes of charitie follow not his Faith. So on both handes, as well on the right hande as on the left, he ſhutteth hypocrites out of Chriſtes kingdom. On the left hand he ſhutteth out the Iewes, and all ſuch as will worke their owne ſaluation, ſaying: In Chriſt neither circumciſion, that is to ſay, no workes, no ſeruice, no worſhipping, no kinde of life in the worlde, but faith without any truſt in workes or merites auaileth before God. On the right hande he ſhutteth out all ſlouthfull and idle perſons, which ſay: if faith iuſtifie without workes, then let vs worke nothing, but let vs onely beleue and doe what we liſt. Not ſo, ye enemies of grace. Paule ſayth otherwiſe. And although it be true that onely faith iuſtifieth, yet he ſpeaketh here of faith in an other reſpect, that is to ſay, that after it hath iuſtified, it is not idle, but occupied and exerciſed in working through loue. Paule therefore in this place ſetteth forth the whole life of a Chriſtian man, namely, that inwardly it conſiſteth in faith towards God, and outwardly in charitie and good workes towardes our neighbour.

Paule ſhutteth al hypocrites out of the Church of God both on the right hand and on the left.

The whole life of a Chriſtian according to Paule.

So

So that a man is a perfect Christian inwardly through faith before God, who hath no neede of our workes, and outwardly before men, whom our Faith profiteth nothing, but our charitie or our workes. Therfore when we haue heard or vnderstand of this forme of Christian life: to witte, that it is faith and charitie (as I haue sayd), it is not yet declared what faith or what charitie is: for this is an other question. For as touching faith or the inward nature, force, and vse of Faith he hath spoken before: Where he shewed that it is our righteousnes, or rather our iustification before God. Here he ioyneth it with charitie and workes, that is to say, he speaketh of the externall office thereof, which is to stirre vs vp to doe good workes and to bring forth in vs the frutes of charitie to the profite of our neighbour.

Verse.7. Ye did runne well: who did let you, that ye did not obey the truth?

These are plaine words. Paule affirmeth that he teacheth them the truth, and the selfe same thing that he taught them before, and that they ranne well so long as they obeyed the truth, that is, they beleued and liued rightly: but now they did not so, since they were misled by the false apostles. Moreouer he vseth here a newe kinde of speech in calling the christian life a course or a race. For among the Hebrues, to runne or to walke signifieth as much as to liue or to be conuersant. The teachers doe runne when they teach purely, and the hearers or learners doe runne when they receaue the word with ioy, and when the fruites of the spirite doe followe. Which thing was done as long as Paule was present, as he witnessed before in the third and fourth chapt. And here he sayth: Ye did runne well: that is to say, all thinges went forward well and happily among you, ye liued very well, ye went on the right way to euerlasting life, which the word of God promised you, &c. The life of a Christian is a course or a race.

These wordes: Ye did runne well, containe in them a singular comfort. This tentation oftentimes exerciseth the godly, that their life seemeth vnto them to be rather a certaine slow creeping, then a running. But if they abide in sound doctrine and walke in the spirite, lette this nothing trouble them, though their doinges seeme to goe slowly forward, or rather creepe. God iudgeth farre otherwise. For that which seemeth vnto vs to be verie slowe and scarsely to creepe, runneth swiftly in Gods sight. Againe, that That which seemeth to vs to creepe.

runneth swiftly in Gods sight. *Mat.5 4. Luke.6.21.*

which is to vs nothing else but sorrow, mourning and death, is before God, ioy, mirth and true happines. Therefore Christ sayth: Blessed are ye that mourne and weepe, for ye shall receaue comfort: ye shall laugh, &c. All thinges shall turne to the best to them which beleue in the sonne of God, be it sorrow, or be it death it self. Therefore they be true runners in deede, and whatsoeuer they doe, it runneth well and goeth happily forward by the furtherance of Gods spirite, which can not skill of slow proceedings.

Verse.7. Who did let you that you did not obey the truth?

They are hindred in this course which fall away from faith and grace to the lawe and workes: as it hapned to the Galathians being misled and seduced by the false apostles, whom couertly he reprehendeth with these wordes: who did let you that you did not obey the truth? In like maner he sayd before in the third chapter, who hath bewitched you, that ye should not obey the truth? And here Paule sheweth by the way, that men are so strongly bewitched with false doctrine, that they embrace lies and heresies in the steede of the truth and spirituall doctrine. And on the other side they say and sweare that the sounde doctrine which before they loued, is erroneous, and that their errour is sounde doctrine, maintaining and defending the same with all their power. Euen so the false apostles brought the Galathians, which ranne well at the beginning, into this opinion, to beleue that they erred & went very slowly forward when Paule was their teacher. But afterwardes they being seduced by the false apostles and falling cleane away from the truth, were so strongly bewitched with their false perswasion, that they thought them selues to be in an happy state, and that they ranne very well. The same happeneth at this day to such as are seduced by the Sectaries and fantasticall spirites. Therefore I am wont to say, that falling in doctrine commeth not of man, but of the Deuil, and is most perillous: to witte, euen from the high heauen, to the bottom of hell. For they that continue in errour, are so farre of from acknowledging their sinne, that they maintaine the same to be high righteousnes. Wherefore it is vnpossible for them to obtaine pardon.

Galat.3.1.

False doctrine bewitcheth men.

Falling in doctrine is deuilish.

Verse.8. It is not the perswasion of him that calleth you.

This is a great consolation and a singular doctrine, where-

by

by Paule sheweth howe the false persuasions of such as are deceaued by wicked teachers, may be rooted out of their heartes. The false apostles were holy felowes, and in outward appearance farre passing Paule both in learning and in godlines. The Galathians being deceaued with this goodly shew, supposed that when they heard them, they heard Christ him selfe, and therefore they iudged their persuasion to be of Christ. Contrariwise Paule sheweth that this persuasion & doctrine was not of Christ, who had called them in grace, but of the Deuill, and by this meanes he wonne many of them from this false persuasion. Likewise we at this day reuoke many from errour that were seduced, when we shew that their opinions are fantasticall, wicked, and full of blasphemies.

The authoritie of the false apostles.

Againe, this consolation pertaineth to all those that are afflicted, which through tentation conceaue a false opinion of Christ. For the Deuill is a maruelous perswader, and knoweth howe to amplifie the least sinne, yea a very trifle, in such sort that he which is tempted shall thinke it to be a most hainous and horrible crime, and worthie of eternall damnation. Here the troubled conscience must be comforted and raised vp in such sort as Paule raised vp the Galathians: to witte, that this cogitation or persuasion commeth not of Christ, forasmuch as it fighteth against the word of the Gospell, which painteth out Christ not as an accuser, a cruel exactor, &c. but as a meeke, humble hearted, and a mercifull Sauiour and comforter.

A consolation for thē which conceaue a false opinion of Christ.

But if Satan (who is a cunning workeman, and will leaue no way vnassayed) ouerthrow this, and lay against thee the word and example of Christ in this wise: True it is that Christ is meeke, gentle and mercifull, but to those which are holy and righteous: Contrariwise, to the sinners he threatneth wrath and destruction, Luke 13. Also he pronounceth that the vnbeleuers are damned already. Iohn. 3. Moreouer, Christ wrought many good workes: he suffered also many euils, and commaundeth vs to follow his example. But thy life is neither according to Christes word nor his example: For thou art a sinner, and there is no Faith in thee: Yea thou hast done no good at all, and therefore those sentences which set forth Christ as a seuere iudge, doe belong to thee, and not those comfortable sentences which shew him to be a louing and a mercifull Sauiour, &c: Here let him that is tempted, comfort him selfe after this maner.

Christ is set ouer in the Scriptures as an example and as a gift.

1. The Scripture setteth out Christ vnto vs two maner of wayes: First as a gift. If I take holde of him in this sort, I can want nothing: * For in Christ are hid all the treasures of wisedome and knowledge: he, with all that is in him, is made vnto me of God, wisedom, righteousnes, sanctification and redemption. Therefore although I haue committed both many and greeuous sinnes: yet notwithstanding if I beleue in him, they shall all be swallowed vp by his righteousnes. Secondly, the Scripture setteth him forth as an example to be followed. Notwithstanding I will not suffer this Christ (I meane as he is an example) to be set before me, but onely in the time of ioy and gladnes when I am out of tentation (where I can scarsely followe the thousand parte of his example) that I may haue him as a mirrour to behold and vew how much is yet wanting in me, that I become not secure and carelesse. But in the time of tribulation I will not heare nor admit Christ, but as a gift, who dying for my sinnes, hath bestowed vpon me his righteousnes, & hath done and accomplished that for me, which was wanting in my life: For he is the ende and fulfilling of the lawe vnto righteousnes to euery one that beleueth.

* Coloss.2.3. 1.Cor.1.30.

Rom.10.4.

It is good to knowe these thinges, not onely to the ende that euerie one of vs may haue a sure and a certaine remedie in the time of tentation, whereby we may eschue that venime of desperation, wherewith Sathan thinketh to poyson vs: but also to the ende we may be able to resist the furious Sectaries and Schismatikes of our time. For the Anabaptistes count nothing more glorious in their whole doctrine, then that they so seuerely vrge the example of Christ and the crosse: especially seeing the sentences are manifest wherein Christ commendeth the crosse to his disciples. We must learne therefore howe we may withstand this Sathan, transforming him selfe into the likenes of an Angell. Which we shal do if we make a difference betwene Christ set forth vnto vs sometimes as a gift, & sometimes as an example. The preaching of him both wayes hath his conuenient time, which if it be not obserued, the preaching of saluation may so be turned into poyson. Christ therefore must be set forth vnto those which are already cast downe and bruised through the heauie burden and weight of their sinnes, as a Sauiour and a gift, and not as an example or a lawgeuer. But to them that are secure and obstinate, he must be set forth as an example. Also the hard sentences of the Scripture, and the horrible ex-

To whome Christ must be set out as a gift, and to whom as an example.

amples

amples of the wrath of God must be layed before them: as of the drowning of the whole worlde, of the destruction of Sodome and Gomorrha, and such other like, that they may repent. Let euerie Christian therefore when he is terrified and afflicted, learne to cast away the false persuasion which he hath conceaued of Christ, and let him say: O cursed Sathan, why doest thou nowe dispute with me of Doing and Working, seeing I am terrified and afflicted for my sinnes already? Nay rather, seing I now labour and am heauy loden, I wil not harken to thee which art an accuser & a destroyer, but to Christ the Sauiour of mankinde, which sayth that he came into the worlde to saue sinners, to comfort such as are in terrour, anguish & desperation, and to preach deliuerance to the captiues, &c. This is the true Christ, and there is none other but he. I can seeke examples of holy life in Abraham, Esay, Iohn Baptist, Paule and other Saincres. But they can not forgeue my sinnes, they can not deliuer me from the power of the deuill & from death, they can not saue me and geue me euerlasting life. For these thinges belong to Christ alone, whom God the father hath sealed: therefore I will not heare thee nor acknowledge thee for my teacher, O Sathan, but Christ, of whome the father hath sayed: This is my welbeloued sonne in whom I am well pleased, heare him. Let vs learne in this wise to comfort our selues through Faith in tentation, and in the persuasion of false doctrine: else the Deuil will either seduce vs by his ministers, or else kill vs with his fiery darts.

Mat.11.28.

Ioh.6.27.

Verse.9. A litle leuen doth leuen the whole lumpe.

This whole epistle sufficiently witnesseth how Paule was greeued with the fall of the Galathians, & how often he beate into their heades (sometime chiding and sometime entreating them) the exceeding great and horrible enormities that should ensue vpon this their fall, vnlesse they repented. This fatherly and Apostolicall care and admonition of Paule moued some of them nothing at all: For many of them acknowledged Paule no more for their teacher but preferred the false apostles farre aboue him: of whom they thought them selues to haue receaued the true doctrine, and not of Paule. Moreouer the false apostles (no doubt) slaundered Paule among the Galathians, saying that he was an obstinate and a contentious fellowe, which for a light matter would breake the vnitie of the Churches, and for no other cause but that he alone woulde

The false apostles misreported Paule to the Churches.

be rounded wise and be magnified of them. Through this false accusation they made Paule very odious vnto many.

Some other which had not yet vtterly forsaken his doctrine, thought that there was no daunger in dissenting a litle from him in the doctrine of iustification and Faith. Wherefore, when they heard that Paule made so haynous a matter of that which seemed vnto them to be but light and of small importaunce, they maruelled, and thus they thought with them selues: Be it so that we haue swarued something from the doctrine of Paule, and that there hath bene some fault in vs: yet that being but a small matter, he ought to winke thereat, or at lest not so vehemently to amplifie it, lest by the occasion thereof the concord of the Churches should be broken. Whereunto he answereth with this sentence: A litle leuen leueneth, [or maketh sower] the whole lumpe of dough. And this is a caueat or an admonition which Paule standeth much vpon. And we also ought greatly to esteeme the same at this day. For our aduersaries in like maner obiect against vs that we are contentious, obstinate, and intractable in defending our doctrine, and euen in matters of no great importance. But these are the craftie feetches of the Deuill, whereby he goeth about vtterly to ouerthrowe our doctrine. To this we answere therefore with Paule, that a litle leuen maketh sower the whole lumpe.

In Philosophie a small fault in the beginning, is a great and a foule fault in the ende. So in diuinitie one litle errour ouerthroweth the whole doctrine. Wherefore we must separate life and doctrine farre asunder. The doctrine is not ours, but Gods, whose ministers onely we are called: therefore we may not chaunge or diminish one title thereof. The life is ours: therefore as touching that, we are ready to doe, to suffer, to forgeue, &c. whatsoeuer our aduersaries shall require of vs, so that Faith and doctrine may remayne sounde and vncorrupt: of the which we say alwayes with Paule: A litle leuen leueneth, &c.

Doctrine & life must be separate far asunder.

The doctrine of Faith.

A smal mote in the eye hurteth the eye. And our Sauiour Christ sayth: The light of the body is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be euill, then thy body is darke. Againe: If thy body shall haue no parte darke, then shall all be light. By this allegorie Christ signifieth, that the eye, that is to say, the doctrine ought to be most simple, cleare & sincere, hauing in it no darkenes, no cloud, &c. And Iames

Luke.11.34.

Verse.36.

the

the Apostle saith: He that faileth in one point is giltie of all. This place therefore maketh very much for vs against these cauillers which say that we breake charitie, to the great hurt and damage of the Churches. But we protest that we desire nothing more then to be at vnitie with all men: so that they leaue vnto vs the doctrine of Faith entire and vncorrupt: to the which all things ought to giue place, be it charitie, an Apostle, or an Angell from heauen.

Let vs suffer them therefore to extoll charitie and concord as much as they list: but on the other side let vs magnifie the maiestie of the word and Faith. Charitie may be neglected in time & place without any daunger: but so can not the word and Faith be. Charitie suffereth all things, giueth place to all men. Contrariwise, Faith suffereth nothing, giueth place to no man. Charitie in giuing place, in beleuing, in giuing and forgiuing is often times deceaued, and yet notwithstanding being so deceaued, it suffereth no losse which is to be called true losse in deede: that is to say, it loseth not Christ: Therefore it is not offended, but continueth still constant in well doing, yea euen towards the vnthankfull and vnworthy. Contrariwise in the matter of Faith and saluation, when men teach lyes and errours vnder the colour of the truth and seduce many, here hath charitie no place: For here we lose not any benefite bestowed vpon the vnthankfull, but we lose the word, faith, Christ, and euerlasting life. Let it not moue vs therefore that they vrge so much the keeping of charitie and concord: For whoso loueth not God and his word, it is no matter what or how much he loueth.

Iam.2.10. Charitie suffereth all things, but Faith suffereth nothing.

1.Cor.13.7. Charitie may be deceaued, but faith can not.

When we must exercise charitie and when not.

Paule therefore, by this sentence admonisheth, as well teachers as hearers, to take heede that they esteme not the doctrine of faith as a light matter, wherewith they may dally at their pleasure. It is as a bright Sunne beame comming downe from heauen, which lightneth, directeth and guideth vs. Now, like as the world with all his wisedom and power is not able to stoppe or turne away the beames of the sunne comming downe from heauen vnto the earth: euen so can there nothing be added to the doctrine of Faith, or taken from it: for that is an vtter defacing and ouerthrowing of the whole.

Verse 10. I haue trust in you through the Lord.

As if he would say: I haue taught, admonished, and reproued you enough, so that ye would harken vnto me. Notwithstanding

I hope well of you in the Lorde. Here riseth a question, whether Paule doth well when he sayth he hath a good hope or trust of the Galathians, seeing the holy Scripture forbiddeth any trust to be put in men. Both faith and charitie haue their trust and beliefe, but after diuers sorts by reason of the diuersitie of their obiects. Faith trusteth in God, and therefore it can not be deceaued: charitie beleeueth man and therefore it is often deceaued. Nowe, this Faith that springeth of charitie is so necessary to this present life, that without it life can not continue in the world. For if one man should not beleue and trust an other, what life should we liue vpon earth? The true Christians doe sooner beleeue and giue credite through charitie, then the children of this world doe. For faith towards men is a fruite of the spirite, or of christian faith in the godly. Hereupon Paule had a trust in the Galathians, yea though they were falne from his doctrine: but yet in the Lord. As if he should say: I haue a trust in you so farre forth, as the Lord is in you, and ye in him: that is to say, so farre forth as ye abide in the truth. From which if you fall away, seduced by the ministers of Sathan, I will not trust vnto you any more. Thus it is lawfull for the godly so trust and beleue men.

Whether we may trust in men.

Verse 10. That ye will be none otherwise minded.

To witte, concerning doctrine and Faith, then I haue taught you, and ye haue learned of me: That is to say, I haue a good hope of you, that ye will not receaue any other doctrine which shall be contrary to myne.

Verse. 10. But he that troubleth you shall beare his condemnation, whatsoeuer he be.

By this sentence Paule, as it were a iudge sitting vpon the iudgement seate, condemneth the false Apostles, calling them by a very odious name, troublers of the Galathians: whom they estemed to be very godly men, & farre better teachers then Paule. And withall he goeth about to terrifie the Galathians with this horrible sentence: whereby he so boldly condemneth the false Apostles, to the end that they should flie their false doctrine as a most daungerous plague. As if he should say: What meane ye to giue eare to those pestilent fellowes, which teach you not, but only trouble you. The doctrine that they deliuer vnto you is nothing else but a trouble

Wicked teachers are troublers of mens consciences.

vnto

vnto your consciences. Wherefore how great soeuer they be, they shall beare their condemnation.

Now, a man may vnderstand by these wordes: Who so euer he be, that the false Apostles in outward appearance were very good and holy men. And peraduenture there was amongst them some notable Disciple of the Apostles of great name and authoritye. For it is not without cause that he vseth such vehement and pythy wordes. He speaketh after the same manner also in the first chapter, saying: If we or an Angell from heauen preach vnto you otherwise then we haue preached vnto you, let him be accursed. And it is not to be doubted, but that many were offended with this vehemency of the Apostle, thinking thus with them selues. Wherfore doth Paule breake charitie? why is he so obstinate in so small a matter? why doth he so rashly pronounce sentence of eternall damnation against those that are ministers as well as he? He passeth nothing of all this: but proceedeth on still, and boldly curseth and condemneth all those that peruert the doctrine of Faith, be they neuer so highly esteemed, seeme they neuer so holy & learned.

The authoritie of the false Apostles.

Wherefore (as I giue often warning) we must diligently discerne betwene doctrine and life. Doctrine is heauen, life is the earth. In life is sinne, errour, vncleanes and miserie, mingled with vineger, as the prouerbe sayth. There let charitie winke, forbeare, be beguiled, beleue, hope, and suffer all thinges: there let forgiuenes of sinnes preuaile as much as may be, so that sinne and errour be not defended and maintayned. But in doctrine like as there is no errour, so hath it no neede of pardon. Wherefore there is no comparison betwene doctrine and life. One litle poynt of doctrine is of more value, then heauen and earth: and therefore we can not abide to haue the least iote thereof to be corrupted. But we can very well wincke at the offences and errours of life. For we also doe daily erre in life and conuersation, yea all the Sainctes erre: and this doe they earnestly confesse in the Lordes prayer, and in the articles of our faith. But our doctrine, blessed be God, is pure: we haue all the articles of our Faith grounded vpon the holy Scripture. Those the Deuill woulde gladly corrupt and ouerthrowe. Therefore he assaileth vs so craftely with this goodly argument, that we ought not to breake charitie and the vnitie of the Churches.

The difference betwixt doctrine and life.

No errour in the doctrine of Faith.

Verse.11. And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the sclaunder of the crosse abolished.

Paule labouring by all meanes possible to call the Galathians backe againe, reasoneth now by his owne example. I haue procured to my selfe (sayth he) the hatred and persecution of the Priests and Elders, and of my whole nation, because I take away righteousnes from circumcision: which if I would attribute vnto it, the Iewes would not onely cease to persecute me, but also would loue and highly commend me. But now, because I preach the Gospell of Christ and the righteousnes of Faith, abolishing the lawe and circumcision, therfore I suffer persecution. Contrariwise the false Apostles, to auoid the crosse, and this deadly hatred of the Iewish nation, doe preach circumcision: and by this meanes they obtaine and retaine the fauour of the Iewes: as he sayth in the 6. chapter following: They compell you to be circumcised, &c. Moreouer, they would gladly bring to passe, that there should be no dissention, but peace and concord betwene the Gentiles and the Iewes. But that is impossible to be done without the losse of the doctrine of Faith, which is the doctrine of the crosse and full of offentes. Wherefore when he sayth: If I yet preach circumcision, why doe I yet suffer persecution? Then is the sclaunder of the crosse abolished: he meaneth that it were a great absurditie and inconuenience if the offence of the crosse should cease. After the same maner he speaketh *1. Cor. 1.* Christ sent me to preach the Gospell, not with wisedom of words, lest the crosse of Christ should be made of none effect. As if he sayd: I would not that the offence & crosse of Christ should be abolished.

Actes 13.50.

The false Apostles enemies of the crosse of Christ.

The doctrin of Faith.

Here may some man say: The Christians then are madde men to cast themselues into daunger of their owne accord: For what doe they else by preaching and confessing the truth, but procure vnto them selues the hatred and enimitie of the whole world, and rayse offences? This (sayth Paule) doth nothing at all offend or trouble me, but maketh me more bold, and causeth me to hope wel of the happy successe and increase of the Church, which flourisheth and groweth vnder the crosse: For it behoueth that Christ the head and spouse of the Church should raigne in the middes of all his enemies, *Psal. 110.* On the contrary part, when the crosse is abo-

The church is in best ease & most flourisheth vnder the crosse.

lished

liſhed, and the rage of tyrannes and heretikes ceaſeth on the one ſide, and offences on the other ſide, and all things are in peace, the deuill keeping the entrie of the houſe, this is a ſure token that the pure doctrine of Gods word is taken away.

Bernard conſidering this thing, ſayth that the Church is then in beſt ſtate, when Sathan aſſaileth it on euery ſide, as well by ſubtill ſleights as by violence: and contrariwiſe that it is then in worſt caſe when it is moſt at eaſe. And he alleageth very well and to the purpoſe that ſentence of Ezechias in his ſong: Behold, for felicitie I had bitter griefe, applying it to the Church, liuing in eaſe and quietnes. Wherefore Paule taketh it for a moſt certaine ſigne that it is not the Goſpell, if it be preached in peace. Contrariwiſe the world taketh it for a moſt certaine ſigne that the Goſpell is hereticall and ſeditious doctrine, becauſe it ſeeth great vprores, tumults, offences and ſectes, and ſuch like to follow the preaching thereof. * Thus God ſometymes ſheweth him ſelfe in the ſimilitude of the Deuill, and the Deuill likewiſe sheweth him ſelfe in the likenes of God: And God will be knowen vnder the ſimilitude of the Deuill, and will haue the Deuill knowen vnder the likenes of God.

Eſay 38.17.

* He meaneth that God ſometimes in puniſhing ſheweth him ſelfe as though it were not he, but Satan: & contrariwiſe Satan, when he flattereth, ſheweth him ſelf as though he were God and not Satan.

The croſſe immediatly followeth the doctrine of the word, according to that ſaying *Pſal. 116.* I beleeued and therefore haue I ſpoken: and I was ſore troubled. Now, the croſſe of the Chriſtians is perſecution with reproch and ignominie, and without any compaſſion, and therefore it is very offenſiue. Firſt they ſuffer as the vileſt people in the world, and ſo did the Prophet Eſay foreſhew euen of Chriſt him ſelfe cap. 53. He was reputed amongeſt the wicked. Moreouer, murtherers and theeues haue their puniſhments qualified, and men haue compaſſion on them. Here is no offence or ſclaunder ioyned with the puniſhment. Contrariwiſe, like as the world iudgeth the Chriſtians to be of all other men the moſt peſtilent and pernicious, ſo doth it thinke that no torments are ſufficient to puniſh them for their hainous offences. Neither is it moued with any compaſſion towards them, but putteth them to the moſt oprobrious and ſhamefull kindes of death that can be. And it thinketh that it gaineth hereby a double commoditie. For firſt it imagineth that it doth high ſeruice vnto God in killing of them: ſecondly that the common peace and tranquillitie is reſtored and eſtabliſhed by taking away ſuch noyſom plagues. There-

Iohn 16.2. What the world looketh for by the death of the godly.

fore the death and crosse of the Faithfull is full of offences. But let not this reprochfull dealing (sayth Paule) and the continuance of Christes crosse and offence thereof moue you: but rather let it confirme you. For as long as the crosse endureth, it shall goe wel with the Gospell.

In like maner Christ also comforteth his Disciples in the 5. of *Matth.* Blessed are ye (sayth he) when men reuile you and persecute you, and shall falsly say all maner of euill against you for my names sake. Reioyce and be glad, for great is your reward in heauen: For so persecuted they the prophets which were before you. The Church can not suffer this reioycing to be wrested from her. Wherefore I would not wish to be at concord with the Pope, the Bishops, the Princes and the Sectaries, vnlesse they would consent vnto our doctrine. For such concord were a certaine token that we had lost the true doctrine. To be short, as long as ỳ church teacheth the Gospell, it must suffer persecution. For the Gospell setteth forth the mercy and glory of God: It discloseth the malice and sleights of the deuill, painteth him out in his right colours, & plucking from him the counterfet visour of Gods Maiestie, wherby he deceaueth the whole world: that is to say, it sheweth that all worshippings, religious orders inuented by men, and traditions concerning single life, meates, and such other thinges, whereby men thinke to deserue forgiuenes of sinnes, and euerlasting life, are wicked thinges and deuilish doctrine. There is nothing then that more stirreth vp the Deuill, then the preaching of the Gospel. For that plucketh from him the dissembled vizour of God, and bewrayeth him to be as he is in deede, that is to say, the Deuill, and not God. Wherefore it can not be but that as long as the Gospell flourisheth, the crosse and the offence thereof must needes followe it, or else truely the Deuill is not rightly touched, but slenderly tickled. But if he be rightly hitte in deede, he resteth not, but beginneth horribly to rage, and to rayse vppe troubles euery where.

Luther will be at no vnitie with the enemies of the Gospell.

The Gospel setteth forth the glory of God, and discloseth the craft & subtiltie of the Deuill.

If Christians then will hold the word of life, let them not be afraid or offended when they see that the Deuill is broken lose and rageth euery where, that all the world is on an vprore, that tyrannes exercise their crueltie, and heresies spring vppe: but let them assure them selues, that these are signes, not of terrour, but of ioy, as Christ him selfe expounded them, saying: Reioyce and be glad,

Matth. 5. 12.

glad,&c.God forbid therefore that the offence of the crosse should be taken away. Which thinge shoulde come to passe if we shoulde preach that which the Prince of this worlde and his members woulde gladly heare, that is to say, the righteousnes of workes. Then should we haue a gentle deuill,a fauourable world, a gracious Pope,and mercifull Princes.But because we set forth the benefits and glory of Christ,they persecute and spoyle vs both of our goodes and liues.

Verse 12. Would to God they were cut of that doe disquiet you.

Is this the part of an Apostle, not onely to denounce the false Apostles to be troublers of the Church, to condemne them and to deliuer them to Sathan, but also to wish that they might be vtterly rooted out and perish. And what is this else but plaine cursing? Paule (as I suppose) alludeth here to circumcision. As if he would say: They compell you to cutte of the forel kinne of your flesh: but I woulde that they them selues might be vtterly cutte of by the roote. Paule wisheth that the false Apostles were cut of.

Here riseth a question: whether it be lawfull for *Christians to* curse? Why not? howbeit not alwayes, nor for euery cause. But when the matter is come to this poynt, that Gods word must be euill spoken of and his doctrine blasphemed, and so consequently God him selfe, then must we turne this sentence and say: Blessed be God and his worde, and what so euer is without God and his worde, accursed be it: yea though it be an Apostle or an Angell from heauen.So he sayd before in the first chapter: Although we or an Angell from heauen preach otherwise vnto you, then that which we haue preached,let him be accursed. Whether it be lawfull for Christians to curse. *Galat.1.8.9.*

Hereby it may appeare how great a matter Paule *made of a* litle leauen, which for the same durst curse *the false* Apostles, who in outward appearance were men of great authoritie and holines. Let not vs therefore make litle account of the leauen of doctrine: For although it be neuer so litle, yet if it be neglected, it will be the cause that by litle and litle the truth and our saluation shall be lost,and God him selfe be denied. For when the word is corrupted and God denied and blasphemed (which must needes follow if the worde be corrupted) there remaineth no hope of saluation. But for our partes, if we be cursed, rayled vppon and slayne, there

is yet one that can raise vs vp againe, & deliuer vs from the curse, death and hell.

The maiesty of Gods word is highly to be aduaunced.

Wherefore let vs learne to aduaunce and extoll the Maiestie and authoritie of Gods word. For it is no smal trifle (as brainsick heads surmise at this day:) but euery title thereof is greater then heauen and earth. Wherefore in this respect we haue no regard of Christian charitie or concord, but we sitte as it were on the iudgement seate, that is to say, we curse and condemne all men, which in the least poynt doe deface or corrupt the Maiestie of Gods word: For a litle leuen maketh sower the whole lumpe. But if they leaue vs Gods word entire and sound, we are not onely ready to keepe charitie and peace with them: but also we offer our selues to be their seruaunts, and to doe for them whatsoeuer we are able: If not, let them perish and be cast downe into hell: and not only they, but euen the whole world also, so that God and his pure word doe remaine. For as long as he remaineth, life, saluation, & the faithfull shall also remaine.

Paule therefore doth well in cursing those troublers of the Galathians, and in pronouncing sentence against them, to witte, that they are accursed with all that they teach and doe, and in wishing that they might be cut of, especially that they might be rooted out of the Church of God, that is, that God should not gouerne nor prosper their doctrine nor their doings. And this cursing proceedeth from the holy Ghost. As Peter also in the 8. of the *Actes* curseth Simon the Sorcerer: Thy money and thou perish togither. And the holy Scripture often times vseth cursing against such troublers of mens consciences, and chiefly in the Psalmes: as

As Corah, Dathan, and Abiron.

Psal. 55. Let death come vpon them: let them goe quicke into the pitte of corruption. Also, Let sinners be turned downe into hell, and all they that forget God.

Hitherto Paule hath fortified the place of Iustification with strong and mighty arguments. Moreouer, to the ende he might omit nothing, here and there he hath intermingled chidings, praisings, exhortations, threatnings and such like. In the ende he addeth also his owne example, namely that he suffereth persecution for this doctrine, thereby admonishing all the faithfull, not to be offended nor dismayed when they shall see such vprores, sectes and offences raised vp in the time of the Gospell, but rather to reioyce and be glad. For the more the world rageth against the Gospell,

Paules example in suffering.

the

the more the Gospell prospereth and goeth happily forwardes.

This consolation ought at this day to encourage vs: for it is certaine that the worlde hateth and persecuteth vs for none other cause, but for that we professe the truth of the Gospell. It doth not accuse vs for theft, murder, whordom and such like: but it detesteth and abhorreth vs because we teache Christ faithfully and purely, and geue not ouer the defence of the truth. Therefore we may be out of all doubt, that this our doctrine is holy and of God, because the worlde hateth it so bitterly: For otherwise there is no doctrine so wicked, so foolishe and pernicious, which the worlde doth not gladly admitte, embrace and defend: and moreouer it reuerently entertaineth, cherisheth and flattereth the professors thereof, and doth all that may be done for them. Onely the true doctrine of the Gospell, life and saluation, and the ministers thereof, it vtterly abhorreth, & worketh all the spite that may be deuised against them. It is an euident token therefore that the worlde is so cruelly bent against vs for no other thinge, but because it hateth the worde. Wherefore when our aduersaries charge vs, that there riseth nothing of this doctrine but warres, seditions, offences, Sectes and other suche infinite enormities: let vs aunswere: Blessed be the day wherein we may see these thinges. But the whole worlde is in an vprore. And well done: For if the worlde were not so troubled: if the Deuill did not rage and stirre vppe suche broyles, we should not haue the pure doctrine of the Gospell, which can not be preached but these broyles and tormoyles must needes follow. Therefore that which ye count to be a great euill, we take to be a speciall happines.

What the world condemneth in godly teachers.

An obiectiō. The aunswere.

The doctrine of good workes.

Now follow exhortations and precepts of life and good workes. For it is the custome of the Apostles, after they haue taught faith and instructed mens consciences, to adde precepts of good workes, whereby they exhort the faithfull to exercise the dueties of charitie one towards an other. And reason it selfe after a sort teacheth and vnderstandeth this parte of doctrine: but as touching the doctrine of Faith, it knoweth nothing at all. To the ende therefore that it might appeare that Christian doctrine doth not destroy good workes, or fight against ciuill ordinaunces, the Apostle also exhorteth vs to exercise our selues in good workes and in an honest outward

The Apostles after the doctrine of faith, adde preceptes of good life.

conuersation, and to keepe charitie and concord one with an other. The world can not therfore iustly accuse the Christians that they destroy good workes, that they are troublers of the publike peace, ciuile honestie, &c. for they teache good workes and all other vertues better then all the Philosophers & Magistrates of the world, because they adioyne Faith in their doinges.

Verse.13. For brethren ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one an other.

As if he woulde say: Ye haue nowe obtayned libertie through Christ, that is to say, ye be farre aboue all lawes as touching conscience and before God: ye be blessed and saued, Christ is your life. Therefore although the lawe, sinne and death trouble and terrifie you, yet can they not hurt you nor driue you to despaire. And this is your excellent and inestimable libertie. Now standeth it you in hand to take good heede, that ye vse not that libertie as an occasion to the flesh.

Colos.3.4. The libertie of the faithfull.

This euil is common and the most pernicious of all others that Sathan stirreth vp in the doctrine of Faith: namely that in verie many he turneth this liberty, wherewith Christ hath made vs free, into the liberty of the flesh. Of this the Apostle Iude also complaineth in his Epistle. There are crept in certaine wicked men (saith he) which turne the grace of our God into wantonnes. For the flesh is vtterly ignorant of the doctrine of grace, that is to say, it knoweth not that we are made righteous, not by workes, but by Faith onely, and that the law hath no authoritie ouer vs. Therefore when it heareth the doctrine of Faith, it abuseth and turneth it into wantonnes, and by and by thus it gathereth: If we be without law, let vs then liue as we list, let vs doe no good, let vs geue nothing to the needie, and let vs not suffer any euill, for there is no law to constraine vs or binde vs so to doe.

Iude.1.4.

Carnall men vnderstande not the doctrine of Faith.

Therefore there is daunger on either side: albeit the one is more tolerable then the other. If grace or Faith be not preached, no man can be saued: for it is Faith alone that iustifieth and saueth. On the other side, if Faith be preached (as of necessity it must be) the more part of men vnderstande the doctrine of Faith carnally, and draw the libertie of the spirite into the libertie of the flesh. This may we see in all kindes of life, as well of the high as the lowe. All boast

The greatest parte of men vnderstād the doctrine of Faith carnally.

them

them selues to be professors of the Gospel, and all bragge of Christian libertie, and yet seruing their owne lustes, they geue them selues to couetousnes, pleasures, pride, enuie, and such other vices. No man doth his duetie faithfully, no man charitablie serueth the necessitie of his brother. The griefe hereof maketh me sometimes so vnpacient, that many times I wish such swine which treed precious pearles vnder their feete, were yet still remaining vnder the tyrannie of the Pope: For it is vnpossible that this people of Gomorrha should be gouerned by the Gospell of peace.

Moreouer, euen we which teach the word, do not now our duety with so great zeale & diligence in the light of the Gospell, as we did afore in the darknes of ignorance. For the more certaine we be of the freedom purchased vnto vs by Christ, so much the more cold and negligent we be in handling the word, in praier, in wel doing, and in suffering aduersities. And if Satan did not vexe vs inwardly with spirituall tentations, and outwardly with the persecutions of our aduersaries, and moreouer with the contempt and ingratitude of our owne fellowes, we should become vtterly carelesse, negligent, and vntoward to all good workes: and so in time we should lose the knowledge and Faith of Christ, forsake the ministerie of the word, & seeke an easier kinde of life for the flesh. Which thing many of our men begin to doe, for that they trauailing in the ministery of the word, can not onely not liue of their labour, but also are most miserably entreated euen of those whom they deliuered from the seruile bondage of the Pope by the preaching of the Gospell. These men forsaking poore and offensiue Christ, entangle them selues with the affaires of this present life, seruing their owne bellies and not Christ: but with what fruite, that shall they finde by experience in time to come. The profite of tentatiõs.

For as much then as we know that the deuill layeth waite most of all for vs that hate the world (for the rest he holdeth in captiuitie and slaurie at his pleasure) and laboureth with might & maine to take from vs the libertie of the spirite, or at least wise to turne the same into the libertie of the flesh: we teach and exhort our brethren with singular care and diligence by the example of Paule, that they thinke not this libertie of the spirite purchased by the death of Christ, to be geuen vnto them, that they should make it an occasion of carnall libertie, or (as Peter sayeth) shoulde vse the same as a cloke for their wickednes: but that they shoulde serue 1. Pet. 2. 16.

one an other through loue.

To the ende therefore that Christians shoulde not abuse this libertie (as I haue sayd) the Apostle layeth a yoke and bondage vpon their flesh by the law of mutuall loue. Wherefore let the godly remember that in conscience before God, they be free from the curse of the law, from sinne and from death, for Christes sake: but as touching the bodie they are seruauntes and must serue one an other through charitie, according to this cõmaundement of Paule: Let euerie man therefore endeuour to doe his duetie diligently in his calling, and to helpe his neighbour to the vttermost of his power. This is it which Paule here requireth of vs: Serue ye one an other through loue. Which wordes doe not set the Christians at libertie, but shut them vnder bondage as touching the flesh.

The godly are free according to the spirite, but bondseruauntes according to the flesh.

Moreouer this doctrine concerning mutual loue which we must maintaine and exercise one towards an other, can not be beaten into the heades of carnall men, nor sincke into their heartes. The Christians doe gladly receaue and obey this doctrine. Others assoone as libertie is preached, by and by doe thus inferre: If I be free, then may I doe what I list: This thing is mine owne, why then should I not sell it for as much as I may get? Moreouer, seeing we obtaine not saluation by our good workes, why should we geue any thing to the poore? Thus doe they most carelesly shake of the yoke and bondage of the flesh & turne the liberty of the spirit into wantonnes and fleshly libertie. But we tell such careless contemners (although they beleue vs not, but laugh vs to scorne), that if they vse their bodies and their goods after their owne lust (as in deede they doe, for they neither helpe the poore, nor lend to the needie, but beguile their brethren in bargaining, snatching and scraping vnto them selues by hooke or by crooke whatsoeuer they can get), we tel them (I say) that they be not free, bragge they neuer so much of their libertie, but haue lost Christ and Christian libertie, are become the bondslaues of the deuill, and are seuen times worse vnder the name of Christian libertie, then they were before vnder the tyrannie of the Pope. For the Deuill which was driuen out of them, hath taken vnto him seuen other feends worse then him selfe, and is returned into them againe: therefore the ende of these men is worse then the beginning.

Carnal men abuse Christian liberty.

As touching vs, we haue a commaundement of God to preach the Gospell, which offereth to all men libertie from the law, sinne, death

death and Gods wrath, freely for Christes sake, if they beleue. It is not in our power to conceale or reuoke this libertie nowe published by the Gospell: for Christ hath geuen it vnto vs freely, & purchased it by his death. Neither can we cõstraine those swine which runne headlong into all licentiousnes and dissolutenes of the flesh, to helpe other men with their bodies or goodes: therefore we doe what we can, that is to say, we diligently admonish them that they ought so to doe. If we nothing preuaile by these admonitions, we commit the matter to God, and he will recompence these scorners with iust punishment in his good time. In the meane while this is our comfort, that as touching the godly, our labour is not lost, of whom many (no doubt) by our ministerie are deliuered out of the bondage of the Deuill, and translated into the liberty of the spirite. These (which notwithstanding are but fewe) which acknowledge the glorie of this libertie of the spirite, and on the other side are readie through charitie to serue other men, and know themselues to be debters to their brethren as touching the flesh, doe more reioyce vs then the innumerable multitude of those that abuse this libertie, are able to discourage vs.

Christian libertie must be taught, though men abuse it.

Paule vseth here verie apte and plaine wordes, when he sayeth: Brethren ye are called into libertie. And because no man should dreame that he speaketh of the libertie of the flesh, he expoundeth him selfe what maner of libertie he meaneth, saying: Onely vse not your libertie as an occasion to the flesh, but serue ye one an other through loue. Wherefore let euery Christian know, that, as touching the conscience, Christ hath made him Lord ouer the law, sinne and death, so that they haue no power ouer him. Cõtrariwise let him knowe that this outward bondage is layed vpon his bodie, that he should serue his neighbour through loue. They that vnderstande Christian libertie otherwise, enioy the commodities of the Gospell to their owne destruction, and are worse Idolaters vnder the name of Christ, then they were before vnder the Pope. Nowe Paule goeth about to declare out of the tenne commaundementes, what it is to serue one an other through loue.

They which vnderstande the Christiã libertie, serue one an other through loue.

Verse.14. For the whole lawe is fulfilled in one word, which is this: Thou shalt loue thy neighbour as thy selfe.

Paule, after that he hath once layed the foundation of Christian doctrine, is wont to build gold, siluer and precious stones vpon it.

Now, there is no other foundation, as he him selfe sayth to the Corinthians, then Iesus Christ, or the righteousnes of Christ. Upon this foundation he buildeth nowe good workes, yea good workes in deede: all which he comprehendeth in one precept: Thou shalt loue thy neighbour as thy selfe. As if he should say: when I say that ye must serue one an other through loue, I meane ỹ selfe same thing that the lawe sayeth in an other place: Thou shalt loue thy neighbour as thy selfe. And this is truely to interprete the Scriptures and Gods commaundements.

1.Cor.3.11.

Leuit.19.18.

Now, in geuing preceptes of loue, he couertly toucheth by the way the false teachers: against whom he setteth him selfe mightely, that he may defende and stablish his doctrine of good workes against them. As if he sayed: O ye Galathians, I haue hitherto taught you the true and spirituall life, and nowe also I will teache you what be good workes in deede. And this will I doe to the ende ye may knowe that the vaine and foolishe workes of ceremonies which the false apostles doe onely vrge, are farre inferiour to the workes of charitie. For such is the foolishnes and madnes of all wicked teachers and fantasticall spirites, that not onely they leaue the true foundation and pure doctrine: but also continuing alwaies in their superstitions, they neuer attaine to good workes. Therefore (* as Paule sayth) they build nothing but woode, hay and stubble vppon the foundation. So the false apostles, which were the most earnest defenders of workes, did not teache or require the workes of charitie, as that Christians shoulde loue one an other, that they should be readie to helpe their neighbours in all necessities, not only with their goods, but also with their bodie, that is to say, with tongue, hand, heart, and with their whole strength: but onely they required that circumcision shoulde be kept, that dayes, monethes, yeares and times shoulde be obserued: and other good workes they could teache none. For after they had destroyed the foundation which is Christ, and darkened the doctrine of Faith, it was impossible that there should remaine any true vse, exercise, or opinion of good workes. Take away the tree, and the fruite must needes perish.

Meritmõgers and hypocrites vnderstãd not the doctrine of faith and of good workes.

*1.Cor.3.12.13.

Galat.4.10.

The Apostle therefore diligently exhorteth the Christians to exercise them selues in good workes, after that they haue heard and receaued the pure doctrine of Faith. For the remnauntes of sinne doe yet still remaine euen in those that be iustified: which, as they

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are contrarie to Faith and hinder it: so doe they hinder vs from doing goood workes. Moreouer, mans reason and the flesh, which in the Sainctes them selues resisteth the spirite, and in the wicked doth mightely raigne, is naturally delited with Pharisaical superstitions: that is to say, it taketh more pleasure in measuring God by her owne imagination, then by his word, and doth the workes that she her selfe hath chosen, with farre greater zeale then those which God hath commaunded. Wherefore it is necessary that the godly preachers should as diligently teache & vrge the doctrine of good workes, as the doctrine of Faith: for Satan is a deadly enemie to both. Notwithstanding faith must first be planted: for without Faith it is impossible to vnderstande what a good worke is, or what pleaseth God.

Reason is naturally delited with superstition.

Let no man thinke therefore that he thoroughly knoweth this commaundement: Thou shalt loue thy neighbour as thy selfe. In deede it is verie short and easie as touching the wordes: but shewe me the teachers and hearers that in teaching, learning, and liuing doe exercise and accomplishe it rightly. Therefore these wordes: Serue ye one an other through loue: and these also: Thou shalt loue thy neighbour as thy selfe, are full of spirite, and none of the faithfull doe sufficiently consider, vrge and exercise the same. And (which is wonderfull) the faithfull haue this tentation, that if they omit neuer so light a matter which they ought to doe, by & by their conscience is wounded: but they are not so troubled if they neglect the dueties of charitie (as daily they doe), or beare not a sincere & brotherly loue and affection towardes their neighbour. For they doe not so much regard the commaundement of charite, as their owne superstitions, from the which they be not altogether free during this life.

No man loueth his neighbour as him selfe.

Naturall corruption and superstition remaining in the faithful.

Paule therefore reprehendeth the Galathians in these wordes: For the whole lawe is fulfilled in one word. As if he had sayd: ye are drowned in your superstitions and ceremonies concerning places and times, which profite neither your selues nor others: and in the meane while ye neglect charity which ye ought only to haue kept. What madnes is this? So sayth Ierome: We weare & consume our bodies with watching, fasting & labour: but we neglect charitie, which is the onely lady and mistresse of workes. And this may be wel seene in the Monks, who straitly obserue their traditions cõcerning their ceremonies, fasting, watching, apparel & such

A saying of Hierome.

like. In this case if they omitte any thing, be it neuer so litle, they sinne deadly. But when they doe not onely neglect charitie, but also hate one an other to the death, they sinne not, nor offend God at all.

Paule teacheth good workes, and cõdemneth euill works.

Therefore by this commaundement Paule, not onely teacheth good workes, but also condemneth fantasticall and superstitious workes. He not onely buildeth gold, siluer and precious stones vpon the foundation, but also throweth downe the woode, & burneth vp the hay and stubble. God witnessed by examples in the olde Testament how much he did alwayes esteeme of charitie: whereunto he woulde haue the verie lawe it selfe and the ceremonies thereof
1.Sam.21.6. to geue place. At such time as Dauid and they that were with him were hungry, and had not what to eate, they did eate the holy shewbread, which by the lawe the lay people might not eate, but onely
Mat.12.3.10. the Priestes. Christes disciples brake the Saboth in plucking the eares of corne: yea and Christ him selfe brake the Saboth (as said the Iewes) in healing the sicke on the Saboth day. Al these things shewe that charitie or loue ought to be preferred before all lawes & ceremonies, & that God requireth nothing so much at our hands as loue towardes our neighbour. The same thing Christ also wit-
Mat.22.39. nesseth when he sayth: And the second is like vnto this.

Verse.14. For all the law is fulfilled in one word.

As if he sayed: Why doe ye burden your selues with the lawe? Why doe ye so toyle and tormoyle your selues about the ceremonies of the law, about meates, dayes, places & such other thinges: as how ye ought to eate, drinke, keepe your feastes, sacrifice? &c. Leaue of these follies, and harken what I say: All the law is fully comprehended in this one saying: Thou shalt loue thy neighbour as thy selfe. God deliteth not in the obseruation of the ceremonies of the law, neither hath he any neede of them. The only thing that he requireth at your handes is this, that ye beleue in Christ whom he hath sent: in whom ye are made perfect, and haue all thinges. But if vnto Faith, which is the most acceptable seruice of God, ye will also adde lawes, then assure your selues that all lawes are cõprehended in this short commaundement: Thou shalt loue thy neighbour as thy selfe. Endeuour your selues to keepe this commaundement: which being kept, ye haue fulfilled all lawes.

Paule is a verie good expounder of Gods commaundementes:

For

For he draweth all Moises into a briefe summe, shewing that nothing else is contained in all his lawes (which are in a maner infinite) but this short sentence: Thou shalt loue thy neighbour as thy selfe. Naturall reason is offended with this baseness and shortnes of wordes: for it is soone sayd: Beleue in Christ. And againe: Loue thy neighbour as thy selfe. Therefore it despiseth both the doctrine of Faith and true good workes. Notwithstanding this base and vile word of faith (as reason taketh it:) Beleue in Christ, is the power of God to the faithfull, whereby they ouercome sinne, death, the deuill, &c. whereby also they attaine saluation and eternall life. Thus to serue one an other through loue, that is, to instruct him that goeth astray, to comfort him that is afflicted, to rayse vp him that is weake, to helpe thy neighbour by all meanes possible, to beare with his infirmities, to endure troubles, labours, ingratitude and contempt in the Church, and in ciuill life and conuersation to obey the Magistrate, to giue due honour to thy parents, to be patient at home with a froward wife and an vnruly familie, &c: these (I say) are workes which reason iudgeth to be of no value. But, in deede they are such workes, that the whole world is not able to comprehend the excellencie and worthines thereof, (for it doth not measure workes or any other thing by the word of God, but by the iudgement of wicked blinde and foolish reason:) Yea it knoweth not the value of any one of the least good workes that can be, which are true good workes in deede.

A briefe summe of all Moises lawes.

A most short doctrine of all true christianitie. *Rom.1.16.*

To serue our neighbour thorough charitie.

Therefore, when men dreame that they know well enough the commaundement of charitie, they are vtterly deceaued. In deede they haue it written in their heart: for they naturally iudge that a man ought to doe vnto an other, as he would an other should doe vnto him. But it followeth not therefore that they vnderstand it: For if they did, they would also performe it in deede, and woulde preferre loue and charitie before all their workes. They would not so highly esteme their owne superstitious copes, as to goe with an heauy countenaunce hanging downe the head, to liue vnmaried, to liue with bread and water, to dwell in the wildernes, to be poorely apparelled, &c. These monstrous and superstitious workes, which they haue deuised and chosen vnto them selues, God neither commaunding nor approuing the same, they esteme to be so holy and so excellent, that they surmount and darken charitie, which is as it were the Sunne of all good workes. So great and incomprehen-

A description of an hypocrite.

sible is the blindnes of mans reason, that it is vnable, not onely to iudge rightly of the doctrine of Faith, but also of externall conuersation and workes. Wherefore we must fight strongly, as well against the opinions of our owne heart (to the which we are naturally more enclined in the matter of saluation then to the worde of God,) as also against the counterfet visour and holy shewe of our owne willworkes: that so we may learne to magnifie the workes which euery man doth in his vocation, although they seeme outwardly neuer so base and contemptible, if they haue the warrant of Gods word: and contrariwise, to despise those workes which reason choseth without the commaundement of God, seeme they neuer so excellent and holy.

Of this commaundement I haue largely entreated in an other place, and therefore I will now but lightly ouerrunne it. In deede this is briefly spoken: Loue thy neighbour as thy selfe, but yet very aptly and to the purpose. No man can giue a more certaine, a better or a nearer example then a mans owne selfe. Therefore, if thou wouldest knowe how thy neighbour ought to be loued, and wouldest haue a playne example thereof, consider well how thou louest thy selfe. If thou shouldest be in necessitie or daunger thou wouldest be glad to haue the loue and friendship of all men, to be holpen with the counsel, the goods and the strength of all men and of all creatures. Wherefore thou hast no neede of any booke to enstruct and to admonish thee how thou oughtest to loue thy neighbour: for thou hast an excellent booke of all lawes euen in thy heart. Thou needest no Scholemaister in this matter: aske counsell onely of thyne owne heart, and that shall teach thee sufficiently that thou oughtest to loue thy neighbour as thy selfe. Moreouer, loue or charitie is an excellent vertue, which not onely maketh a man willing and ready to serue his neighbour with tongue, with hand, with money and worldly goods: but with his body, and euen with his life also. And thus to doe, it is not prouoked by good deserues or any thing else, neither is it hindred through euill deserts or ingratitude. The mother doth therefore nourish and cherish her child, because she loueth it.

How our neighbour ought to be loued.

Charitie a singular vertue.

Who is our neighbour.

Now, my neighbour is euery man, specially which hath neede of my helpe, as Christ expoundeth it in the 10. chapter of Luke. Who although he hath done me some wrong, or hurt me by any maner of way: yet notwithstanding he hath not put of the nature

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of man, or ceaſed to be fleſh and bloud, & the creature of God moſt like vnto my ſelfe: briefly, he ceaſeth not to be my neighbour. As long then as the nature of man remaineth in him, ſo long alſo remaineth the commaũdement of loue, which requireth at my hand, that I ſhould not deſpiſe myne owne fleſh, nor render euill for euil, but ouercome euill with good: or elſe ſhall loue neuer be as Paule deſcribeth it. *1. Cor. 13.* The commaundemẽt of charity.

Paule therefore commendeth charitie to the Galathians, and to all the faithfull (for they onely loue in deede,) and exhorteth them that through charitie one of them ſhould ſerue an other. As if he would ſay: Ye neede not to burden your ſelues with circumciſion, and with the ceremonies of Moſes law: but aboue all things continue in the doctrine of faith which ye haue receaued of me. Afterwards, if ye will doe good workes, I will in one word ſhewe you the chiefeſt and greateſt workes, and how ye ſhall fulfill all lawes: Serue ye one an other through loue. Ye ſhall not lacke them to whom ye may doe good, for the world is full of ſuch as neede the helpe of others. This is a perfect and a ſound doctrine of Faith & loue: and alſo the ſhorteſt and the longeſt Diuinitie. The ſhorteſt as touching the wordes and ſentences: but as touching the vſe and practiſe it is more large, more long, more profound, & more high then the whole world. The doctrin of faith and charitie the ſhorteſt and longeſt.

Verſe 15. If ye bite and deuoure one an other, take heede leſt ye be conſumed one of an other.

By theſe wordes Paule witneſſeth that if the foundation, that is to ſay, if Faith in Chriſt be ouerthrowne by wicked teachers, no peace or concord can remaine in the Church either in doctrine or life: but there muſt needes be diuers opinions and diſſentions from time to time both in doctrine and life, whereby it cometh to paſſe that one biteth and deuoureth an other, that is to ſay, one iudgeth and condemneth an other, vntill at length they be conſumed. Hereof not only the Scripture, but alſo the examples of all times beare witnes. After that *Afrike* was peruerted by the Manichees, by and by followed the Donatiſts, who alſo diſagreeing amonge them ſelues, were diuided into three ſundry ſects. And how many ſects haue we at this day ſpringing vp one after an other? One ſect bringeth forth an other, and one condemneth an other. Thus, when the vnitye of the ſpirite is broken, it is vnpoſſible that

there shoulde be any concord either in doctrine or lyfe, but dayly new errours must needes spring vp without measure and without ende.

The way how to keepe concord.

Paule therefore teacheth that such occasions of discord are to be auoided, and he sheweth how they may be auoided. This (saith he) is the way to vnitie and concord: Let euery man doe his duety in that kind of life which God hath called him vnto: Let him not lift vp him selfe aboue others, nor find fault at other mens workes, and commend his owne, but let euery one serue an other through loue. This is a true and a simple doctrine touching good workes. This doe not they teach which haue made shipwracke of faith, and haue conceaued fantasticall opinions concerning faith and good works: but disagreeing amonge them selues as touching the doctrine of faith and workes, they bite and deuoure, that is to say, they accuse and condemne one an other, as Paule here sayth of the Galathians. If ye bite and deuoure one an other, take heede lest ye be consumed one of an other. As if he would say: doe not accuse and condemne one an other for circumcision, for obseruing of holy daies or other ceremonies, but rather giue your selues to serue and helpe one an other through charitie: Or else if ye continue in biting and deuouring one an other, take heede that ye be not consumed, that is to say, that ye perish not vtterly, yea and that bodily,

The ende of the authors of wicked opinions.

which commonly happeneth, especially to the authors of sectes, as it did to Arius and others, and to certaine also in our tyme. For he that hath layd his foundation on the sand, and buildeth hay, stubble and such like, must needes fall & be consumed: for all those things are ordained for the fire. I will not say that after such bitings and deuourings, the ruine and destruction, not of cities, but of whole countries and kingdoms are wont to followe. Nowe the Apostle sheweth what it is to serue one an other through loue.

How the doctrine of faith and of workes is to be taught.

It is a hard and a daungerous matter to teach that we are made righteous by faith without works, and yet to require works withall. Here, except the ministers of Christ be faithfull and wise disposers of the misteries of God, rightly diuiding the worde of truth: faith and workes are by and by confounded. Both these doctrines, as well of faith as of works, must be diligently taught and vrged: & yet so, that both may remaine within their boundes. Otherwise, if they teach workes onely (as they doe in the Popes kingdom) then is faith lost. If faith onely be taught, then carnall men by and

by

by dreame that workes be not needefull.

The Apostle began a litle before, to exhort men to good works, and to teach that the whole law was fulfilled in one word, namely: Thou shalt loue thy neighbour as thy selfe. Here will some man say: Paule throughout his whole Epistle taketh away righteousnes from the law: for sayth he, By the workes of the lawe shall no flesh be iustified: Also, As many as are vnder the workes of the law, are vnder the curse. But now, when he sayth that ỹ whole law is fulfilled in one word, he seemeth to haue forgotten the matter whereof he hath entreated in all this Epistle, and to be of a quite contrary opinion: to wit, that they which doe the workes of charitie, fulfil the law and be righteous. To this obiection he answereth after this maner. An obiection. Galat.2.16. Galat.3.10.

Verse.16. But I say, walke in the spirite, and ye shall not fullfill the workes of the flesh.

As if he should haue sayd: I haue not forgotten my former discourse concerning Faith, neither doe I nowe reuoke the same in that I exhort you to mutuall loue, saying: that the whole lawe is fulfilled through loue: but I am still of the same mind and opinion that I was before. To the ende therefore that ye may rightly vnderstand me, I adde this moreouer: Walke in the spirite, and ye shall not fulfil the lustes of the flesh.

A confutation of the argument of the Scholemen: Loue is the fulfilling of the law: therefore the law iustifieth.

Although Paule speaketh here expressly and plainly enough, yet hath he litle preuailed. For the schoolemen not vnderstanding this place of Paule: Loue is the fulfilling of the law, haue gathered out of it after this maner: If loue be the fulfilling of the lawe, it followeth then that loue is righteousnes: therefore if we loue, we be righteous. These profound Clarkes doe argue from the word to the worke, from doctrine or precepts, to life, after this sort: The law hath commaunded loue: therefore the worke of loue followeth out of hand. But this is a foolish consequence, to draw an argumēt from precepts, and to ground the conclusion vpon workes. Arguments from precept to worke.

True it is that we ought to fulfill the lawe, and to be iustified through the fulfilling thereof: but sinne hindreth vs. In deede the law prescribeth and commaundeth that we should loue God with

An euill consequence of the Sophisters: It is written, therefore it is done.

all our heart, &c. and that we should loue our neighbour as our selues: but it followeth not: this is written, therefore it is done: the law commaundeth loue, therefore we loue. There is not one man to be found vpon the whole earth, which so loueth God & his neighbour, as the law requireth. But in the life to come, where we shall be thoroughly cleansed from all vices and sinnes, and shall be made as pure and as cleare as the Sunne, we shall loue perfectly and shall be righteous through perfect loue. But in this life that puritie is hindred by the flesh: for as long as we liue, sinne remaineth in our flesh: by reason whereof the corrupt loue of our selues is so mighty, that it farre surmounteth the loue of God & of our neighbour. In the meane time notwithstanding, that we may be righteous in this life also, we haue Christ the mercy seate and throne of grace, and because we beleue in him, sinne is not imputed vnto vs. Faith therefore is our righteousnes in this life. But in the life to come, when we shall be thoroughly cleansed and deliuered from all sinnes and concupiscence, we shall haue no more neede of faith and hope, but we shall then loue perfectly.

The loue of our selfe corrupt.

Charity can not pacifie God.

Apoc.21.27.

Esay 51.9. 1.Pet.2.22.

It is a great errour therefore to attribute iustification or righteousnes to loue, which is nothing: or if it be any thing, yet is it not so great that it can pacifie God: for loue euen in the faithfull (as I haue sayd) is imperfect and impure: But no vncleane thing shal enter into ỹ kingdom of God. Notwithstanding in the meane while this trust and confidence sustaineth vs, that Christ, who alonely committed no sinne, and in whose mouth was neuer found any guile, doth ouershadow vs with his righteousnes. We being couered with this *cloud, and shrouded vnder this shadow, this beauen of remission of sinnes and throne of grace: doe beginne to loue and to fulfill the law. Yet for this fulfilling we are not iustified nor accepted of God whilest we liue here. But when Christ hath deliuered vp the kingdom to God his father and abolished all principalitie, and God shall be all in all: then shall faith and hope cease, and loue shall be perfect and euerlasting. *1.Cor.13.* This thing the popish Scholemen vnderstand not, and therefore when they heare that loue is the summe of the whole lawe, vp and vp they inferre: *Ergo* the law iustifieth. Or contrariwise, when they read in Paule that faith maketh a man righteous: yea, say they, faith formed and furnished with charitie. But that is not the meaning of Paule, as I haue largely declared before.

* He alludeth to the place of Exodus.chapt. 13,21.

Faith adorned with charitie is the Papists righteousnes.

If

If we were pure from all ſinne, and were enflamed with perfect loue both towards God and our neighbour, then ſhould we in deede be righteous and holy through loue, and God could require no more of vs. This is not done in this preſent life, but is differred vntill the life to come. In deede we receaue here the gift and firſt fruites of the ſpirite, ſo that we beginne to loue, howbeit very ſlenderly. But, if we loued God truely and perfectly as the law of God requireth, which ſayth: Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with all thy ſtrength: then ſhould we be as well contented with pouertie as with wealth, with paine as with pleaſure, and with life as with death. Yea he that could loue God truely and perfectly in deede, ſhould not long continue in this life, but ſhould ſtraight way be ſwallowed vp by this charitie.

Rom.8.23.

Deut.6.5. Matt.22.37.

Perfect loue

But now mans nature is ſo corrupt and drowned in ſinne, that it can not haue any right ſenſe or cogitation of God. It loueth not God, but hateth him deadly. Wherefore as Iohn ſayth: * We loued not God, but he loued vs, and ſent his ſonne to be a reconciliation for our ſinnes. And as Paule ſayth before in the ſecond chap. Chriſt hath loued me and giuen him ſelfe for me. And in the 4. chap. But when the fulnes of time was come, God ſent forth his ſonne made of a woman, and made vnder the law, that he might redeeme them which were vnder the law. We being redeemed and iuſtified by this Sonne, begin to loue according to that ſaying of Paule in the 8. to the *Rom.* That which was impoſſible to the law, (in as much as it was weake becauſe of the fleſh) God ſending his owne ſonne in the ſimilitude of ſinneful fleſh, and for ſinne condemned ſinne in the fleſh, that the righteouſnes of the law might be fulfilled in vs, that is, might begin to be fulfilled. They are meere dreames therefore which the Sophiſters and Scholemen haue taught concerning the fulfilling of the law.

God firſt loued vs.

*1.Ioh.4.10.

Wherefore Paule ſheweth by theſe wordes: Walke in the ſpirite, how he would haue that ſentence to be vnderſtand, where he ſayd: Serue ye one an other through loue. And againe: Loue is the fulfilling of the law, &c. As if he ſhould ſay. When I bid you loue one an other, this is it that I require of you, that ye walke in the ſpirite. For I know that ye ſhal not fulfil the law becauſe ſinne dwelleth in you as long as ye liue, and therefore it is impoſſible that ye ſhould fulfill the law. Notwithſtanding in the meane while

To walke in the spirite. endeuour your selues diligently to walke in the spirite, that is, wrastle in spirite against the flesh, & follow spirituall motions, &c.

It appeareth then that he had not forgotten the matter of iustification. For when he biddeth them to walke in the spirit, he plainly denyeth that workes doe iustifie. As if he should say: When I speake of the fulfilling of the law, I meane not that ye are iustified by the law: but this I meane, that there be two contrary captaines in you, the spirite and the flesh. God hath stirred vp in your bodies a strife and a battaile: For the spirite wrastleth against the flesh, and the flesh against the spirit. Here I require nothing else of you, but that ye follow the spirite as your Captaine and guide, and that ye resist that Captaine the flesh: for that is all that ye be able to doe. Obey the spirite and fight against the flesh. Therefore when I teache you to obserue the lawe, and exhort you to loue one an other, thinke not that I goe about to reuoke that which I haue taught concerning the doctrine of Faith, and that now I attribute iustification to the law or to charitie: but my meaning is, that ye should walke in the spirite, and that ye should not fulfill the lustes of the flesh.

Galat. 5. 17.

Paule vseth very fitte words and to the purpose. As if he would say: we come not yet to the fulfilling of the law: therfore we must walke in the spirite and be exercised therein, that we may thinke, say, and doe those things which are of the spirite, and resist those things which are of the flesh: therefore he addeth.

Verse. 16. And ye shall not fulfill the lustes of the flesh.

Desires and lustes of the flesh euen in the godly. As if he would say: The desires or lustes of the flesh be not yet dead in vs, but spring vp againe and fight against the spirite. The flesh of no faithfull man is so good, which being offended would not bite and deuoure, or at the least omitte somewhat of that commaundement of loue. Yea euē at the first brunt he can not refraine him selfe, but is angry with his neighbour, desireth to be reuenged, and hateth him as an enemie, or at the least loueth him not so much as he should doe, and as this commaundement requireth. And this happeth euen to the faithfull.

Therefore the Apostle hath giuen this rule for the faithfull, that they should serue one an other through loue, that they should beare the burdens and infirmities one of an other, and that they should forgiue one an other. And without this bearing and forbearing

bearing through loue, it is impossible that peace & concord should continue amongest Christians. For it can not be, but that thou must needes often offend, and be offended. Thou seest many things in me which offende thee, and I againe see many thinges in thee which mislike me. Here, if one beare not with an other through loue, there shall be no ende of dissention, discord, enuie, hatred and malice.

Wherefore Paule would haue vs to walke in the spirit, least we fulfill the lust of the flesh. As if he should say: Although ye be moued with wrath & displeasure against your brother, offending you or doing any thing hainously against you, yet notwithstãding resist and represse these violent motions through the spirite. Beare with his weakenes & loue him according to that commaundement: Thou shalt loue thy neighbour as thy selfe. For thy brother doth not therfore cease to be thy neighbour, because he slippeth or offendeth thee: but then hath he most nede that thou shouldest exercise & shew thy charitie towards him. And this commaundement: Thou shalt loue thy neighbour as thy selfe, requireth the selfe same thing: to wit, that thou shouldest not obey the flesh: which when it is offended, hateth, biteth and deuoureth. But wrastle against it in spirite, & continue through the same in the loue of thy neighbour, although thou find nothing in him worthie of loue.

To walke in the spirit.

The Schoolemen take the concupiscence of the flesh for carnal lust. In deede it is true that euen the godly, especially the yonger sort are tempted with fleshly lust. Yea, they also that be maried (so corrupt and pestilent is flesh) are not without suche carnall lust. Here let euery one (I speake now to the godly being maried, both man and wife) diligently examine him selfe, and, no doubt, many shall finde this in them selues, that the bewtie and conditions of an other mans wife pleaseth him better then of his owne: and so contrariwise. His owne lawful wife he lotheth or misliketh, and loueth her which is vnlawful. And this commonly is wont to happen, not in mariage onely, but in all other matters. Men set light by that which they haue, and are in loue with that which they haue not: as the Poet sayth:

What the concupiscence or lust of the flesh is after Paule.

Nitimur in vetitum semper cupimusq; negata: That is,
Of thinges most forbidden we alwayes are faine:
And thinges most denied we seeke to obtaine.

I doe not deny therefore but that the concupiscence of the flesh,

comprehendeth carnall lust, but not that onely. For concupiscence comprehendeth all other corrupt affections, wherewith the verie faithfull are infected, some more, some lesse: as pride, hatred, couetousnes, impaciencie and such like. Yea Paule rehearseth afterwards among the workes of the flesh, not onely these grosse vices, but also idolatry, heresies and such other. It is plaine therfore that he speaketh of the whole concupiscence of the flesh & of the whole dominion of sinne, which striueth euē in the godly who haue receaued the first fruites of the spirite, against the dominion of the spirite. He speaketh therefore not only of carnall lust, pride, couetousnes, &c: but also of incredulity, distrust, dispaire, hatred, & contempt of God, idolatrie, heresies and such other, when he sayth: And ye shall not fulfill the lustes of the flesh. As if he should say: I write vnto you that you should loue one an other. This ye do not, neither can ye doe it because of the flesh, which is infected and corrupted with concupiscence, and doth not only stirre vp sinne in you, but also is sinne it selfe. For if ye had perfect charity, no heauines, no aduersitie coulde be so great, which shoulde be able to hurt or hinder that charitie: for it woulde be spread throughout the whole bodie. There should be no wife, were she neuer so hard fauoured, whom her husbād would not loue entirely, lothing al other womē, though they were neuer so faire and bewtifull. But this is not done therefore it is impossible for vs to be made righteous through loue.

Wherefore, thinke me not to reuoke and vnsay that which I haue taught concerning Faith: For Faith and hope must continue, that by the one we may be iustified, and by the other we may be raised vp in aduersities, and endure vnto the ende. Moreouer, we serue one an other through charitie, because Faith is not idle: but charitie is weake and litle. Therefore when I bid you walke in the spirite, I doe sufficiently declare that ye are not iustified through charitie.

And when I exhort you to walke in the spirite, that ye fulfill not the concupiscence of the flesh: I doe not require of you that ye should vtterly put of the flesh or kil it, but that ye should bridle and subdue it. For God will haue mankinde to endure euen to the last day. And this can not be done without parentes, which doe begette and bring vp children. These meanes continuing, it must needes be that flesh also must continue, and consequently sinne, for flesh is not without sinne. Therefore in respect of the flesh we are sinners:

but

but in respect of the spirite, we are righteous: and so we are partly sinners, and partly righteous. Notwithstanding, our righteousnes is much more plentiful then our sinne, because the holines and righteousnes of Christ our Mediatour doth farre exceede the sinne of the whole world: And the forgeuenes of sinnes which we haue through him is so great, so large, and so infinite, that it easily swallowed vp all sinnes, so that we walke according to the spirite, &c. Beleuers are both sinners and righteous.

The Papistes dreamed that this commaundement belonged onely to their Clergiemen, and that the Apostle exhorted them to liue chastly by subduing the flesh with watching, fasting, labour &c: and then they should not fulfil the concupiscence of the flesh, that is to say, carnall lust. As though the whole cõcupiscence of the flesh were ouercome when this fleshly lust is subdued: which notwithstanding they were neuer able to suppresse & keepe vnder with any yoke that they could lay vpon the flesh. Which thing Hierome (I say nothing of others) who was a maruelous louer and defender of chastitie, doth plainly confesse. O (sayth he) howe often haue I thought my selfe to be in the middest of the vaine delites and pleasures of Rome, euen when I was in the wild wildernes, which being burnt vp with the heat of the Sunne yeldeth an ougleſome habitation to the Monkes? &c. Againe: I, who for feare of hell had condemned my selfe to such a prison, thought my selfe oftentimes to be dauncing among yong women, when I had no other company but Scorpions & wilde beastes. My face was pale with fasting, but my minde was inflamed with desires in my colde body, and although my flesh was halfe dead alreadie, yet the flames of fleshly lust boyled within me, &c. Hierome.

If Hierome felt in him selfe such flames of fleshly lust, who liued in the barren wildernes with bread and water: what doe our holy bellygods the Cleargy men feele (thinke ye): who so stuffe & stretch out them selues with all kinds of dainty fare, that it is maruell their bellies burst not? Wherefore these thinges are written, not to Heremites and Monkes (as the Papists dreame) nor to sinners in the worlde onely: but to the vniuersall Church of Christ, and to all the faithfull: whom Paule exhorteth to walke in the spirite, that they fulfill not the lustes of the flesh: that is to say, not only to bridle the grosse motions of the flesh, as carnall lust, wrath, impacience, and such like: but also the spirituall motions, as enuying, blasphemie, idolatrie, contempt and hatred of God, &c. The vehement flames of carnall lust in Hierome.

The flesh is to be subdued & not killed. *Ephes.5.29.*

Paule (as I haue sayd) doth not require of the godly, that they should vtterly put of or destroy the flesh: but that they should so bridle it, that it might be subiect to the spirit. In the 10. to the Rom. he biddeth vs cherish the flesh. For as we may not be cruell to other mens bodies, nor vexe them with vnreasonable labour: euen so we may not be cruell to our owne bodies. Wherefore, according to Paules precept, we must cherish our flesh, that it may be able to indure the labours both of the minde and of the bodie: but yet onely for necessities sake, and not to nourish the lustes thereof. Therefore if the flesh begin to waxe wanton, represse it and bridle it by the spirite. If it will not be, marrie a wife, for it is better to marrie then to burne. Thus doing thou walkest in the spirite, that is, thou followest Gods word and doest his will.

Verse.17. For the flesh lusteth against the spirite, and the spirite against the flesh.

The godly feele the concupiscence or lust of the flesh. *Psal.4.4.*

When Paule sayth that the flesh lusteth against the spirite, and the spirite against the flesh, he admonisheth vs that we must feele the concupiscence of the flesh, that is to say, not onely carnall lust, but also pride, wrath, heauines, impacience, incredulitie, and such like. Notwithstanding he would haue vs so to feele them, that we consent not vnto them, nor accomplish them: that is, that we neither thinke, speake, nor doe those things which the flesh prouoketh vs vnto. As, if it moue vs to anger, yet we should be angrie in such wise (as we are taught in the fourth Psalme) that we sinne not. As if Paule would thus say: I knowe that the flesh will prouoke you vnto wrath, enuie, doubting, incredulitie and such like: but resist it by the spirite, that ye sinne not. But if ye forsake the guiding of the spirite, and follow the flesh, ye shall fulfill the lustes of the flesh, and ye shall die, as Paule sayth in the 8. to the Rom. So this saying of the Apostle is to be vnderstande, not of fleshly lust only, but of the whole kingdom of sinne.

Verse.17. And these are contrarie one to the other, so that ye can not doe the same things that ye would.

These two captaines or leaders (sayth he) the flesh and the spirite, are one against an other in your bodie, so that ye can not doe what ye would. And this place witnesseth plainly, that Paule writeth these thinges to the faithfull, that is, to the church beleuing in Christ,

Christ, baptised, iustified, renewed, and hauing full forgeuenes of sinnes. Yet notwithstanding he sayth that the hath flesh rebelling against the spirite. After the same maner he speaketh of him selfe in the 7. to the Rom. I(sayth he) am carnall and sold vnder sinne. And againe: I see an other law in my members rebelling against the lawe of my minde, and leading me captiue vnto the lawe of sinne which is in my members. Also: O wretched man that I am, who shall deliuer me from the body of this death? &c. The faithful haue flesh which resisteth the spirite.

Here, not onely the Schoolemen, but also some of the olde fathers are much troubled, seeking how they may excuse Paule. For it seemeth vnto them absurde and vnseemely to say that that elect vessell of Christ shoulde haue sinne. But we credite Paules owne wordes, wherein he plainly confesseth that he is sold vnder sinne, that he is led captiue of sinne, that he hath a lawe in his members rebelling against him, and that in the flesh he serueth the lawe of sinne. Here againe they aunswere, that the Apostle speaketh in the person of the wicked. But the wicked doe not complaine of the rebellion of their flesh, of any battell or conflict, or of the captiuitie and bondage of sinne: for sinne mightely raigneth in them. This is therefore the verie complaint of Paule and of all the faithfull. Wherefore they haue done verie wickedly which haue excused Paule and all the faithfull to haue no sinne. For by this perswasion (which proceedeth of ignorance of the doctrine of faith) they haue robbed the Church of a singular consolation: they haue abolished the forgeuenes of sinnes, and made Christ of none effect. The godly feele the terrours & captiuitie of sinne.

Wherefore when Paule sayth: I see an other law in my members, &c. he denieth not that he hath flesh, and the vices of the flesh in him. It is likely therefore that he felt sometimes the motions of carnal lust. But yet (no doubt) these motions were well suppressed in him by the great and greeuous afflictions and tentations both of minde and body, wherewith he was in a maner continually exercised and vexed, as his Epistles doe declare: Or if he at any time being merie and strong, felt the lust of the flesh, wrath, impatiencie or such like: yet he resisted them by the spirite, and suffered not those motions to beare rule in him. Therefore let vs in no wise sufferer such comfortable places (whereby Paule describeth the battell of the flesh against the spirite in his owne bodie) to be corrupted with such foolish gloses. The Schoolemen, the Monkes, and such other, neuer felt any spiritual tentations, and therefore they fought The tentations of Monkes.

only for the repressing & ouercomming of fleshly lust and lecherie, & being proud of that victorie which they neuer yet obtained, they thought them selues farre better and more holy then married men. I will not say, that vnder this holy pretence they nourished and maintained all kindes of horrible sinnes, as dissention, pride, hatred, disdaine, & despising of their neighbours, trust in their owne righteousnes, presumption, contempt of all godlines & of the word of God, infidelitie, blasphemie and such like. Against these sinnes they neuer fought: May rather they tooke them to be no sinnes at all: They put righteousnes in the keeping of their foolish & wicked vowes, and vnrighteousnes in the neglecting and contemning of the same.

Christ our righteousnes.

But this must be our grounde and ankerhold, that Christ is our only and perfect righteousnes. If we haue nothing whereunto we may trust: yet these three thinges (as Paule sayth) Faith, hope, and loue doe remaine. Therefore we must alwayes beleue, and alwayes hope: we must alwayes take hold of Christ as the head and fountaine of our righteousnes. He that beleueth in him shall not be ashamed. Moreouer, we must labour to be outwardly righteous also: that is to say, not to consent to the flesh, which alwayes enticeth vs to some euill: but to resist it by the spirite. We must not be ouercome with impaciencie for the vnthankefulnes and contempt of the people, which abuseth the Christian libertie: but through the spirite we must ouercome this & all other temptations. Looke then howe much we striue against the flesh by the spirite, so much are we outwardly righteous. Albeit this righteousnes doth not commend vs before God.

Rom.9.33.

The outward righteousnes of the faithful.

The godly feeling the corruptions of the flesh, must not dispaire.

Let no man therefore dispaire if he feele the flesh oftentimes to stirre vp newe battell against the spirite, or if he can not by and by subdue the flesh, and make it obedient vnto the spirite. I also doe wishe my selfe to haue a more valiaunt and constant heart, which might be able, not onely boldly to contemne the threatninges of tyrants, the heresies, offences and tumultes which Satan & his souldiers the enemies of the Gospel stirre vp: but also might by and by shake of the vexations and anguish of spirite, and briefly, might not feare the sharpnes of death, but receaue and embrace it as a most friendly gest. But I finde an other lawe in my members, rebelling against the law of my mind, &c. Some other doe wrastle with inferiour temptations, as pouerty, reproche, impaciency and such like.

Let

Let not man maruell therfore to be dismaied when he feeleth in his bodie this battell of the flesshe against the spirite: but let him plucke vp his heart & comfort him selfe with these wordes of Paule: The flesh lusteth against the spirit. Also: These are contrary one to an other, so that ye do not those things that you would. For by these sentēces he comforteth them that be tempted. As if he should say: It is impossible for you to follow the guiding of the spirite in all thinges without any feeling or hinderance of the flesh: May, the flesh will resist, and so resist and hinder you, that ye can not doe those thinges which gladly ye would. Here it shall be enough if ye resist the flesh and fulfill not the lust thereof: that is to say, if ye followe the spirite and not the flesh, which easily is ouerthrowne by impaciencie, coueteth to reuenge, biteth, grudgeth, hateth God, is angrie with him, dispaireth, &c. Therefore when a man feeleth this battell of the flesh, let him not be discouraged therewith, but let him resist in spirite, and say: I am a sinner, and I feele sinne in me: for I haue not yet put of the flesh, in which sinne dwelleth so long as it liueth. But I will obey the spirite and not the flesh: that is, I wil by Faith & hope lay hold vpon Christ, and by his word I will raise vp my selfe, and being so raised vp, I will not fulfill the lust of the flesh.

The battell of the flesh and the spirite in the godly.

To walke in the spirite.

It is verie profitable for the godly to know this, and to beare it well in minde: for it wonderfully comforteth them when they are tempted. When I was a Monke I thought by and by that I was vtterly cast away, if at any time I felt the lust of the flesh: that is to say, if I felt any euill motion, fleshly lust, wrath, hatred or enuie against any brother. I assayed many wayes to helpe to quiet my my conscience, but it would not be: For the concupiscence and lust of my flesh did alwayes returne, so that I could not rest, but was continually vexed with these thoughtes: This or that sinne thou hast committed: thou art infected with enuie, with impaciencie, and such other sinnes: therefore thou art entred into this holie Order in vaine, and all thy good workes are vnprofitable. If then I had rightly vnderstand these sentences of Paule: The flesh lusteth contrarie to the spirite, and the spirite contrary to the flesh: And, These two are one against an other, so that ye can not doe the thinges that ye would doe, I shoulde not haue so miserablie tormented my selfe, but should haue thought and sayed to my selfe as nowe commonly I doe: Martine, thou shalt not vtterly be without

Let all troubled consciences comfort themselues by this exãple of Martine Luther, and say as he sayd.

sinne, for thou hast flesh: thou shalt therefore feele the battell thereof: according to that saying of Paule: The flesh resisteth the spirite. Dispaire not therefore, but resist it strongly, and fulfill not the lust thereof. Thus doing thou art not vnder the law.

* Staupitius a godly learned man of whome he made mention before.

I remember that * Staupitius was wont to say: I haue vowed vnto God aboue a thousand times, that I woulde become a better man: but I neuer performed that which I vowed. Hereafter I will make no such vowe: for I haue now learned by experience, that I am not able to performe it. Vnlesse therefore God be fauourable and mercifull vnto me for Christes sake, & graunt vnto me a blessed and a happy hower whē I shal depart out of this miserable life, I shall not be able with all my vowes and all my good deedes, to stand before him. This was not onely a true, but also a godly and an holy desperation: & this must all they confesse both with mouth and hearte, which will be saued. For the godly trust not to their owne righteousnesse, but say with Dauid: Enter not into iudgement with thy seruaunt, for in thy sight shall none that liueth be iustified. Againe. If thou O Lord shouldest straitly marke iniquities, O Lord who shall stande? They looke vnto Christ their Reconciler, who gaue his life for their sinnes. Moreouer, they know that the remnant of sinne which is in their flesh, is not laid to their charge, but freely pardoned. Notwithstanding in the meane while they fight in spirit against the flesh, lest they should fulfil the lustes therof. And although they feele the flesh to rage and rebell against the spirite, and them selues also to fall somtimes into sinne through infirmitie, yet are they not discouraged, nor thinke therefore that their state and kinde of life, and the workes which are done according to their calling, displease God: but they raise vp them selues by Faith.

A holy desperation.

Psal.143.2.

Psal.130.3.

What the godly must doe when they feele sinne.

The faithfull therefore receaue great consolation by this doctrine of Paule, in that they knowe them selues to haue parte of the flesh and part of the spirit, but yet so notwithstanding that the spirite ruleth and the flesh is subdued and kept vnder awe, that righteousnes raigneth & sinne serueth. He that knoweth not this doctrine, and thinketh that the faithfull ought to be without all faule, and yet seeth the contrarie in him selfe, must needes at the length be swallowed vp by the spirite of heauines, and fall into desperation. But who so knoweth this doctrine well and vseth it rightly, to him the thinges that are euill, turne vnto good. For when the

The conflict and battell of the flesh and the spirit in the children of God.

Rom.8.28.

flesh

flesh prouoketh him to sinne, by occasion thereof he is stirred vp & enforced to seeke forgiuenes of sinnes by Christ, and to embrace the righteousnes of Faith, which else he would not so greatly esteme, nor seeke for the same with so great desire. Therfore it profiteth vs very much to feele sometimes the wickednes of our nature and corruption of our flesh, that yet by this meanes we may be waked and stirred vp to Faith, and to call vpon Christ. And by this occasion a Christian becommeth a mighty warkeman and a wonderfull Creatour, which of heauines can make ioy, of terrour comfort, of sinne righteousnes, & of death life, when he by this meanes repressing & bridling the flesh, maketh it subiect to the spirit.

A christian a maruelous workeman.

Wherfore let not them which feele the lust of the flesh, despaire of their saluation. Let them feele it and all the force thereof, so that they consent not to it. Let the passions of lust, wrath and such other vices shake them, so that they doe not ouerthrow them. Let sinne assaile them, so that they doe not accomplish it. Yea the more godly a man is, the more doth he feele that battaile. And hereof come those lamentable complaints of the faithfull in the Psalmes and in the whole Scripture. Of this battaile the Heremites, the Monks and the Scholemen, and all that seeke righteousnes and saluation by workes, know nothing at all.

But here may some man say: that it is a daungerous matter to teach that a man is not condemned, if by and by he ouercome not the motions and passions of the flesh which he feeleth. For when this doctrine is taught amongest the common people, it maketh them careless, negligent and slouthfull. This is it which I sayd a litle before, that if we teach faith, then carnall men neglect and reiect workes: If workes be required, then is faith and consolation of conscience lost. Here no man can be compelled, neither can there be any certaine rule prescribed. But let euery man diligently try him selfe to what passion of the flesh he is most subiect, and when he findeth that, let him not be careless, nor flatter him selfe: but let him watch and wrastle in spirite against it, that if he can not altogither bridle it, yet at the least he doe not fulfill the lust thereof.

This battell of the flesh against the spirite, all the children of God haue had and felt: And the selfe same doe we also feele and proue. He that searcheth his owne conscience, if he be not an hypocrite, shall well perceaue that to be true in him selfe which Paule here sayth: that the flesh lusteth against the spirite. All the faithfull

The children of

God doe feele the rebellion of the flesh against the spirite.

therefore do feele and confesse that their flesh resisteth against the spirite, and that these two are so contrary the one to the other in them selues, that, do what they can, they are not able to performe that which they would doe. Therefore the flesh hindreth vs that we can not keepe the commaundements of God, that we can not loue our neighbours as our selues, much lesse can we loue God with all our heart: Therefore it is impossible for vs to become righteous by the workes of the law. In deede there is a good will in vs, and so must there be (for it is the spirite it self which resisteth the flesh) which would gladly doe good, fulfill the lawe, loue God and his neighbour, and such like, but the flesh obeyeth not this good will, but resisteth it: and yet God imputeth not vnto vs this sinne: For he is mercifull to those that beleue for Christes sake.

To whom God doth not impute sinne.

But it followeth not therefore that thou shouldest make a light matter of sinne because God doth not impute it. True it is that he doth not impute it. But to whom, and for what cause? To such as repent, & lay hold by faith vpon Christ the mercie seate, for whose sake, as all their sinnes are forgiuen them: euen so the remnants of sinne which are in them, be not imputed vnto them. They make not their sinne lesse then it is, but amplifie it and set it out as it is in deede: for they know that it can not be put away by satisfactions, workes, or righteousnes, but onely by the death of Christ. And yet notwithstanding the greatnes and enormitie of their sinne doth not cause them to despaire, but they assure them selues that the same shall not be imputed vnto them or layd vnto their charge.

This I say lest any man should thinke that after faith is receaued, there is litle account to be made of sinne. Sinne is truly sinne, whether a man commit it before he hath receaued the knowledge of Christ, or after. And God alwayes hateth sinne: yea all sinne is damnable as touching the fact it selfe. But in that it is not damnable to him that beleueth, it commeth of Christ, who by his death hath taken away sinne. But to him that beleueth not in Christ, not onely all his sinnes are damnable: but euen his good workes also are sinne, according to that saying: Whatsoeuer is not of Faith is sinne. Therefore the errour of the Scholemen is most pernicious, which doe distinguish sinnes according to the fact, and not according to the person. He that beleueth hath as great sinne as the vnbeleuer. But to him that beleueth, it is forgiuen and not imputed. To the vnbeleuer it is not pardoned, but imputed. To the beleuer

Rom.14.23.

The errour of the Sophisters or Scholemen.

it

it is veniall: to the vnbeleuer it is mortall and damnable: Not for any difference of sinnes, or because the sinne of the beleuer is lesse, and the sinne of the vnbeleuer greater: but for the difference of the persons. For the faithfull assureth him selfe by faith that his sinne is forgiuen him, for as much as Christ hath giuen him selfe for it. Therefore although he haue sinne in him and daily sinneth, yet he continueth godly: but contrariwise the vnbeleuer continueth wicked. And this is the true wisedom and consolation of the godly, that although they haue and commit sinnes, yet they know that for Christes sake they are not imputed vnto them. The wisedom of the godly.

This I say for the comfort of the godly. For they onely feele in deede that they haue and doe commit sinnes, that is to say, they feele that they doe not loue God so feruently as they should doe: that they doe not beleue him so hartely as they would, but rather they oftentimes doubt whether God haue a care of them or no: they are impatient, and are angry with God in aduersitie. Hereof (as I haue sayd) proceede the sorowfull complaints of the faithfull in the Scriptures, and specially in the Psalmes. And Paule him self complaineth that he is sold vnder sinne. And here he sayth, that the flesh resisteth and rebelleth against the spirite. But because they mortifie the deedes of the flesh by the spirite (as he sayth in an other place, and also in the ende of this chapter: They crucifie the flesh with the desires and lustes thereof:) therfore these sinnes doe not hurt them nor condemne them. But if they obey the flesh in fulfilling the lustes thereof, then doe they lose faith and the holy Ghost. And if they doe not abhorre their sinne and returne vnto Christ (who hath giuen power to his Church, to receaue and raise vp those that be falne, that so they may recouer faith and the holy Ghost) they dye in their sinnes. Therefore we speake not of them which dreame that they haue faith, and yet continue still in their sinnes. These men haue their iudgement already: They that liue after the flesh shall dye. Also: The workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuy, murther, drunkennes, gluttony and such like, whereof I tell you before, as also I haue tolde you, that they which doe such thinges, shall not inherite the kingdom of God. The godly onely feele sinne. Rom.7.14. Galat.5.24. Rom.8.13. Sentence pronounced against such as obey the lustes of the flesh.

Hereby we may se who be the very saincts in deede. They be not

The true Saincts of God.

ſtockes and ſtones (as the Monkes and Scholemen dreame) ſo that they are neuer moued with any thing, neuer feele any luſtes or deſires of the fleſh: but, as Paule ſayth, their fleſh luſteth againſt the ſpirite, and therefore they haue ſinne, and both can & doe ſinne. And the 32. Pſalme witneſſeth that the faithfull doe confeſſe their vnrighteouſnes, and pray that the wickednes of their ſinne may be forgiuen, where it ſayth: I wil confeſſe againſt my ſelfe my wickednes vnto the Lorde, and thou forgaueſt the puniſhment of my ſinne. Therefore ſhal euery one that is godly, make his prayer vnto thee, &c. Moreouer the whole Church, which in deede is holy, prayeth that her ſinnes may be forgiuen her, and it beleeueth the forgiuenes of ſinnes. And in the 143. Pſalme Dauid prayeth: O Lorde enter not into iudgement with thy ſeruaunt, for in thy ſight ſhal none that liueth be iuſtified. And in the 130. Pſalme: If thou O Lord ſhouldeſt ſtraitly marke iniquities, Lord who ſhal ſtande in thy preſence? But with thee is mercye, &c. Thus doe the chiefeſt Sainctes and children of God ſpeake and pray: as Dauid, Paule, &c. All the faithfull therefore doe ſpeake and pray the ſame thing, & with the ſame ſpirite. The popiſh Sophiſters read not the Scriptures, or if they read them, they haue a veile before their eyes: and therefore as they can not iudge rightly of any thing, ſo can they not iudge rightly either of ſinne, or of holines.

Verſe 18. If ye be led by the ſpirite, ye are not vnder the law.

Paule can not forget his doctrine of faith, but ſtill repeateth it and beateth it into their heads: yea euen when he treateth of good workes. Here ſome man may obiect: How can it be that we ſhould not be vnder the lawe? and yet thou notwithſtanding, O Paule, teacheſt vs that we haue fleſh which luſteth after the ſpirite, and fighteth againſt vs, tormenteth vs and bringeth vs into bondage. And in deede we feele ſinne, and can not be deliuered from the feeling thereof, though we would neuer ſo fayne. And what is this elſe, but to be vnder the law? But, ſayth he: Let this nothing trouble you: onely doe your endeuour that ye may be led by the ſpirite, that is to ſay: ſhew your ſelues willing to follow and obey that wil which reſiſteth the fleſh, and doth not accompliſh the luſtes thereof, (for this is to be led and to be drawne by the ſpirite:) then are ye not vnder the lawe. So Paule ſpeaketh of him ſelfe. *Rom. 7.* In my

To be led by the ſpirite.

my mind I ſerue the law of God, that is to ſay: In ſpirite I am not ſubiect to any ſinne: but yet in my fleſh I ſerue the law of ſinne. The faithfull then are not vnder the lawe, that is to ſay, in ſpirite: for the law can not accuſe them, nor pronounce ſentence of death againſt them, although they feele ſinne, and confeſſe them ſelues to be ſinners: For the power and ſtrength of the law is taken from it by Chriſt: who was made vnder the law, that he might redeme them which were vnder the law. Therefore the lawe can not accuſe that for ſinne in the faithfull, which is ſinne in deede and committed againſt the law. Galat.4.4.

So great then is the power and dominion of the ſpirite, that the law can not accuſe the godly, though they commit that which is ſinne in deede. For Chriſt is our righteouſnes, whom we apprehend by faith: he is without all ſinne, and therefore the lawe can not accuſe him. As long as we cleaue faſt vnto him, we are led by the ſpirite, and are free from the lawe. And ſo the Apoſtle, euen when he teacheth good workes, forgetteth not his doctrine concerning iuſtification: but alwayes ſheweth that it is impoſſible for vs to be iuſtified by workes. For the remnants of ſinne cleaue faſt in our fleſh, and therefore ſo long as our fleſh liueth, it ceaſeth not to luſt contrary to the ſpirite. Notwithſtanding there commeth no daunger vnto vs thereby, becauſe we be free from the lawe, ſo that we walke in the ſpirite. What it is to be led by the ſpirite.

And with theſe wordes: If ye be ledde by the ſpirite, ye be not vnder the lawe, thou mayſt greatly comfort thy ſelfe and others that be greeuouſly tempted. For it often times commeth to paſſe, that a man is ſo vehemently aſſailed with wrath, hatred, impatiencie, carnall deſire, terrour and anguiſh of ſpirite, or ſome other luſt of the fleſh, that he can not ſhake them of, though he would neuer ſo faine. What ſhould he doe in this caſe? Should he deſpaire? No, God forbid: but let him ſay thus with him ſelfe: Thy fleſh fighteth and rageth againſt the ſpirite. Let it rage as long as it liſteth: only ſee thou, that in any caſe thou conſent not to it, to fulfil the luſtes thereof, but walke wiſely and follow the leading of the ſpirite. In ſo doing thou art free from the law. It accuſeth and terrifieth thee (I graunt,) but altogither in vaine. In this conflict therefore of the fleſh againſt the ſpirite, there is nothing better, then to haue the word of God before thyne eyes, and therein to ſeeke the comfort of the ſpirite. How a troubled mind is to be comforted.

And let not him which suffereth this temptation be dismayed, in that the deuill can so aggrauate sinne, that during the conflict, he thinketh him selfe to be vtterly ouerthrowne, & feeleth nothing else but the wrath of God and desperation. Here in any wise let him not follow his owne feeling and the iudgement of reason, but let him take sure hold of this saying of Paule: If ye be led by the spirite, that is to wit, if ye raise vp & comfort your selues through faith in Christ, ye be not vnder the lawe. So shall ye haue a strong buckler wherewith he may beate backe all the fiery dartes which the wicked feende assaileth him withall. How much so euer then the flesh doe boyle and rage, yet can not all her motions and rages hurt and condemne him, for as much as he, following the guiding of the spirite, doth not consent vnto the flesh, nor fulfill the lustes thereof. Therefore when the motions of the flesh doe rage, the only remedie is to take to vs the sword of the spirite, that is to say, the word of saluation (which is, that God would not the death of a sinner, but that he conuert and liue) and to fight against them: Which if we doe, let vs not doubt but we shall obtaine the victory, although so long as the battaile endureth, we feele the plaine contrary. But see the word out of sight, and there is no counsell nor helpe remaining. Of this that I say, I my selfe haue good experience, I haue suffered many great passions, and the same also very vehement and great. But so soone as I layd holde of any place of Scripture, and staied my selfe vpon it as vpon my chiefe anker hold, straight wayes my tentations did vanish away: which without the word it had bene vnpossible for me to endure any litle space, and much lesse to ouercome them.

How the lustes of the flesh must be ouercome.

The great and vehement tentations of Luther.

The summe or effect therefore of all that which Paule hath taught in this disputation or discourse concerning the conflict or battell betwene the flesh and the spirite, is this, that the Saincts and the elect of God can not performe that which the spirite desireth. For the spirite would gladly be altogither pure, but the flesh being ioyned vnto the spirite, will not suffer that. Notwithstanding they be saued by the remission of sinnes, which is in Christ Iesus. Moreouer, because they walke in the spirite and are led by the spirite, they be not vnder the lawe, that is to say, the lawe can not accuse or terrifie them: yea although it goe about neuer so much so to doe, yet shall it neuer be able to driue them to desperation.

Not to be vnder the law.

Verse 19.

Verse.19. Moreouer the workes of the flesh be manifest, which are, &c.

This place is not vnlike to this sentence of Christ: By their fruites ye shall know them. Doe men gather grapes of thornes, or figges of brambles? So euery good tree bringeth forth good fruite, and an euill tree bringeth forth euill fruite, &c. Paule teacheth the very same thing which Christ taught, that is to wit, that workes and fruites doe sufficiently testifie whether the trees be good or euill: whether men follow the guiding of the flesh or of the spirit. As if he should say: Lest some of you might lay for him self, that he vnderstandeth me not now when I treate of the battell betwene the flesh and the spirite, I will set before your eyes first the workes of the flesh, whereof many are knowne euen to the vngodly: and then also the workes of the spirite. *Matt.7.16.*

And this doth Paule, because there were many hypocrites amongest the Galathians (as there are also at this day among vs) which outwardly pretended to be godly men, and boasted much of the spirite, and as touching the wordes they vnderstoode the true doctrine of the Gospell: but they walked not according to the spirite, but according to the flesh, and performed the workes thereof. Whereby Paule manifestly conuinceth them to be no such holy men in deed as they boasted them selues to be. And lest they should despise this his admonition, he pronounceth against them this dreadfull sentence, that they should not be inheritours of the kingdom of heauen, to the ende that being thus admonished they might amend. Euery age euen in the faithfull, hath his peculiar temptations, as fleshly lustes assaile a man most of all in his youth, in his middle age ambition and vayne glory, and in his olde age couetousnes. There was neuer yet any of the faithfull, whom the flesh hath not often in his life time prouoked to impatiencie, anger, vain glory, &c. Paule therefore speaking here of the faithfull, sayth that the flesh lusteth in them against the spirite, &c: therefore they shall neuer be without the desires and battells of the flesh: notwithstanding they do not hurt thē. But of this matter we must thus iudge, that it is one thing to be prouoked of the flesh and yet not willingly to yelde to the lustes and desires thereof, but to walke after the leading of the spirite and to resist the flesh: and an other thing to assent vnto the flesh and without all feare or remorse to performe

Hypocrites mingled amongst the godly.

Euery age of man hath his peculiar temptations

fulfill the workes thereof and to continue therein, and yet notwithstanding to counterfet holines and to bragge of the spirite. The first he comforteth when he sayth, that they be led by the spirite & be not vnder the lawe. To the other he threatneth euerlasting destruction.

Notwithstanding sometimes it happeth that the Saincles also doe fall and performe the lustes of the flesh: As Dauid fell horribly into adulterie. Also he was the cause of the slaughter of many men when he caused Vrias to be slayne in the forefront of the battell: and thereby also he gaue occasion to the enemies to glory and triumph ouer the people of God, to worship their Idolls, and to blaspheme the God of Israell. Peter also fell most grieuously and horribly when he denied Christ. But although these sinnes were great and hainous, yet were they not committed vpon any contempt of God or of a wilfull and obstinate minde, but through infirmitie and weakenes. Againe, when they were admonished, they did not obstinatly continue in their sinnes, but repented. Such he willeth afterwards in the 6. chapter to be receaued, instructed, and restored, saying: If a man be falne by occasion into any sinne, ye which are spirituall restore such a one with the spirite of meekenes, considering thy selfe lest thou also be tempted. To those therefore which sinne and fall through infirmitie, pardon is not denied, so that they rise againe and continue not in their sinne: for of all things continuance in sinne is the worst. But if they repent not, but still obstinately continue in their wickednes and performe the desires of the flesh, it is a certaine token that there is * disceite in their spirite.

*. That is, a secrete contempt of God, whereof Dauid speaketh. *Psal.* 10. 4.

Some are exercised with greater tentations, and some with lesse.

No man therefore shall be without lustes and desires so long as he liueth in the flesh, and therefore no man shall be free from tentations. Notwithstanding some are tempted one way and some an other, according to the difference of the persons. One man is assailed with more vehement and greeuous motions, as with bitternes and anguish of spirite, blasphemie, distrust and desperation: An other with more grosse tentations, as with fleshly lustes, wrath, enuie, couetousnes and such like. But in this case Paule requireth of vs that we walke in the spirite and resist the flesh. But whoso obeyeth the flesh and continueth without the feare of God or remorse of conscience in accomplishing the desires and lustes thereof: let him know that he pertaineth not vnto Christ: And although he bragge

of

of the name of a Christian neuer so much, yet doth he but deceaue him selfe. For they which are of Christ, doe crucify their flesh with the affections and lustes thereof.

Who be rightly called Sainctes, and be so in deede.

This place, (as I haue also forewarned you by the way) containeth in it a singular consolation: For it teacheth vs that ỳ Saincts and most holy men in this worlde liue not without concupiscence & tẽptations of the flesh, nor yet without sinnes. It warneth vs therefore to take heede that we doe not as some did, of whom Gerson writeth, which laboured to attaine to suche perfection, that they might be without all feeling of temptations or sinnes: that is to say, verie stockes and stones.

The like imagination the Monks and Scholemen had of their Sainctes, as though they had bene verie senseleſſe blockes and without all affections. The virgine Marie felt great griefe and sorrow of spirite when she misled her sonne. Luke 2. Dauid in the Psalmes complaineth that he is almost swallowed vp with excessiue sorowe for the greatnes of his temptations and sinnes. Paule also complaineth that he hath battells without, and terrours within: and that in his flesh he serueth the lawe of sinne. He sayth that he is carefull for all the Churches: & that God shewed great mercie towardes him, in that he deliuered Epaphroditus being at the poynt of death, to life againe, least he should haue had sorrow vpon sorrowe. Therefore the Sainctes of the Papistes are like to the Stoickes, who imagined such wise men, as in all the worlde were neuer yet to be found. And by this foolish and Deuilish perswasion which proceeded of the ignorance of this doctrine of Paule, the Schoolemen brought both them selues & others without number, into horrible desperation. 1.Cor.7.5. 2.Cor.11.28. Whome the Stoickes counted wise men.

When I was a Monke I did oftentimes most hartely wishe, that I might once be so happie, as to see the conuersation and life of some Sainct or holy man. But in the meane time I imagined such a Sainct as liued in the wildernes abstaining from meat and drinke, and liuing only with rootes of herbes and colde water: and this opinion of these monstrous Sainctes, I had learned not onely out of the bookes of the Sophisters and Schoolemen, but also out of the bookes of the fathers. For thus writeth Hierome in a certaine place. As touching meates and drinkes I say nothing, for

as much as it is excesse, that euen such as are weake and feeble should vse cold water, or eate any sodden thing, &c. But now in the light of the Gospell we plainly see who they are whom Christ and his Apostles call Saincts: Not they which liue a sole and a single life, or straitly obserue dayes, meates, apparel & such other things, or in outward appearance doe other great and monstrous workes, (as we read of many in the liues of the fathers): but they which being called by the sound of the gospel and baptised, do beleue that they be iustified and clensed by the death of Christ. So Paule euery where, writing to the Christians, calleth them holy, the children & heires of God, &c. Whosoeuer then doe beleue in Christ, whether they be men or women, bond or free, are all Saincts: not by their owne workes, but by the workes of God, which they receaue by Faith: as his word, his Sacramentes, the passion of Christ, his death, resurrection, victorie, and the sending of the holy Ghost. To conclude, they are Saincts through such a holines as they freely receaue, not through such a holines as they them selues haue gotten by their owne industrie, good workes and merites.

Who they be which Christ and his Apostles cal Saincts.

Who be true Saincts.

So the Ministers of the worde, the Magistrates of common weales, parentes, children, maisters, seruauntes, &c. are true Saincts, if first and before all things they assure them selues that Christ is their wisedom, righteousnes, sanctification and redemption: Secondly, if euerie one doe his duetie in his vocation according to the rule of Gods worde, and obey not the flesh, but represse the lustes and desires thereof by the spirite. Now, whereas all be not of like strength to resist temptations, but many infirmities and offences are seene in the most parte of men: this nothing hindereth their holines, so that their sinnes proceede not of an obstinate wilfulnes, but onely of frailtie and infirmitie. For (as I haue sayd before) the godly doe feele the desires and lustes of the flesh, but they resist them, to the ende that they accomplish them not. Also if they at any time vnaduisedly fall into sinne, yet notwithstanding they obtaine forgeuenes thereof, if by faith in Christ they be raised vp againe: who woulde not that we shoulde driue away, but seeke out and bring home the straying and lost sheepe, &c. Therefore God forbid that I should straight way iudge those which are weake in Faith and maners, to be prophane or vnholy, if I see that they loue and reuerence the word of God, to come to the supper of the Lord, &c. For these God hath receaued, & counteth them righ-

The weakenes of faith.

teous

teous through the remission of sinnes: to him they stand or fall, &c.

Wherefore with great reioysing I geue thankes to God, for that he hath abundantly and aboue measure graunted that vnto me, which I so earnestly desired of him when I was a Monke: For he hath geuen vnto me the grace to see, not one but many Saincts, yea an infinite number of true Sainctes: not such as the Sophisters haue deuised, but such as Christ him selfe and his Apostles doe describe. Of the which number I assure my selfe to be one. For I am baptised, & I do beleue that Christ is my Lord, by his death hath redemed and deliuered me from all my sinnes, and hath geuen to me eternall righteousnes and holines. And let him be holden accursed, who so euer shal not geue this honour vnto Christ, to beleue that by his death, his word, &c. he is iustified and sanctified.

Wherefore, receauing this foolish and wicked opinion concerning the name of Sainctes (which in the time of Poperie and ignorance we thought to pertaine onely to the Saincts which are in heauen, and in earth to the Heremites and Monkes which did certaine great and straunge workes): let vs nowe learne by the holie scripture that al they which faithfully beleue in Christ are saincts. The world hath in great admiration the holines of Benedict, Gregorie, Bernard, Fraunces and such like, because it beareth that they haue done in outward appearance and in the iudgement of the world, certaine great and excellent workes. Doubtlesse Hyllarie, Cyrill, Athanasius, Ambrose, Augustine and others were Saincts also, which liued not so strait and seuere a life as they did, but were conuersaunt amongest men, and did eate common meates, drunke wine, and vsed cleanly and comly apparell, so that in a maner there was no difference betwene them and other honest mē as touching the common custome, and the vse of thinges necessary for this life, & yet were they to be preferred farre aboue the other. These men taught the doctrine and faith of Christ sincerely and purely, without any superstition: they resisted heretikes, they purged the Church from innumerable errours: their company and familiaritie was comfortable to many and specially to those which were afflicted and beaule hearted, whom they raysed vp and comforted by the word of God. For they did not withdraw them selues from the companie of men, but they executed their offices euen where most resort of people was. Contrariwise, the other not onely taught many thinges contrarie to the Faith, but also were them selues the

All the faithfull be Saincts.

authors and first inuentours of many superstitions, errours, abominable ceremonies and wicked worshippings. Therefore except at the houre of death they layed holde of Christ, and reposed their whole trust in his death and victorie, their strait and painefull life auailed them nothing at all.

A holy life.

These thinges sufficiently declare who be the true Sainctes indede, & which is to be called a holy life: Not the life of those which lurke in caues and dennes, which make their bodies leane with fasting, which weare heare, and doe other like thinges with this perswasion and trust, that they shall haue some singular reward in heauen aboue all other Christians: but of those which be baptised and beleue in Christ, which put of the old man with his workes, but not at once: For concupiscence and lust remaineth in them so long as they liue: the feeling whereof doth hurt them nothing at all, if they suffer it not to raigne in them, but subdue it to the spirit.

This doctrine bringeth great consolation to godly mindes, that when they feele these dartes of the flesh, wherewith Sathan assaileth the spirit, they should not despaire: And it happeth to many in the Papacie, which thought that they ought to feele no concupiscence of the flesh, where as notwithstanding Hierome, Gregorie, Benedict, Barnard and others (whom the Monkes set before them as a perfect example of chastity and of all Christian vertues) could neuer come so farre as to feele no concupiscence or lust of the flesh. Yea they felt it and that very strongly. Which thing they acknowledge and plainly confesse in diuers places of their bookes.

I beleue that there is a holie Church.

Therefore we rightly confesse in the articles of our beleefe, that we beleue there is a holie Church. For it is inuisible, dwelling in spirit in a place that none can attaine vnto, & therefore her holines can not be seene: For God doth so hide her and couer her with infirmities, with sinnes, with errours, with diuers formes of the crosse & offences, that according to the iudgemēt of reason it is no where to be seene. They that are ignorant of this, when they see the infirmities and sinnes of those which are baptised, which haue the word and beleue it: are by and by offended, and iudge them not to pertaine to the Church. And in the meane while they dreame that the Heremites, the Monks and such other shauelings are the church: which honour God with their lips, and worship him in vaine, because they follow not the word of God, but the doctrines and commaundements of men, & teach others to doe the same. And because

they

they doe certaine ſuperſtitious and monſtrous workes, which carnall reaſon magnifieth and highly eſteemeth: therefore they iudge them onely to be Sainctes and to be the Church: And in ſo doing they chaunge and turne this article of the Faith cleane contrarie: I beleue that there is a holy Church, &c. and in the ſteade of this word [I beleue] they put in [I ſee]. Theſe kindes of righteouſnes and holines of mans owne deuiſing, are nothing elſe but ſpirituall ſorceries wherewith the eyes and mindes of men are blinded and leade from the knowledge of true holines. I doe not ſee, but I beleue. Hypocritical holines.

But thus teach we, that the Church hath no ſpot nor wrinkle, but is holy, and yet through faith onely in Chriſt Ieſus: Againe, that ſhe is holy in life & conuerſation by abſtaining from the luſtes of the fleſh, and exerciſe of ſpiritual workes: but yet not in ſuch ſort that ſhe is deliuered from all euill deſires, or purged from all wicked opinions and errours. For the Church alwayes confeſſeth her ſinnes, and prayeth that her faults may be pardoned. Alſo ſhe beleueth the forgeuenes of ſinnes. The Sainctes therefore doe ſinne, fall, and alſo erre: but yet through ignorance. For they would not willingly deny Chriſt, forſake the Goſpell, &c: therefore they haue remiſſion of ſinnes. And if through ignorance they erre alſo in doctrine, yet is this pardoned: for in the end they acknowledge their errour, and reſt onely vpon the truth, and the grace of God offered in Chriſt, as Hierome, Gregorie, Bernard & others did. Let Chriſtians then endeuour to auoide the workes of the fleſh: but the deſires or luſtes of the fleſh they can not auoide. The church is holy. The church praieth that her ſinnes may be forgeuen.

It is very profitable therefore for them to feele the vncleane luſtes of the fleſh, leſt they ſhould be puffed vp with ſome vaine and wicked opinion of the righteouſnes of their owne workes, as though they were accepted before God for the ſame. The Monkes being puffed vppe with this opinion of their owne righteouſnes, thought them ſelues to be ſo holy, that they ſolde their righteouſnes and holines to others, although they were conuinced by the teſtimony of their owne heartes, that they were vncleane. So pernicious and peſtilent a poyſon it is for a man to truſt in his owne righteouſnes, and to thinke him ſelfe to be cleane. But the godly, becauſe they feele the vncleannes of their owne heartes, therefore they can not truſt to their owne righteouſnes. This feeling ſo maketh them to ſtoupe, and ſo humbleth them that they can not truſt to their owne good workes, but are conſtrained to flie vnto Chriſt: To feele the vncleannes of the fleſh is profitable.

their Mercieseate and onely succour: who hath not a corrupt and sinnefull, but a most pure and holy flesh, which he hath geuen for
Ihon.6.51. the life of the world: in him they finde a sounde and perfect righteousnes. Thus they continue in humilitie: not counterfet and Monkish, but true and vnfained, because of the vncleannes which yet remaineth in their flesh: for the which if God woulde straitly iudge them, they should be found guilty of eternal death. But because they lift not vp themselues proudly against God, but with a broken and a contrite heart humblie acknowledging their sinnes, and resting wholy vpon the benefite of the Mediatour Christ, they come forth into the presence of God, and pray that for his sake their sinnes may be forgeuen them: God spreadeth ouer them an infinite heauen of grace, & doth not impute vnto them their sinnes for Christs sake.

This I say to the end that we may take heede of the pernicious errours of the Papistes touching the holines of life, wherein our mindes were so wrapped, that without great difficultie we coulde not winde our selues out of them. Wherefore doe your endeuour with diligence, that ye may discerne and rightly iudge betwene true righteousnes or holines, and that which is hypocriticall: then shall ye behold the kingdom of Christ with other eyes then carnal reason doth, that is, with spiritnall eyes, and certainly iudge those to be true Sainctes in deede which are baptised and beleue in Christ, and afterwardes in the same Faith whereby they are iustified and their sinnes both past and present are forgeuen, doe abstaine from the desires of the flesh. But from these desires they are not thoroughly clensed: for the flesh lusteth against the spirite. Notwithstanding these vncleane and rebellious lustes doe stil remaine in them, to this ende that they may be humbled, and being so humbled, they may feele the sweetenes of the grace and benefite of Christ. So these remnantes of vncleane lustes and sinnes doe nothing at al hinder, but greatly furder the godly: For the more they feele their infirmities and sinnes, so much the more they flie vnto Christ the throne of grace, and more hartely craue his aide and succour: to witte, that he will couer them with his righteousnes, that he will encrease their Faith, that he will endue them with his holy spirite, by whose gracious leading and guiding they may ouercome the lustes of the flesh, that they rule and raigne not ouer them, but may be subiect vnto them. Thus true Christians do continu-

To the godly those thinges which are euill, turne vnto good.

tinuallie wrastle with sinne, and yet notwithstanding in wrastling they are not ouercome, but obtaine the victorie.

This haue I sayed, that ye may vnderstande, not by mens dreames, but by the word of God, who be true Sainctes in deede. We see then how greatly Christian doctrine helpeth to the raising vp and comforting of weake consciences: which treateth not of coules, shauings, shearings, fraternities and such like toyes, but of high and waighty matters, as how we may ouercome the flesh, sinne, death and the Deuill. This doctrine, as it is vnknowen to all Iusticiaries and such as trust to their owne workes, so it is impossible for them to instruct or bring into the right way one poore conscience wandring and going astray: or to pacifie and comfort the same when it is in heauines, terrour, or desperation.

Christiã doctrine raiseth vp and comforteth weake and troubled consciences

Verse.19. The workes of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, &c.

Paule doth not recite all the workes of the flesh, but vseth a certaine number for a number vncertaine. First he reckeneth vp the kinds of lustes, as adulterie, fornication, vncleannes, wantonnes, &c. Nowe, not onely carnall lust is a worke of the flesh, as the Papistes dreamed, who called mariage also a worke of the fleshe (so chast and holy are these men) whereof God him selfe is the author, which also they them selues reckened among their Sacramentes: but he numbreth also amongest the workes of the flesh (as I haue sayd before) idolatrie, witchcraft, hatred, and such other, which hereafter followe. Wherefore this place alone doth sufficiently shewe what Paule meaneth by the flesh. These wordes are so well knowne that they neede no interpretation.

What Paule meaneth by flesh.

Idolatrie.

All the highest religions, the holines and most feruent deuotions of those which doe reiect Christ the Mediatour and worshippe God without his word and commaundement, are nothing else but plaine idolatrie. As in Popery it was counted a most holy and spirituall act, when the Monkes being shut vp in their selles did muse and meditate of God or of his workes, & when they being inflamed with most earnest deuotions, kneeled downe, prayed, & were so rauished w̄ the cōtemplation of heauenly things, ỹ they wept for ioy.

There was no thinking of women or of any other creature, but only of God the creator, and of his wonderfull workes: and yet this most spiritual worke (as reason esteemeth it) is, according to Paule, a worke of the flesh and plaine idolatrie. Wherefore all such religion whereby God is worshipped without his word and commaũdement, is idolatrie. And the more holy and spirituall it seemeth to be in outward shew, so much the more daungerous and pernicious it is. For it turneth men away from faith in Christ, & causeth them to trust to their owne strength, workes and righteousnes. And such is the religion of the Anabaptistes at this day: albeit they daily more and more bewray them selues to be possessed with the Deuil, and to be seditious and bloudy men.

Idolatrie or idol seruice.

Carthusians or Charterhouse Monkes.

Therefore the fasting, the wearing of heare, holy workes, strait Rule, and whole life of the Carthusians or Charterhouse monkes, whose order notwithstanding is of all other the straitest & sharpest, be very workes of the flesh, yea plaine idolatrie. For they imagine them selues to be Sainctes, and to be saued, not by Christ (whom they feare as a seuere and cruell iudge) but by obseruing of their Rules and orders. In deede they thinke of God, of Christ and of heauenly things, but after their owne reason and not after the word of God: to witte, that their apparell, their manner of liuing, and their whole conuersation is holy & pleaseth Christ: whom not only they hope to pacifie by this straitnes of life, but also to be rewarded of him for their good deedes and righteousnes. Therfore their most spirituall thoughtes (as they dreame of them) are not onely most fleshly, but also most wicked: For they woulde wype away their sinnes, and obtaine grace and life euerlasting, by the trust and affiance they haue in their owne righteousnes, reiecting and despising the word, faith and Christ. All the worshippings and seruices of God therfore, and all religions without Christ are idolatry and idoll seruice. In Christ alone the father is well pleased: who so heareth him & doth that which he hath commaunded, the same is beloued because of the beloued. He commaũdeth vs to beleue his word and to be baptised, &c. and not to deuise any newe worshipping or seruice of God.

The false & true worshipping of God.

I haue sayd before that the workes of the flesh be manifest: as adulterie, fornication and such like be manifestly knowne to all men. But idolatry hath such a goodly shew and is so spiritual, that it is knowne but to very fewe, that is, to the faithfull, to be a worke

Idolatrie is vnknowne to the world.

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of the flesh. For the Monke when he liueth chastly, fasteth, prayeth or sayth Masse, is so farre from thinking him selfe to be an Idolater, or that he fulfilleth any worke of the flesh, that he is assuredly perswaded that he is led and gouerned by the spirite, that he walketh according to the spirite, that he thinketh, speaketh and doth nothing else but mere spirituall thinges, and that he doth such seruice vnto God as is most acceptable vnto him. No man can at this day perswade the Papistes that their Masse is a great blasphemy against God and idolatrie, yea and that so horrible as neuer was any in the Church since the Apostles time. For they are blind and obstinate and therfore they iudge so pernersly of God and of Gods matters, thinking idolatrie to be a true seruice of God, and contrariwise faith to be idolatrie. But we which beleue in Christ & know his mind, are able to iudge and to discerne all things, and can not truely and before God be iudged of any man.

The Masse horrible idolatrie and blasphemy against Christ.

Hereby it is playne that Paule calleth flesh whatsoeuer is in man, comprehending all the three powers of the soule, that is, the will that lusteth, the will that is enclined to anger, and the vnderstanding. The workes of the will that lusteth, are aduulterie, fornication, vncleanes and such like. The workes of the will inclined to wrath, are quarelings, contentions, murder, and such other. The workes of vnderstanding or reason are errours, false religions, superstitions, idolatry, heresies, that is to say, sects and such like. It is very necessary for vs to know these things: for this word [flesh] is so darkened in the whole kingdom of the Pope, that they haue taken the worke of the flesh to be nothing else but the accomplishing of fleshly lust or the act of lecherie: Wherefore it was not possible for them to vnderstand Paule. But here we may plainly see that Paule reckeneth idolatrie and heresie amongest the workes of the flesh, which two (as before we haue sayd) reason esteemeth to be most high and excellent vertues, wisedom, religion, holines and righteousnes. Paule *Coloss. 2.* calleth it the religion of Angells. But although it seeme to be neuer so holy and spirituall, yet is it nothing else but a worke of the flesh, an abhomination and idolatrie against the Gospell, against faith, and against the true seruice of God. This doe the faithfull see, for they haue spirituall eyes: but the Iusticiaries iudge the contrary. For a Monke can not be perswaded that his vowes be workes of the flesh. So the Turke beleueth nothing lesse then that his *Alcaron*, his wa-

Flesh.

The workes of the flesh as the Papistes define them.

Reason esteemeth idolatry and heresie for most excellent vertues

things and other ceremonies which he obserueth, be worke of the flesh.

Witchcraft.

Of witchcraft I haue spoken before in the 3. chapter. This vice was very common in these our dayes before the light and truth of the Gospell was reueiled. When I was a child there were many witches and sorcerers which bewitched both cattell and men, but specially children, and did great harme also otherwise. But now in the light of the Gospell these things be not so commonly heard of, for the Gospell thrusteth the deuill out of his seate with all his illusions. But now he bewitcheth men much more horribly, namely with spirituall sorcerie and witchcraft.

Witchcraft. Idolatrie. Paule reckeneth witchcraft amonge the workes of the flesh, which notwithstanding, as all men know, is not a worke of fleshly lust or lecherie, but a kind of idolatrie. For witchcraft couenanteth with the deuill: superstition or idolatrie couenanteth with God, albeit not with the true God, but with a counterfet God. Wherefore idolatrie is in deede a spirituall witchcraft. For as witches do enchaunt cattell and men, so idolaters, that is to say, all Iusticiaries or iustifiers of them selues goe about to bewitch God, and to make him such a one as they do imagine. Now, they imagine him to be such a one as will iustifie them, not of his meere grace & mercy and through faith in Christ, but in respect of their wil worshipping and workes of their owne chousing, and in recompence therof will giue them righteousnes and life euerlasting. But whiles they goe about to bewitch God, they bewitch them selues. For if they continue in this wicked opinion which they conceaue of God, they shall dye in their idolatrie and be damned. The workes of the flesh are well knowne for the most part, therefore they shall not neede any further declaration.

Iusticiaries or iustifiers of them selues.

Sectes.

By the name of sects Paule meaneth here, not those diuisions or contentions which rise sometimes in the gouernment of houshold or of common weales for worldly and earthly matters: but those which rise in the Church about doctrine, faith and workes. Heresies, that is to say, sects haue alwayes bene in the Church, as we haue sayd before in diuers places. Notwithstanding the Pope is

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an Archheretike and the head of all heretikes: for he hath filled the world as it were with an huge floud of infinite sectes and errours. What concord and vnitie was there in so great diuersitie of the Monkes and other religious orders? No one sort or sect of them could agree with an other: for they measured their holines by the straitnes of their orders. Hereof it commeth that the Carthusian will needes be counted holier then the Franciscane, and so likewise the rest. Wherefore there is no vnitie of spirite, nor concord of mindes, but great discord in the papisticall Church. There is no conformitie in their doctrine, faith, religion or seruing of God, but all thinges are cleane contrary. Contrariwise, amongest the Christians the word, faith, religion, sacraments, seruice, Christ, God, heart, soule, minde and vnderstanding are all one and common to all: and as touching outward conuersation the diuersitie of states, degrees and conditions of life, hindreth this spirituall concord and vnitie nothing at all, as before I haue sayd. And they which haue this vnitie of the spirit, can certainly iudge of all sects, which otherwise no man vnderstandeth: As in deede no Diuine in the Papacy vnderstoode, that Paule in this place condemneth all the worshippings, religions, continencie, honest conuersation and holy life in outward appearance, of all the Papistes, Sectaries and schismatikes: but they all thought that he speaketh of the grosse idolatrie and heresies of the Gentiles and Turkes which manifestly blaspheme the name of Christ.

The Pope an Archheretike.

No vnitie or concord in the Popish Church.

Drunkennes, Gluttonie.

Paule doth not say that to eate and drinke be works of the flesh, but to be drunken and to surfet, which of all other vices are most common at this day. Who so are giuen to this beastly dissolutenesse and excesse, let them know that they are not spirituall, how much soeuer they boast them selues so to be, but they followe the flesh and performe the filthy workes thereof. Therfore is this horrible sentence pronounced against them, that they shall not be inheritours of the kingdom of God. Paule would therfore that Christians should flie drunkennes & surfetting, liuing soberly & moderatly without all excesse, lest by pampering the flesh they should be prouoked to wantonnes: As in deede after surfetting and belly cheare, the flesh is wont to ware wanton, & to be inflamed with outragious lust. But it is not sufficient only to restraine this outragi-

Drunkards and surfecters.

ous wantonnes and lust of the flesh which followeth drunkennes & surfetting or any maner of excesse, but also the flesh when it is most sober and in his best temperance must be subdued and repressed, lest it fulfill his lustes and desires. For it oftentimes commeth to passe that euen they which are most sober, are tempted most of all: As Hierome writeth of him self: My face, sayth he, was pale with fasting, and my mind was enflamed with fleshly desires in my cold body, and although my flesh was halfe dead already, yet the flames of vncleane lust boyled within me. Hereof I my selfe also had experience when I was a Monke. The heate therefore of vncleane lustes is not quenched by fasting onely, but we must be ayded also by the spirite, that is, by the meditation of Gods worde, faith and prayer. Indeede fasting represseth the grosse assaultes of fleshly lust: but the desires of the flesh are ouercome by no abstinence from meates and drinkes, but onely by the meditation of the word of God and inuocation of Christ.

The most sober and temperate are many times most assailed with tentations.

How the burning heate of lustes may be quenched.

Verse.21. And such like.

For it is vnpossible to recken vp all the workes of the flesh.

Verse.21. Whereof I tell you, as I haue also tolde you before, that they which doe such things, shall not inherite the kingdom of God.

This is a very hard and a terrible saying, but yet very necessary against false Christians and careles hypocrites, which bragge of the Gospel, of faith and of the spirite, and yet in all securitie they perfourme the workes of the flesh. But chiefly the heretikes being puffed vp with opinions of spirituall matters (as they dreame) are possessed of the deuill, and altogither carnall: therefore they perfourme and fulfill the desires of the flesh, euen with all the powers of the soule. Therefore most necessary it was that so horrible and terrible a sentence should be pronounced by the Apostle against such careles contemners and obstinate hypocrites (namely that all they which doe such works of the flesh as Paule hath recited, shall not inherite the kingdom of God,) that yet some of them being terrified by this seuere sentence, may beginne to fight against the workes of the flesh by the spirite, that they accomplish not the same.

An horrible sentence pronounced by Paule.

Verse.22.

Verse 22. But the fruites of the spirite are loue, ioy, peace, long suffering, sweetenes, goodnes, faithfulnes, gentlenes or meekenes, temperance.

The Apostle sayth not, the workes of the spirite, as he sayd the workes of the flesh, but he adorneth these Christian vertues with a more honorable name, calling them the fruites of the spirite. For they bring with them most excellent fruites and commodities: for they that haue them giue glory to God, and with the same doe allure and prouoke others to embrace the doctrine and Faith of Christ. The fruites of the spirit.

Loue.

It had bene enough to haue sayd [Loue] and no more: for loue extendeth it self vnto all the fruites of the spirite. And in the *1. Cor. 13.* Paule attributeth to loue all the fruites which are done in the spirite, when he sayth: Loue is patient, curteous, &c. Notwithstanding he would set it here by it selfe amongest the rest of the fruites of the spirite, and in the first place, thereby to admonish the Christians, that before al things they should loue one an other, giuing honour one to an other, euery man esteeming better of an other then of him selfe, and seruing one an other, because they haue Christ and the holy Ghost dwelling in them, and because of the word, baptisme, and other gifts of God which Christians haue. *Rom. 12. 10.*

Ioy.

This is the voyce of the Bridegrome and of the Bride, that is to say, sweet cogitations of Christ, holesom exhortations, pleasant songes or Psalmes, praises and thankes giuing, whereby the godly doe instruct, stirre vp and refresh them selues. Therfore God loueth not heauines and doulfulnes of spirite: he hateth vncomfortable doctrine, heauy and sorowfull cogitations, and loueth chearfull hearts. For therfore hath he sent his sonne, not to oppresse vs with heauines and sorow, but to cheare vp our soules in him. For this cause the Prophets, the Apostles, and Christ him selfe doe exhort vs, yea they commaund vs to reioyce and be glad. *Zach. 9.* Reioyce thou daughter of Syon, be ioyfull thou daughter of Ierusalem, for behold thy king commeth to thee. And in the Psalmes it is often sayd: Be ioyfull in the Lorde. Paule sayth: Reioyce in the Lorde alwayes, &c. And Christ sayeth: Reioyce because your The Scripture exhorteth vs to reioyce in God. The ioy of the spirite.

names are written in heauen. Where this ioy of the spirite is, there the heart inwardly reioyceth through faith in Christ, with full assurance that he is our Sauiour and our Bishop, & outwardly it expresseth this ioy with words and gestures. Also the faithfull reioyce when they see that the Gospell spreadeth abroad, that many be wonne to the faith, and that the kingdom of Christ is enlarged.

Peace.

Both towards God and men, that Christians may be peaceable and quiet: not contentious, nor hating one an other, but one bearing an others burden through long suffering or perseuerance: without the which peace can not continue, and therfore Paule putteth it next after peace.

Long suffering or perseuerance.

Long suffering or perseuerance.

Whereby a man doth not onely beare aduersities, iniuries, reproches & such like, but also with patience waiteth for the amendment of those which haue done him any wrong. When the deuill can not by force ouercome those which are tempted, then seketh he to ouercome them by long continuance. For he knoweth that we be earthen vessells which can not long endure and hold out many knockes and violent strokes: therefore with long continuance of temptations he ouercommeth many. To banquish these his continuall assaults we must vse long suffering, which patiently loketh, not onely for the amendment of those which doe vs wrong, but also for the ende of those temptations which the deuill rayseth vppe against vs.

Gentlenes.

Which is when a man is gentle and tractable in his conuersation and in his whole life. For such as will be true followers of the Gospell, must not be sharpe and bitter, but gentle, milde, curteous and faire spoken: which should encourage others to delite in their company: which can winke at other mens faultes, or at least expound them to the best: which will be well contented to yelde and giue place to others, contented to beare with those which are froward and intractable, as the very heathen sayd: Thou must know the maners of thy friend, but thou must not hate them. Such a one

was

was our Sauiour Christ, as euery where is to be seene in the Gospell. It is written of Peter that he wept so often as he remembred the sweete mildnes of Christ which he vsed in his daily conuersation. It is an excellent vertue and most necessary in euery kind of life.

The gentlenes & mildnes of Christ

Ex libro Clementis ad Iacobum fratrem Domini

Goodnes.

Which is, when a man willingly helpeth others in their necessitie by giuing, lending, and such other meanes.

Faith.

When Paule here reckeneth faith amongest the fruites of the spirite, it is manifest that he speaketh not of Faith which is in Christ, but of the fidelitie and humanitie of one man towards an other. Hereupon he sayth in the 13. chapt. of the first to the *Cor.* that charitie beleueth all thinges. Therefore he that hath this faith is not suspicious but milde, and taketh all things to the best. And although he be deceaued and findeth him selfe to be mocked, yet such is his patiencie and softnes, that he letteth it passe: Briefly he is ready to beleue all men, but he trusteth not all. On the contrary, where this vertue is lacking, there men are suspicious, froward, waywarde, dogged, and so neither will beleue any thing, nor giue place to any body. They can suffer nothing. Whatsoeuer a man sayth or doth neuer so well, they cauill and slaunder it, so that who so serueth not their humor, can neuer please them. Therefore it is impossible for them to kepe charitie, friendship, concord and peace with men. But if these vertues be taken away, what is this life else, but biting and deuouring one of an other? Faith therefore in this place is, when one man giueth credite to an other in thinges pertaining to this presente life. For what maner of life should we leade in this world, if one man should not credite an other?

Meekenes.

Which is when a man is not lightly moued or prouoked to anger. There be infinite occasions in this life which prouoke men to anger, but the godly ouercome them by meekenes.

Temperance, chastitie or continencie.

This is a sobrietie or modestie in the whole life of man, which

uertue Paule setteth against the workes of the flesh. He would therfore that Christians shoulde liue soberly and chastly, that they should be no aduulterers, no fornicatours, no wantons: and if they can not liue chastly, he would haue them to marrie: Also that they should not be contentious or quarellers, that they should not be giuen to drunkennes or surfetting, but that they should abstaine from all these things. Chastitie or continencie containeth all these. Hierome expounded it of virginitie onely, as though they that be maried could not be chast: or as though the Apostle did write these things onely to virgines. In the 1. and 2. chapt. to Titus, he warneth all Bishops, young women, and maried folkes both man and wife to be chast and pure.

Chastitie.

Verse. 23. Against such there is no law.

The law is abolished to the beleuers in Christ.

In deede there is a lawe, but not against such: As he sayth also in an other place: The law is not giuen to the righteous man. For the righteous liueth in such wise, that he hath no neede of any law to admonish or to constraine him: but without constraint of the law, he willingly doth those things which the law requireth. Therefore the law can not accuse or condemne those that beleue in Christ. In deede the law troubleth and terrifieth our consciences, but Christ apprehended by faith, vanquisheth it with all his terrours and threatnings. To them therefore the law is vtterly abolished, and hath no power to accuse them: for they doe that of their owne accord, which the law requireth. They haue receaued the holy Ghost by faith, who will not suffer them to be idle. Although the flesh resist, yet doe they walke after the spirite. So a Christian accomplisheth the lawe inwardly by faith (for Christ is the perfection of the law vnto righteousnes, to all that doe beleeue:) outwardly by workes and by remission of sinnes. But those which performe the workes or desires of the flesh, the lawe doth accuse and condemne both ciuily and spiritually.

Verse 24. For they that are Christes, haue crucified the flesh with the affections and lustes thereof.

This whole place concerning workes, sheweth that the true beleuers are no hypocrites. Therefore let no man deceaue him selfe. For whosoeuer (sayth he) pertaine vnto Christ, haue crucified the flesh with all the vices and lustes thereof. For the Saincres, in as much

much as they haue not yet vtterly put of the corrupt and sinnefull flesh, are enclined to sinne, and doe neither feare nor loue God so perfectly as they ought to doe. Also they be prouoked to anger, to enuie, to impaciencie, to vncleane lustes, and such like motions, which notwithstanding they accomplish not: for (as Paule here sayth) they crucifie the flesh with all the affections and lustes ther- of. Which thing they doe, not onely when they represse the wan- tonnes of the flesh with fasting and other exercises, but also (as Paule sayd before) when they walke according to the spirite: that is, when they being admonished by the threatnings of God, where- by he sheweth that he will seuerely punish sinne, are afraid to com- mit sinne: Also when they being armed with the word of God, with faith, and with prayer, doe not obey the lustes of the flesh. What it is to crucifie the flesh.

When they resist the flesh after this manner, they naile it to the crosse with the lustes and desires thereof, so that although the flesh be yet aliue, yet can it not performe that which it would doe, for as much as it is bounde both hande and foote, and fast nayled to the crosse. The faithfull then so long as they liue here doe crucifie the flesh, that is to say, they feele the lustes thereof, but they obey them not. For they being furnished with the armour of God, that is, with Faith, hope and the sword of the spirite, doe resist the flesh, & with these spiritual nayles they fasten the same vnto the crosse, so that it is constrained to be subiect to the spirite. Afterwardes when they die they put it of wholy: and when they shall rise againe from death to life, they shall haue a pure and vncorrupt flesh without all affections and lustes. The armour of God.

The sixt Chapter.

*If we liue in the spirite, let vs also walke in the spirite.

* After the common diuision, this is the 25. verse of the former chapter.

THE Apostle reckened before amongest the workes of the flesh heresie and enuie, and pronounced sen- tence against those which are enuious, and which are authors of Sectes that they shoulde not inherite the kingdom of God. And nowe, as if he had forgotten that which he sayd a litle before, he againe reproueth those which prouoke and enuie one an other. Why doth he so? was it not suffi-

cient to haue done it once? In deede he doth it of purpose: for he taketh occasion here to inuey against that execrable vice of vaine glorie, which was the cause of the troubles that were in all the Churches of *Galatia*, and hath bene alwayes most pernicious and hurtfull to the whole Church of Christ. Therefore in his Epistle to Titus he would not that a prowde man should be ordained a Bishoppe. For pryde (as Augustine truely sayeth) is the mother of all heresies, or rather the headspring of all sinne and confusion: Which thing all histories as well holie as prophane doe witnesse.

Vaine glory a detestable vice & most pernicious to the Church of God. *Tit. 1.*

Howe great a mischiefe vaine glor e is.

Now, vaine glory or arrogancie hath alwayes bene a common poyson in the world, which the very Heathen Poets and Historiographers haue alwayes vehemently reproued. There is no village wherin there is not some one or other to be found, that would be counted wiser, and be more esteemed then all the rest. But they are chiefly infected with this disease which stand vpon their reputation for learning and wisedom. In this case no man will yeeld to an other, according to this saying: *Ye shall not lightly finde a man that will yeld vnto others the praise of wit and skill: For it is a goodly thing to see men poynt at one, and say: this is he.* But it is not so hurtfull in priuate persons, no nor in any kinde of Magistrate, as it is in them that haue any charge in the Church. Albeit in ciuill gouernment (specially if it be in great personages) it is not onely a cause of troubles and ruines of common weales, but also of the troubles and alteration of kingdoms and Empires: Which thing the histories both of the Scripture and prophane writers doe witnesse.

Ouid. Horace.

But when this poyson creepeth into the Church or spirituall kingdom, it can not be expressed how hurtfull it is. For there is no contention as touching learning, witte, beauty, riches, kingdoms, Empires and suche like: but as touching saluation or damnation, eternall life or eternall death. Therefore Paule earnestly exhorteth the ministers of the word to flie this vice, saying: If we liue in the spirite, &c. As if he should say: If it be true that we liue in the spirite, let vs also procede and walke in the spirite. For where the spirite is, it reneweth men, and worketh in them newe motions: that is to say, whereas they were before vaineglorious, wrathfull and enuious, it maketh them nowe humble, gentle and pacient. Such men seeke not their owne glorie, but the glorie of God: they doe

not

not prouoke one an other, or enuie one an other, but geue place one to an other, and in giuing honour preuent one an other. Contrariwise they that be desirous of glorie and enuie one an other, may boast that they haue the spirite and liue after the spirite: but they deceaue them selues, they follow the flesh and doe the workes thereof, and they haue their iudgement already, that they shall not inherite the kingdom of God.

Now, as nothing is more daungerous to the Church then this execrable vice, so is there nothing more common: For when God sendeth forth labourers into his harueſt, by & by Sathan raiſeth vp his miniſters also, who will in no caſe be counted inferiour to thoſe that are rightly called. Here straitwaies riſeth diſſentiō. The wicked wil not yeld one heares breadth to the godly: For they dreame that they farre paſſe them in wit, in learning, in godlines, in spirite and other vertues. Much leſſe ought the godly to yeeld to the wicked, leaſt the doctrine of faith come in daunger. Moreouer, ſuch is the nature of ỳ miniſters of Sathan, that they can make a goodly ſhew that they are verie charitable, humble, louers of concord, and are indued with other fruites of ỳ ſpirite: also they proteſt that they ſeeke nothing elſe but the glorie of God and the ſaluation of mens ſoules: & yet are they full of vaine glory, doing all things for none other ende but to get praiſe & eſtimation among men. To be ſhort, they thinke that gaine is godlines, & that the miniſtery of the word is deliuered vnto them that they may get fame & eſtimation thereby. Wherefore they can not but be authors of diſſention & Sectes.

Vaine glory a common vice in the Church.

The nature of falſe teachers.

1. Tim. 6. 5.

For aſmuch then as the vaine glory of the falſe apoſtles was the cauſe that the Churches of *Galatia* were troubled and forſooke Paule, therefore in this chapter ſpecially his purpoſe was to ſuppreſſe that execrable vice: yea this miſchiefe gaue the Apoſtle occaſion to write this whole Epiſtle. And if he had not ſo done, all his trauell beſtowed in preaching of the Goſpell among the Galathians had bene ſpent in vaine. For in his abſence the falſe apoſtles, which were men in outward ſhewe of great authoritie, raigned in *Galatia*: who beſides that they woulde ſeeme to ſeeke the glorie of Chriſt and the ſaluation of the Galathians, pretended alſo that they had bene conuerſant with the Apoſtles, and that they followed their footeſteppes, ſaying that Paule had not ſeene Chriſt in the fleſh, nor had bene conuerſant with the reſt of the Apoſtles, and therefore they made no account of him, but reiected his

The authoritie of the falſe apoſtles.

The falſe apoſtles deſpiſed Paul.

doctrine, and boasted their owne to be true and sincere. Thus they troubled the Galathians and raised Sectes among them, so that they prouoked and enuied one an other: which was a sure token, that neither the teachers nor hearers liued and walked after the spirite, but followed the flesh and fulfilled the workes thereof: and so consequently lost the true doctrine, Faith, Christ, & all the gifts of the holy Ghost, and were now become worse then the Heathen. Notwithstanding he doth not onely inuey against the false apostles which in his time troubled the Churches of *Galatia*, but also he foresaw in spirite, that there should be an infinite number of such euen to the worlds end, which being infected with this pernicious vice, should thrust them selues into the Church, boasting of the spirite and heauenly doctrine, and vnder this pretence should quite ouerthrowe the true doctrine and Faith. Many such haue we also seene in these our daies, who haue thrust them selues into the kingdom of the spirite: that is to say, into the Ministerie of the worde, and by this hypocrisie they haue purchased vnto them selues fame and estimation that they were great doctours & pillers of the Gospell, and such as liued in the spirite, and walked according to the same. But because their glorie consisted in mens mouthes and not in God, therefore it could not be firme and stable, but according to Paules prophecie, it turned to their owne confusion, and their ende was destruction. For the wicked shal not stand in iudgement, but shall be taken away like chaffe, and scattered abroade with the winde.

The end of vaine glorious teachers.

Phil.3.19. Psal.1.4.

The same iudgement remaineth for all such as in preaching the Gospell seke their owne profite and not the glory of Iesus Christ. For the Gospell is not deliuered vnto vs that we shoulde thereby seeke our owne praise and glorie, or that the people should honour and magnifie vs which are the Ministers thereof: but to the ende that the benefite and glorie of Christ might be preached and published, and that the father might be glorified in his mercie offered vnto vs in Christ his sonne, whom he deliuered for vs all and with him hath geuen vs all things. Wherefore the Gospell is a doctrine wherein we ought to seeke nothing lesse then our owne glorie. It setteth forth vnto vs heauenly and eternall thinges: which are not our owne, which we haue neither done nor deserued: but it offreth the same vnto vs, to vs (I say) which are vnworthie, and that through the mere goodnes and grace of God. Why should we then

What we ought to seeke in the Gospell.

seeke

ſeeke praiſe and glory thereby? He therefore that ſeeketh his owne glorie in the Goſpell, ſpeaketh of him ſelfe: And he that ſpeaketh of him ſelfe is a lier and there is vnrighteouſnes in him. Contrariwiſe he that ſeeketh the glorie of him that ſent him is true, & there is no vnrighteouſnes in him. Iohn. 7.

Paule therefore geueth earneſt charge to all the miniſters of the worde ſaying: If we liue in the ſpirite, let vs walke in the ſpirite, that is to ſay: Let vs abide in the doctrine of the truth which hath bene taught vnto vs in brotherly loue and ſpirituall concord: let vs preach Chriſt and the glorie of God in ſimplicitie of heart, and let vs confeſſe that we haue receaued all thinges of him: let vs not thinke more of our ſelues then of others: let vs raiſe vp no Sects. For this is not to walke rightly, but rather to ſtrage out of ỳ way, and to ſet vp a new and a peruerſe way of walking. What it is to walke in the ſpirite.

Hereby we may vnderſtand that God of his ſpeciall grace maketh the teachers of the Goſpell ſubiect to the croſſe and to all kindes of afflictions for the ſaluation of them ſelues and of the people: for otherwiſe they could by no meanes repreſſe & beat downe this beaſt which is called vaine glorie. For if no perſecution, no croſſe or reproch followed the doctrine of the Goſpell, but onely praiſe, reputation and glory amongeſt men: then would all the profeſſors thereof be infected and periſh through the poyſon of vaine glorie. Hierome ſayeth that he had ſeene many which could ſuffer great inconueniences in their body and goods, but none that could deſpiſe their owne praiſes. For it is almoſt impoſſible for a man not to be puffed vp when he heareth any thing ſpoken in the praiſe of his own vertues. Paule notwithſtanding that he had the ſpirit of Chriſt, ſayth that there was geuen vnto him the meſſenger of Sathan to buffette him, becauſe he ſhoulde not be exalted out of meaſure through the greatnes of his reuelations. Therfore Auguſtine ſayth very well: If a miniſter of the word be praiſed, he is in daunger. If a brother deſpiſe or diſpraiſe him he is alſo in daunger. He that heareth a preacher of the word, ought to reuerence him for the wordes ſake: but if he be proud thereof he is in daunger. Contrariwiſe if he be deſpiſed, he is out of daunger: but ſo is not he which deſpiſeth him. Why God layeth the croſſe vpon the preachers of the Goſpell.

Wherefore we muſt honour our great benefite, that is, of the preaching of the word & receauing of the Sacraments. We muſt alſo reuerence one an other according to that ſaying: In geuing Rom. 14. 18. Rom. 12. 10.

When men be praised, the flesh waxeth proud.

honour one to an other,&c. But whereſoeuer this is done, by and by the fleſh is tickled with vaine glorie & waxeth proud. For there is none (no not among the godly) which would not rather be praiſed then diſpraiſed, except perhaps ſome be ſo well ſtabliſhed in this behalfe, that he will be moued neither with praiſes nor reproches: As that woman ſayd of Dauid. 2.Sam.14. My Lorde the King is like an Angell of God, which will neither be moued with

1.Cor.6.1. bleſſing nor curſing. Likewiſe Paule ſayth: by honour & diſhonour, by euill report & good report.&c. Such men as be neither puffed vp with praiſe, nor throwne downe with diſpraiſe, but endeuour ſimplie to ſet forth the benefite and glorie of Chriſt, & to ſeeke the ſaluation of ſoules do walke orderly. Contrariwiſe they which

Who walke in order, & who do not.

waxe proude in hearing of their owne praiſes, not ſeeking the glorie of Chriſt but their owne: alſo they which being moued with reproches & ſclaunders doe forſake the miniſterie of the word, walke not orderly.

Wherefore let euery one ſee that he walke orderly, and ſpecially ſuch as boaſt of the ſpirite. If thou be praiſed, knowe that it is not thou that is praiſed, but Chriſt, to whom all praiſe and honour is due. For in that thou teacheſt the word purely and liueſt godly, theſe are not thine owne gifts, but the gifts of God: therefore thou art not praiſed but God in thee. When thou doeſt acknowledge this, thou wilt walke orderly, and not be puft vp with vaine glorie

1.Cor.4.7. (for what haſt thou that thou haſt not receaued?) but wilt confeſſe that thou haſt receaued the ſame of God, & wilt not be moued with iniuries, reproches, or perſecution to forſake thy calling.

God therefore of his ſpecial grace at this day couereth our glorie with infamie, reproch, mortall hatred, cruell perſecution, railing and curſing of the whole worlde: alſo with the contempt and

Priuy & open enemies of the Goſpell.

ingratitude euen of thoſe among whom we liue, as well the common ſorte as alſo the citizens, gentlemen and noble men (whoſe enimitie, hatred and perſecution againſt the Goſpell, like as it is priuie and inward, ſo is it more daungerous then the crueltie and outragious dealinges of our open enemies) that we ſhoulde not waxe proud of the giftes of God in vs. This milſtone muſt be hanged about our neck, that we be not infected with that peſtilent poyſon of vaine glory. Some there be of our ſide which loue and reuerence vs for the miniſtery of the word: but where there is one that reuerenceth vs, there be on the other ſide an hundreth that hate and per-

perſecute vs. Theſe ſpitefull dealings therefore, and theſe perſecutions of our enemies, this great contempt & ingratitude, this cruell & priuy hatred of them among whom we liue, are ſuch pleaſant ſights and make vs ſo mery, that we eaſily forget vaine glorie.

Wherefore, reioyſing in the Lord who is our glory, we remaine in order. Thoſe giftes which we haue, we acknowledge to be the giftes of God and not our owne, geuen for the edifying of the body of Chriſt: Therefore we be not proud of them. For we know that more is required of them to whom much is committed, thē of them which haue receaued but litle. Moreouer we know that there is no reſpect of perſons before God. Therfore a poore artificer faithfullie vſing the gift which God hath geuen him, pleaſeth God no leſſe then a preacher of the word: for he ſerueth God in the ſame faith & with the ſame ſpirite. Wherefore we ought no leſſe to regard the meaneſt Chriſtians, then they regard vs. And by this meanes ſhall we continue free from the poyſon of vaine glorie, and walke in the ſpirite.

We muſt not be proud of our ſpiritual giftes. *Luke 18.48. Ephes. 4.12. Actes 10.34.*

Contrariwiſe the fantaſticall ſpirites, which ſeeke their owne glorie, the fauour of men, the peace of the worlde, the eaſe of the fleſh, and not the glory of Chriſt, nor yet the health of mens ſoules (although they proteſt that they ſeeke nothing elſe) can not chooſe but diſcouer themſelues in commending their owne doctrine and induſtrie & diſpraiſing other mens, and all to get them a name and praiſe. Theſe vaine glorious ſpirites doe not reioyce and glorie in the Lord: but then doe they glorie, then are they ſtout and hardie when they are magnified of the people. Whoſe heartes they winne by wonderfull ſleights and ſubtelties: for in their words, geſtures and writings they can counterfet & diſſemble all things. But when they are not praiſed and commended of the people, then be they the moſt feareful men in the worlde: for they hate & ſhunne the croſſe of Chriſt & perſecution. On the contrarie, when they are praiſed and magnified (as I ſayd) none are ſo ſtout, no Hector, no Achilles ſo bold and hardy as they.

Vaine glorious ſpirites.

Such a ſlie and craftie beaſt therefore is fleſh, that for no other cauſe it forſaketh his function, corrupteth true doctrine, & breaketh the concord of the Church, then onely vpon this curſed vaine glory. Therefore it is not without cauſe that Paule ſo ſharply inueieth againſt it both here & in other places, as before in ꝑ 4. chapt. They are (ſaith he) ielous ouer you amiſſe: yea they would exclude you

from me, that ye ſhould altogether loue them: that is to ſay, they would diſcredite me that they them ſelues might be famous. They ſeeke not Chriſtes glory and your ſaluation, but their owne glory, my reproch and your bondage.

Verſe.26. Let vs not be deſirous of vaine glorie.

Which is to glorie, not in God (as I haue ſayd) but in lyes, in the opinion, liking and eſtimation of the people. Here is no right foundation of true glorie, but a falſe foundation, and therefore impoſſible long to ſtand. He that praiſeth a man as he is a man, is a lyer: for there is nothing praiſe worthy in him, but all thinges are worthie of condemnation. Therefore as touching our perſon, this is our glorie, that all men haue ſinned and are giltie of euerlaſting death before God. But the caſe is otherwiſe when our miniſtery is praiſed. Wherefore we muſt not onely wiſh, but alſo to the vttermoſt of our power endeuour that men may magnifie it and haue it in due reuerence: for this ſhall turne to their ſaluation. Paule warneth the Romanes that they offend no man: to the ende, ſayth he, that our commodity be not euil ſpoken of: And in an other place: that our miniſterie be not reprehended. Therefore when our miniſtery is praiſed, we be not praiſed for our owne perſons ſake, but (as the Pſalme ſayth) we are praiſed in God and in his holy name.

The praiſe of the perſon & of the miniſtery.

Rom.14.16.

2.Cor.6.3.

Verſe.26. Prouoking one an other, and enuying one an other.

Here he deſcribeth the effect and fruite of vaine glorie. He that teacheth any errour, or is an authour of any new doctrine, can not but prouoke others: and when they doe not approue and receaue his doctrine, by & by he beginneth to hate them moſt bitterly. We ſee at this day with what deadly hatred the Sectaries are inflamed againſt vs, becauſe we will not geue place to them and approue their errours. We did not firſt prouoke them, nor ſpreade abroade any wicked opinion in the world: but rebuking certaine abuſes in the Church, and faithfully teaching the article of Iuſtification, haue walked in good order. But they forſaking this article, haue taught many things contrary to the word of God. Here, becauſe we would not loſe the truth of the Goſpell, we haue ſet our ſelues againſt them, and haue condemned their errours: which thing, becauſe they could not abide, they did not onely prouoke vs

The effect & fruite of vaine glory.

firſt without cauſe, but alſo doe ſtill moſt ſpiteſully hate vs, and that vpon no other occaſion but onely vpon vaine glory: for they would gladly deface vs that they alone might rule and raigne: For they imagine that it is a great glory to profeſſe the Goſpell, whereas in deede there is no greater ignominie in the ſight of the world.

Chapt.6.1. Brethren if a man be ouertaken by any fault, ye which are ſpirituall reſtore ſuch one with the ſpirite of meekenes.

He that diligently wayeth the words of the Apoſtle, may plainly perceaue that he ſpeaketh not of errours and offences againſt doctrine, but of farre leſſer ſinnes, into the which a man falleth not wilfully and of ſet purpoſe, but of infirmitie. And hereof it cometh that he vſeth ſo gentle and fatherly wordes, not calling it errour or ſinne, but a fault. Againe, to the intent to diminiſh, and as it were to excuſe the ſinne, and to remoue the whole fault from man, he addeth: If any man be ouertaken, that is to ſay, be beguiled of the deuill or of the fleſh. Yea and this terme or name of Man helpeth ſomething alſo to diminiſh and qualifie the matter. As if he ſhould ſay: What is ſo proper vnto man as to fall, to be deceaued, and to erre? So ſayth Moiſes in *Leuit.* They are wont to ſinne like men. *Leuit.6.3.* Wherefore this is a ſentence full of heauenly comfort: Which once in a terrible conflict deliuered me from death. For as much then as the Saincts in this life doe not onely liue in the fleſh, but now and then alſo through the enticement of the deuill, fulfill the luſtes of the fleſh, that is to ſay fall into impatiencie, enuie, wrath, errour, doubting, diſtruſt and ſuch like: for Sathan alwayes aſſaileth both, that is, as wel the puritie of doctrine, which he laboureth to take away by ſects and diſſentions, as alſo the ſoundnes of life, which he corrupteth with dayly offences. Therefore Paule teacheth howe ſuch men that are fallen ſhould be dealt withall, namely that they which are ſtrong, ſhould rayſe vp & reſtore them againe with the ſpirite of meekenes.

What offences are to be forgiuen.

Sathan lieth in waite both againſt puritie of doctrine & life.

These thinges it behoueth them ſpecially to know which are in the miniſtery of the word, leſt whileſt they goe about to touch all thinges to the quicke, they forget the fatherly and motherly affection which Paule here requireth of thoſe that haue charge of ſoules. And of this precept he hath ſet forth an example. *2. Cor.2.*

How Paſtors ought to deale with them that are fallen.

where he sayth that it was sufficient that he which was excommunicate was rebuked of many, and that they ought now to forgiue him & comfort him lest he should be swallowed vp with ouermuch sorow. Wherefore I beseech you (sayth he) vse charitie towardes him. Therefore the Pastors and Ministers must in deede sharpely rebuke those which are fallen, but when they see that they are sorowfull for their offences, then let them begin to raise them vp againe, to comfort them, and to diminish and qualifie their faults as much as they can, but yet through mercy onely, which they must set against sinne, lest they that be saine be swallowed vp with ouermuch heauines. As the holy Ghost is precise in maintaining and defending the doctrine of Faith: so is he milde and pitifull in forbearing and qualifying mens sinnes, if they which haue committed them be sorowfull for the same.

The Pope and his Bishops are tormentors of meas cõsciences.

But as for the Popes Synagogue, like as in all other matters it hath both taught and done cleane contrary to the commaundement and example of Paule, euen so hath it done in this thing also. The Pope with all his Bishops haue bene very tyrants and butchers of mens cõsciences. For they haue burdened them from time to time with new traditions, and for euery light matter haue vexed them with their excommunications: and that they might the more easily obey their vaine terrours, they annexed therunto these sentences of Pope Gregorie. It is the part and propertie of good mindes to be afraid of a fault where no fault is. And againe: our censures must be feared, yea though they be vniust and wrongfull. By these sayings (which were brought into the Church by the deuill) they stablished their excommunication and this maiesty of the Papacy which is so terrible to the whole world. There is no neede of such humilitie and goodnes of mindes, to be afraid of a fault where none is. O thou Romish Sathan who gaue thee this power to terrifie and condemne mens consciences that were terrified enough before with thy vniust & wrongfull sentences? Thou oughtest rather to haue raysed them vp, to haue deliuered them from false feares, and to haue brought them from lyes and errours to the truth. This thou omittest, and according to thy title and name: to wit, the man of sinne and child of perdition, thou imaginest a fault where no fault is. This is in deede the craft & deceit of Antichrist, whereby he hath most mightely established his excommunication and tyrannie. For who so euer despised his vniust sentences, was coun-

Sayings of Pope Gregory.

2. Thess. 2. 9. By what meanes the Pope establisheth his tyrannie & power.

counted very obstinate and wicked: As some Princes did, howbeit against their consciences: for in those times of darkenes they did not understand that the Popes curses were vaine.

Let them therefore to whom the charge of mens consciences is committed, learne by this commaundement of Paule howe they ought to handle those that haue offended. Brethren (sayth he) if any man be ouertaken with sinne, doe not trouble him or make him more sorowfull: be not bitter vnto him, doe not reiect or condemne him, but amend him and rayse him vp againe: and by the spirite of lenitie and mildnes restore that which in him is decayed by the deceit of the deuill or by the weakenes of the flesh. For the kingdom whereunto ye are called is a kingdom not of terrour or heauines, but of boldnes, ioy and gladnes. Therefore if ye see any brother cast downe and afflicted by occasion of sinne which he hath committed, runne vnto him and reaching out your hand rayse him vp againe, comfort him with sweete wordes, and embrace him with motherly armes. As for those that be hard hearted and obstinate, which without feare continue carelesly in their sinnes, rebuke them sharpely. But on the other side (as I sayd) they that be ouertaken with any sinne, and are heauy and sorowfull for their fault which they haue committed, must be raysed vp and admonished by you that are spirituall, and that in the spirite of meekenes, and not in ỳ zeale of seuere iustice: as some haue done, who when they should haue refreshed thirsty consciences with some sweete consolation, gaue them gall & vineger to drinke, as the Iewes did vnto Christ hanging vpon the crosse. Ezechiel sayth of the shepeheards of Israell, that they ruled the flocke of God with crueltie and rigour: but a brother ought to comfort his brother that is falne, with a louing and a meeke spirite. Againe: let him that is falne heare the word of him that raiseth him vp, and beleue it. For God would not haue those that are bruised to be cast away, but to be raysed vp as the Psalme saith. For God hath bestowed more for them, then we haue done, that is to say, the life & bloud of his owne sonne. Wherfore we ought also to receaue, to ayde and comfort such with all mildnes and gentlenes.

How they that are falne ought to be entreted

The spirite of meeknes.

Ezech. 34.4.

Verse 1. Considering thy selfe lest thou also be tempted.

This is a very necessary admonition to beate downe the sharpe dealing of such pastors as shew no pity in raising vp and restoring

againe them which are falne. There is no sinne (sayth Augustine) which any man hath done, but an other man may do the same. We stand on a slippery ground: therefore if we waxe proud and leaue of our duty, there is nothing so easie vnto vs as to fall. It was well sayd therefore of one in the booke called the liues of the fathers, when it was told him that one of his brethren was falne into whordom: He fell yesterday (sayth he,) and I may fall to day. Paule therefore addeth this earnest admonition that the Pastors should not be rigorous and vnmercifull towards the offenders, or measure their owne holines by other mens sinnes: but that they should beare a motherly affection towards them, and thinke thus with themselues: This man is fallen: it may be that I also shall fall more daungerously and more shamefully then he did. And if they which be so ready to iudge and condemne other, would well consider their owne sinnes, they should finde the sinnes of others which are falne to be but motes & their owne sinnes to be great beames.

Ex libro de vitis patrum.

Matth. 7. 3.

1. Cor. 10. 12.

Let him therefore that standeth take heede lest he fall. If Dauid which was so holy a man, full of faith and the spirite of God, which had such notable promises of God, which also did so many and great things for the Lord, did fall so grieuously, and being now stricken in yeares was ouerthrowne with youthfull lust after so many and diuers temptations wherewith God had exercised him: why should we presume of our owne constancy? And God by such examples doth shew vnto vs, first our owne weakenes, that we should not waxe proud but stand in feare: Then he sheweth vnto vs his iudgement, that he can beare nothing lesse then pride either against him selfe or against our brethren. Paule therefore sayth not without cause: Considering thy selfe lest thou also be tempted. They that be exercised with temptations doe know how necessary this commaundement is. On the other side, they which be not tried therewith, doe not vnderstand Paule, and therefore are not touched with any pitie toward them that are fallen: as was to be seene in Poperie, where nothing else raigned but tyrannie and crueltie.

Verse. 2. Beare ye one an others burden, and so fullfill the lawe of Christ.

This is a gentle commaundement: to the which he ioyneth a great commendation. The law of Christ is the law of loue. Christ after he had redemed vs, renewed vs & made vs his Church: gaue

vs

bs no other law but the law of mutuall loue. *Iohn 13.* A new commaundement giue I to you, that ye loue togither, &c. And to loue is not (as the Popish Sophisters dreame) to wish well one to an other: but one to beare an others burden, that is, to beare those things which be grieuous vnto thee, and which thou wouldest not willingly beare. Therefore Christians must haue strong shoulders and mighty bones that they may beare flesh, that is, the weakenes of their brethren: for Paule sayth that they haue burdens and troubles. Loue therefore is milde, curteous, patient, not in receauing but in giuing. For it is constrained to winke at many thinges and to beare them. Faithfull teachers doe see in the Church many errours & offences which they are compelled to beare. In the common weale subiects are neuer so obedient to the lawes of the Magistrates as they should be. Therefore vnlesse the Magistrate can winke and dissemble in time and place, he shall neuer be meete to rule the cõmon wealth. In houshold affayres there be many things done which displease the maister of the house. But if we can beare and winke at our owne vices & offences which we daily commit: let vs also beare other mens faults, according to this saying: beare ye one an others burden, &c. Againe: Thou shalt loue thy neighbour as thy selfe.

Loue. *1.Cor.13.4.*

Rom.13.9.

Seeing then there be vices in euery state of life and in all men, therefore Paule setteth forth the lawe of Christ vnto the faithfull, whereby he exhorteth them to beare one an others burden. They which doe not so, doe plainly witnesse that they vnderstand not one iote of the law of Christ, which is the law of loue: (which as Paule sayth *1.Cor.13.*) beleueth all thinges, hopeth all thinges, and beareth all the burdens of the brethren: yet alwayes holding notwithstanding the first commaundement, wherein they that offend doe not transgresse the law of Christ that is to say, the law of charitie, they doe not hurt nor offende their neighbour, but Christ and his kingdome which he hath purchased with his owne bloud. This kingdom is not maintained by the law of charitie, but by the word of God, by faith and by the holy Ghost. This commaundement then of bearing one an others burden, belongeth not to them which deny Christ, and not onely doe not acknowledge their sinne, but also defend it: neither doth it belong vnto those which continue still in their sinnes (who also do partly deny Christ:) but such must be forsaken lest we become partakers of their euill workes. On

Whose burdens are to be borne.

1.Tim.5.22.

the contrary, they which willingly heare the word of God and beleue, and yet notwithstanding against their will doe fall into sinne, and after they be admonished doe not onely receaue such admonition gladly, but also detest their sinne and endeuour to amend: these I say are they which be ouertaken with sinne, and haue the burdens that Paule commaundeth vs to beare. In this case let vs not be rigorous and merciles: but after the example of Christ, who beareth and forbeareth such, let vs beare and forbeare them also: for if he punish not such (which thing notwithstanding he might iustly doe) much lesse ought we so to doe.

Verse. 3. For if any man thinke him selfe to be somewhat, when in deede he is nothing, he deceaueth him selfe.

The authors of sects painted out in their right colours.

Here againe he reprehendeth the authors of sects and painteth them out in their right colours: to wit, that they be hard hearted, merciless and without compassion, such as despise the weake, and will not vouchsafe to beare their burdens, but require all thinges straitly and precisely (like wayward husbands and seuere Schole-masters) whom nothing can please but what they themselues do: who also wil be alwayes thy bitter enemies vnlesse thou commend whatsoeuer they say or doe, and in all things frame thy selfe according to their appetite. Of all men therefore they are the proudest, and dare take vpon them all things. And this is it that Paule sayth here: they thinke them selues to be somewhat, that is to say, that they haue the holy Ghost, that they vnderstand all the mysteries of the Scriptures, that they can not erre, &c.

Wherefore Paule addeth very well that they are nothing: but that they deceiue them selues with the foolish perswasions of their owne wisedom and holines. They vnderstand nothing therefore either of Christ or of the law of Christ: For if they did, they would say: Brother, thou art infected with such a vice, and I am infected with an other. God hath forgiuen me ten thousand talents, and I will forgiue thee an hundred pence. But when they will require all things so exactly and with such perfection, and will in no wise beare the burdens of the weake, they offend many with this their sharpnes and seueritie who begin to despise, hate and shunne them, and seeke not comfort or counsell at their handes, nor regard what or how they teach: Whereas contrariwise Pastors ought so to behaue them selues towards those ouer whome they haue taken charge,

Matt. 18. 24. 28.

charge, that they might loue and reuerence them, not for their person, but for their office and Christian vertues which especially ought to shine in them.

Paule therefore in this place hath rightly painted out such seuere and mercilesse Sainctes, when he sayth: They thinke themselues to be somewhat, that is to say, being puffed vp with their owne foolish opinions and vaine dreames, they haue a maruelous persuasion of their owne knowledge and holines, and yet in very deede they are nothing, and doe but deceaue themselues. For it is a manifest beguiling when a man perswadeth himselfe that he is somewhat, when in deede he is nothing. Such men are well described in the 3. of the *Apocalyps* in these wordes: Thou sayest: I am rich and encreased with goods, and haue neede of nothing, and knowest not how thou art wretched and miserable, and poore, and blinde, and naked. Deceauers of themselues.

Verse.4. But let euery man try his owne worke, & then he shall haue reioycing in him selfe onely, and not in an other.

He goeth forward in painting out those proud and vaineglorious fellowes. For the desire of vaine glory is an odious and cursed vice, it is the occasion of all euills, and troubleth both common weales and consciences. And specially in spirituall matters it is such an euill as is incurable. And albeit that this place may be vnderstand of the workes of this life or ciuill conuersation, yet principally the Apostle speaketh of the worke of the ministery, and inueieth against those vaine glorious heades, which with their fantasticall opinions doe trouble well instructed consciences. Vaine glory

And this is the propertie of those which are infected with this poyson of vaine glory, that they haue no regard whether their worke, that is to say, their ministery be pure, simple and faithfull or not: but this they onely seeke that they may haue the praise of the people. So the false Apostles, when they saw that Paule preached the Gospell purely to the Galathians, and that they could not bring any better doctrine, they began to finde fault at those things which he had godly and faithfully taught, & to preferre their owne doctrine before the doctrine of Paule, and by this subteltie they wonne the fauour of the Galathians, & brought Paule into hatred among them. Therfore the proud & vaineglorious doe ioyne these 3. vices togither. First they are greedy of glory. Secondly they Vaine glorious heads. Three vices of the vaineglo-

rious linked togither.

are maruelous witty and wily in finding fault with other mens doings and sayings, thereby to purchase the loue, the well liking and praise of the people. And thirdly when they haue once gotten a name (though it be by other mens trauaile) they become so stout and full of stomacke that they dare venture vpon all things. Therfore they are pernicious and pestilent fellowes, whom I hate euen with my very heart: for they seeke their owne, and not that which is of Iesus Christ, &c.

Phil.1.16.

Against such Paule speaketh here. As if he should say: Such vaine glorious spirites doe their worke, that is to say, they teach the Gospell to this ende that they may winne praise and estimation amonge men, that is, that they may be counted excellent doctors, with whom Paule and others might not be compared. And when they haue gotten this estimation, then begin they to reprehend the sayings and doings of other men, and highly commend their owne: and by this subteltie they bewitch the mindes of the people, who becaule they haue itching eares are not onely delited with new opinions, but also reioyce to see those teachers which they had afore, to be abased and defaced by these new vpstarts and glorious heades, and all becaule they are come to a fulnes and lothing of the word.

The people delited with nouelties.

Thus it ought not to be (sayth he:) but let euery man be faithfull in his office: let him not seeke his owne glory, nor depend vpon the praise and commendation of the people, but let his onely care be to doe his worke truely, that is, let him teach the Gospell purely. And if his worke be sincere and sound, let him assure himselfe that he shall lacke no praise either before God or amonge the godly. In the meane space if he be not commended of the vnthankfull world, let this nothing moue him: For he knoweth that the ende of his ministery is, not that he, but that Christ should be glorified therby. Wherfore, being furnished with the armour of righteousnes on the right hand & on the left, let him say: I began not to teach the Gospell to the end that the world should magnifie me, and therefore I will not shrinke from that which I haue begun if the world hate, sclaunder or persecute me. He that is such a one, teacheth the word and attendeth vpon his office faithfully, without any worldly respect, that is, without regard of glory or gaine, without the strength, wisedom or authoritie of any man. He leaneth not to the praise of other men, for he hath it in him selfe.

He shal lack no praise that preacheth the Gospell purely.

The ende of the ministery of the word.

Where

Wherefore he that truely and faithfully executeth his office, careth not what the world speake of him: he careth not whether the world praise or dispraise him, but he hath praise in him selfe, which is the testimonie of his conscience and praise or glorie in God. He may therefore say with Paule: This is our reioysing, this is our praise and glorie: euen the testimonie of our conscience, that in simplicitie and sinceritie before God and not in fleshly wisedom, but in the grace of God we haue had our conuersation in the world. This glory is vncorrupt and stedfast: for it dependeth not on other mens iudgements, but of our owne conscience, which beareth vs witnes that we haue taught the word purely, ministred the Sacramentes rightly, and haue done all thinges well, and therefore it can not be defaced or taken from vs. To haue praise in him selfe.

The other glory which these proud spirites doe seeke, is vncertaine and most perilous for that they haue it not in them selues, but it consisteth in the mouth and opinion of the people: Therefore can they not haue the testimonie of their owne conscience, that they haue done all thinges with simplicity and sincerity for the aduauncing of the glory of God only and the saluation of soules. For this is it which they seeke, that they may be counted famous through the worke and labour of their preaching, & be praised of men. They haue therefore a glorie, a trust and a testimony, but before men, not in them selues nor before God. The godly doe not desire glory after this maner. If Paule had had his praise before men, and not in him selfe, he should haue bene compelled to dispaire, when he saw many cities, countreis and all *Asia* fall from him: when he saw so many offences or sclaunders, and so many heresies to followe his preaching. Christ when he was alone, that is, when he was not onely sought for by the Iewes to be put to death, but also was forsaken of his disciples, was not yet alone, but the father was with him, for he had glory and reioysing in him selfe. What is the glory of heretikes. The glorie of the godly. Iohn.16.32.

So at this day if our trust, our glory and reioysing did depende vppon the iudgement and fauour of men, we should die with verie anguish and sorrowe of heart. For so farre of is it that the Papists, Sectaries and the whole world doe iudge vs worthy of any reuerence or praise, that they hate and persecute vs most bitterly: yea they would gladly ouerthrow our ministerie and roote out our doctrine for euer. We haue therefore nothing before men but reproch: but we reioyce and we glorie in the Lord, and therefore we Phil.4.4. The worlde dishonoreth:

the godly ministers of the word.

attend vpon our office chereſully and faithfully, which we know is acceptable to him. Thus doing we care not whether our worke do pleaſe or diſpleaſe the Deuill: whether the worlde loue vs or hate vs. For we knowing our worke to be well done, and hauing a good conſcience before God, go forward by honour and diſhonour, by euill report and good report, &c. This ſayth Paule is to haue reioyſing or glorie in thy ſelfe.

2.Cor.6.8.

The Goſpel is the word of the croſſe and offence. 1.Cor.1.18.

And this admonition is verie neceſſarie againſt that execrable vice of vaineglory. The Goſpel is a doctrine which both of it ſelfe, and alſo by the malice of the Deuill bringeth with it the croſſe and perſecution. Therefore Paule is wont to call it the worde of the croſſe and of offence. It hath not alwayes ſtedfaſt and conſtant diſciples. Many there be that to day make profeſſion thereof and embrace it, which to morowe being offended with the croſſe, will fall from it and deny it. They therefore that teach the Goſpell to to the end that they may obtaine the fauour and praiſe of men, muſt needes periſh and their glorie be turned vnto ſhame when the people ceaſe to reuerence and magnifie them. Wherefore let all paſtours and miniſters of the word learne to haue glorie & reioyſing in them ſelues, and not in the mouth of other men. If there be any that praiſe them, as the godly are wont to doe (By euill report and good report ſayth Paule:) yet let them receaue this glorie but as a ſhadow of true glorie: and let them thinke the ſubſtance of glory to be in deede the teſtimonie of their owne conſcience. He that doth ſo, proueth his owne worke, that is, he regardeth not his owne glorie, but his onely care is to doe his office faithfully, that is to ſay, to teache the Goſpell purely, and to ſhewe the true vſe of the Sacramentes. When he thus proueth his owne worke, he hath glory and reioyſing in him ſelfe, which no man can take from him: for he hath it ſurely planted and grounded in his owne heart, and not in other mens mouthes: whom Sathan can verie eaſily turne away, & can make that mouth & tongue nowe full of curſing, which a litle before was full of bleſſing.

The diſciples of the Goſpell.

What it is for a man to proue his owne work.

Therefore (ſaith Paule) if ye be deſirous of glory, ſeeke it where it ſhould be ſought, not in the mouth of other men, but in your owne heart: which ye then doe when ye execute your office truely and faithfully. So ſhall it come to paſſe that beſides the glorie which ye haue in your ſelues, ye ſhall haue praiſe and commendation alſo before men. But if ye glorie in other men and not in your ſelues,

that shame and confusion which ye haue in your selues, shall not be without reproch & confusion also before men. This haue we seene in certaine fantasticall spirites in these our dayes, which proued not their worke: that is, they did not seeke onely to preach the Gospell purely and simplie, but misused it to gaine praise among men, cõtrarie to the second commaundement. Therefore after their inward cõfusion, there followed also an outward confusion & shame among men, according to that saying: The Lord will not hold him giltlesse that taketh his name in vaine. And againe: They which despise me, shall be despised. *Exod. 20.7. 1.Sam. 2.30.*

Contrariwise, if we seeke first the glorie of God by the ministerie of the word, then surely our glory will follow, according to that saying: Him that honoureth me I will glorifie. To conclude, let euery man proue his worke: that is, let him doe his endeuour that his ministerie may be found faithfull: for this aboue all thinges is required in the Ministers of the word. 1. Cor. 1.4. As if he should say: let euerie man endeuour purely and faithfullie to teache the word, and let him haue an eye to nothing else but the glorie of God and the saluation of soules: then shall his worke be faithfull and founde: then shall he haue glorie and reioysing in his owne conscience, so that he may boldly say: This my doctrine and ministerie pleaseth God. And this is in deede an excellent glorie.

This sentence may also be well applied to those workes which are done of the faithfull in euerie state of life. As if a Magistrate, an houholder, a seruaunt, a scholemaister, a scholer abide in his vocation and do his duetie therein faithfully, not troubling him selfe with those workes which pertaine not to his vocation, he may glorie and reioyce in him selfe: for he may say, I haue done the works of my vocation appointed vnto me by God, with such faithfulnes and diligence as I was able. Therefore I knowe that this worke being done in faith and obedience to God, pleaseth God. If other speake euill of it, I passe litle thereof. For there be alwayes some which despise and slaunder the doctrine and life of the godly: but God hath threatned to destroy all lying lippes and slaunderous tongues. Therefore whilest such men doe greedely seeke after vaine glorie, and with lies and slaunders goe about to deface the godly, it happeneth to them as Paule sayeth: whose glorie is their shame. And in an other place: Their foolishnes shalbe knowne to all men. By whom? Euen by God the righteous iudge, who as he *The worke of euerie mans calling.* *Phil. 3.19. 2.Tim. 3.9.*

will vtter their false accusations and sclaunders, so will he reueale the righteousnes of the godly like the none day, as it is sayd, Psal.17.

This clause; in him selfe (to touch this also by the way) must so be vnderstande that God be not excluded: That is, that euerie man may knowe, in what godly state of life so euer he be, that his worke is a diuine worke: for it is the worke of his vocation hauing the commaundement of God.

Verse.5. For euerie man shall beare his owne burden.

This is as it were the reason or confirmation of the former sentence, lest any man should leane to others mens iudgement in praising and commending of him. As if he said: It is extreame madnes for thee to seeke glorie in an other and not in thy selfe: for in the agony of death and the last iudgement it shall nothing profite thee that other men haue praised thee: for other men shall not beare thy burden, but thou shalt stande before the iudgement seate of Christ and shalt beare thy burden alone. There thy prayses shall nothing helpe thee. For when we die these praises shall cease. And in that day when the Lord shall iudge the secretes of all harts, the witnesse of thine owne conscience shall stand either with thee or against thee: Against thee if thou glorie in other men: with thee if thou haue it in thy selfe, that is to say, if thy conscience beare thee witnes that thou hast done thy duetie in the ministerie of the word or otherwise according to thy calling sincerely and faithfully, hauing respect to the glorie of God onely and the saluation of soules. And these words Euery man shall beare his owne iudgement, are very behement and ought so to terrifie vs that we should not be desirous of vaineglorie.

In death, & in the day of iudgemēt others mens praises profit not.

Rom.2.15.

And this moreouer is to be noted, that we are not here in the matter of iustification, where nothing auaileth but mere grace and forgeuenes of sinnes, which is receaued by faith alone: where all our workes also, yea euen our best works, and such as are done according to Gods calling, haue neede of forgeuenes of sinnes. But this is an other case. He treteth not here of the remission of sinnes, but compareth true workes and hypocriticall workes together. These thinges therefore ought thus to be taken, that although the work, or ministery of a godly pastor is not so perfect but ỳ he hath neede of forgeuenes of sinnes, yet in it selfe it is good and perfect,

A comparison betwene good works

in

in comparison of the ministerie of the vaineglorious man. So our ministery is good and sound, because we seeke thereby the glorie of God and the saluation of soules. But the ministerie of these fantasticall heads is not so, for they seeke their owne praise. Albeit therfore that no workes can quiet the conscience before God: yet is it necessarie that we shoulde perswade our selues that we haue done our worke vprightly, truely, and according to Gods calling, that is, that we haue not corrupted the word of God, but haue taught it purely and faithfully. This testimony of conscience we haue neede of: that we haue done our duetie vprightly in our function and calling, and led our life accordingly. So farre ought we then to glorie as touching our workes, as we knowe them to be commaunded of God, & that they please him. For euerie one in the last iudgement shal beare his owne burden, and therefore other mens praises shal there nothing helpe or profite him. and hypocriticall workes.

Hitherto he hath spoken against that most pestilēt vice of vaine glorie, for the suppressing whereof no man is so strong, but that he hath neede of continuall praier. For what man almost euen among the godly is not delited with his owne praises? Onely the holie Ghost can preserue vs that we be not infected with this vice. Vaine glorie.

Verse.6. Let him that is taught in the worde, make him that teacheth him partaker of all his goods.

Here he preacheth to the disciples or hearers of the word, commaunding them to bestow all good thinges vpon those which haue taught and instructed them in the word. I haue sometime maruelled why the Apostle commaunded the Churches so diligently to nourish their teachers. For in Popery I saw that all men gaue abundantly to the building and maintaining of goodly temples, to the encreasing of the reuenues and liuings of those which were appointed to their idolatrous seruice. Hereof it came that the estimation and riches of the Bishops and the rest of the Cleargie did so encrease, that euery where they had in possession the best & most fruitefull grounds. Therefore thought I that Paule had commaunded this in vaine, seeing that all maner of good thinges were not onely abundantly geuen to the Cleargie, but also they ouerflowed in wealth and riches. Wherefore I thought that men ought rather to be exhorted to withhold their handes from geuing, then encouraged to geue any more: for I sawe that by this excessiue li- A commaūdement for the nourishing of the ministers of the word of God.

beralitie of men, the couetousnes of the Cleargie did encrease. But nowe I knowe the cause why they had such abundance of all good thinges heretofore, and now the pastors and ministers of the word doe want.

The ministers of Sathan haue plentie, but the ministers of Christ doe want.

Before time, when nothing else was taught but errours and wicked doctrine, they had such plentie of all things, that of Peters patrimonie (which denied that he had either siluer or gold,) and of spirituall goodes (as they called them) the Pope was become an Emperour, the Cardinalls and Bishoppes were made Kings and Princes of the world. But now since the Gospell hath bene preached & published, ỳ professors thereof be as rich as somtime Christ and his Apostles were. We finde then by experience, how wel this commaundement of nourishing and maintaining the pastours and ministers of Gods worde is obserued, which Paule here and in other places so diligently repeateth and beateth into the heades of his hearers. There is now no City, which is knowen vnto vs, that nourisheth and maintaineth her pastours and preachers: but they are all intertained with those goodes which were geuen, not vnto Christ, to whom no man geueth any thing (for when he was borne he was layed in a maunger in steade of a bedde, because there was no roome for him in the Inne: afterwardes being conuersaunt among men, he had not whereon to lay his head: and briefly being spoyled of his garmentes & hanging naked on the crosse betwene two theeues, he died most miserablie): but to the Pope for the maintenaunce of his abhominations, and because he oppressing the Gospell, taught the doctrines and traditions of men and set vp idolatrie.

Luke.2.7. Math.8.20. Mat.27.38.

And as oft as I read the exhortations of Paule, whereby he perswadeth the Churches that they shoulde either nourishe their pastours, or geue somewhat to the releefe of the poore Sainctes in Jewrie: I doe greatly maruell and am ashamed that so great an Apostle shoulde be constrained to vse so many wordes for the obtaining of this benefite of the congregations. Writing to the Corinthians he treateth of this matter in two whole Chapters. I woulde be loth to defame *VVyttenberge*, which in deede is nothing to *Corinth*, as he defamed the Corinthians in begging so carefullie for the releefe and succour of the poore. But this is the lotte of the Gospel when it is preached, that not only no man is willing to geue any thing for the finding of ministers and maintaining of

2.Cor.8.&9.

scholers,

scholers, but men begin to spoyle, to robbe and to steale, and with diuers craftie meanes one to beguile an other. To be briefe, men seeme suddenly to growe out of kinde, and to be transformed into cruell beastes. Contrariwise, when the doctrine of Deuills was preached, then men were prodigal, and offred all things willingly to those that deceaued them. The Prophets doe reproue the same sinne in the Iewes, which were loth to geue any liuing to ỳ godly Priests and Leuits, but gaue all things plentifully to the wicked. *1.Tim.4.2.*

Now therefore we begin to vnderstand how necessary this cõmaundement of Paule is as touching the maintenaunce of the ministers of the Church. For Sathan can abide nothing lesse then the light of the Gospell. Therfore whẽ he seeth that it beginneth to shine, then doth he rage and goeth about with all mayne and might to quench it. And this he attempteth two maner of wayes. First by lying spirites and force of tyrannes: and then by pouertie and famine. But because he could not hetherto oppresse the Gospell in this countrey (praised be God) by heretikes and tyrannes: therefore he attempteth to bring it to passe the other way, that is, by withdrawing the liuings of the ministers of the word, to the ende that they being oppressed with pouertie and necessitie shoulde forsake the ministerie, and so the miserable people being destitute of the word of God should become in time as sauage and wilde beasts. And Sathan helpeth forwardes this horrible enormitie by vngodly Magistrats in the Cities, and also by nòble men and gentlemen in the countrey, who take away the church goodes whereby the ministers of the Gospell shoulde liue, and turne them to wicked vses. These goodes (sayeth the Prophet Micha) were gathered of the hire of a harlot, and therefore to a harlottes hire they shall returne. Sathan oppresseth the Gospel two wayes. *Mich.1.7.*

Moreouer, Sathan turneth men particularly also from the Gospell by ouermuch fulnes. For when the Gospell is diligently and dayly preached, many being glutted therewith begin to loth it, and by litle and litle become negligent and vntoward to all godly exercises. Againe, there is no man that will now bring vp his children in good learning, & much lesse in the study of the holy Scripture, but they employ them wholy to gainfull artes or occupations. All these are Sathans practises, to no other ende but that he may oppresse the Gospell in this our countrey without any violence of tyrannes, or subtill deuises of heretikes. Fulnes of Gods word bringeth loathing.

It is not without cause therefore that Paule warneth the hearers of the Gospel to make their pastours and teachers partakers with them in all good thinges. If we (sayth he to the Corinthians) haue sowen to you spirituall thinges, is it a great matter if we reape your worldly thinges? The hearers therefore ought to minister carnall thinges to them of whom they haue receaued spirituall thinges. But both husbandmen, Citizens and gentlemen doe at this day abuse our doctrine, that vnder the colour thereof they may enrich themselues. Heretofore when the Pope raigned there was no man which payd not somewhat yearely to the Priestes for masses, diriges, trentals and such trash. The begging Friers had also their parte. The marchaundises of Rome likewise and daily offerings caried away somewhat. From these and from an infinite number of such exactions our countreymen are nowe deliuered by the Gospel. But so farre of is it that they are thankefull vnto God for this libertie, that of prodigall geuers they are nowe become starke theeues and robbers, and will not bestow one farthing vpon the Gospell or the ministers thereof, or geue any thing for the reliefe and succour of the poore Saincres: which is a certaine token that they haue lost both the worde and faith, and that they haue no spirituall goodnes in them. For it is impossible that such as are godly in deede, should suffer their pastours to liue in necessitie and penurie. But forasmuch as they laugh and reioyce when their pastours suffer any aduersity, and withhold their liuing or geue it not with such faithfulnes as they ought: it is a plaine token that they are worse then the heathen.

1. Cor. 9. 11.

The worlde lodeth the ministers of Sathan with all worldlie good things

But they shall feele ere it belong what calamities will followe this vnthankefulnes. For they shall lose both temporall and spirituall thinges. For this sinne must needes be grieuously punished. And certainly I thinke that the Churches in *Galatia*, *Corinth*, and other places were so troubled by the false apostles for no other cause, but for that they litle regarded their true pastours and preachers. For it is good reason that he which refuseth to geue a peny to God who offereth vnto him all good thinges & life euerlasting, should geue a peece of gold to the Deuill, the author of all euills and death euerlasting. Who so will not serue God in a litle, and that to his owne inestimable benefite, let him serue the Deuill in much to his extreme and vtter confusion. Nowe therefore since the light of the Gospell beginneth to shine, we see what the Deuill is

The punishment of vnthankefulnes.

and

and what the world is.

In that he sayth: in all his goods, it is not so to be taken that al men are bound to giue all that they haue to their Ministers, but that they should maintaine them liberally, & giue them that wherby they may be well able to liue. In all good things.

Verse 7. Be not deceaued, for God is not mocked.

The Apostle prosecuteth this place of the nourishing & maintaining of ministers so earnestly, that to his former reprehension and exhortation he addeth now also a threatning, saying: God is not mocked. And here he toucheth to the quicke the peruersnes of our countrey men, which proudly despise our ministery. For they thinke it to be but a sport and a game: and therefore they goe about (especially the gentlemen) to make their Pastours subiect vnto them like seruaunts and slaues. And if we had not so godly a Prince, and one that so loueth the truth, they had ere this time driuen vs out of the countrey. When the Pastours aske their dutie or complaine that they suffer penurie, they cry out: the Priestes be couetous, they would haue plenty, no man is able to satisfie their vnsatiable couetousnes, if they were true Gospellers they should haue nothing of their owne, but as poore men ought to follow poore Christ, and so suffer all aduersities. &c. Gentlemen, Citizens & husband men despisers of Gods ministers.

Paule horribly threatneth here such tyrants and such mockers of God, who so carelesly and proudly do scorne the miserable preachers, and yet will seeme to be Gospellers, and not to be mockers of God, but to worship him very deuoutly. Be not deceaued (sayth he,) God is not mocked, that is to say, he doth not suffer him selfe to be mocked in his Ministers. For he sayth: He that despiseth you despiseth me. Also he sayth vnto Samuel: They haue not cast thee away, but me. Therefore, O ye mockers, although God differre his punishment for a season, yet when he seeth tyme he will finde you out, and will punish this contempt of his word and bitter hatred which ye beare against his ministers. Therfore ye deceaue not God but your selues, and ye shall not laugh at God, but he will laugh at you, *Psalme 2.* But our proud gentlemen, citizens & common people are nothing at all moued with this dreadfull threatning. Neuertheless they shall feele when death approcheth, whether they haue mocked them selues or vs, nay rather not vs but God him selfe, as Paule sayth here. In the meane time, because *Luke 10. 16.* *1. Sam. 8. 7.*

they proudly despise our admonitions with an intolerable pride, we speake these things to our comfort, to the ende we may knowe that it is better to suffer wrong then to doe wrong: for patience is euer innocent and harmeles. Moreouer, God will not suffer his ministers to starue for hunger, but euen when the rich men suffer scarsitie and hunger, he will feede them, and in the dayes of famine they shall haue enough.

Psal.34.10. *Psal.37.19.*

Verse.7. For whatsoeuer a man soweth that shall he reape.

All these thinges tende to this purpose that ministers should be nourished and maintained. For my part I doe not gladly interpret such sentences: for they seeme to commend vs, and so they doe in deede. Moreouer, if a man stand much in repeating such things to his hearers, it hath some shew of couetousnes. Notwithstanding men must be admonished hereof, that they may knowe that they ought to yeld vnto their Pastours both reuerence and a necessary liuing. Our Sauiour Christ teacheth the same thing in the 10. of Luke. Eating and drinking such thinges as they haue: for the labourer is worthy of his reward. And Paule sayth in an other place: Doe ye not know that they which sacrifice in the temple, liue of the sacrifices? and that they which serue at the altar, are partakers of the altar? euen so hath the Lord ordained that they which preach the Gospell should liue of the Gospell.

Reuerence and necessary liuing due to the ministers of the word.

1.Cor.9.13. 14.

It is good that we also which are in the ministery, should know these thinges, lest for our labour we might with euill conscience receaue the stipend which is giuen vnto vs of the Popes goods. And although such goods were heaped together by meere fraud & diseeit: yet notwithstanding God spoyling the Egyptians, that is to say, the Papistes of their goods, turneth them here amongest vs, to a good and holy vse: not when noble men and gentlemen spoyle them and abuse them, but when they which set forth Gods glory, and bring vp youth vertuously are maintained therewith. Let vs know then that we may with good conscience (since God hath ordayned and commaunded that they which preach the Gospell should liue of the Gospell) vse those thinges that are giuen vs of the Church goodes for the necessary sustentation of our life, to the ende we may attend vpon our office the better. Let no man therefore make any scrupule hereof, as though it were not lawfull for him to vse such goodes.

Exod.3.22.

Verse.

Verse 8. For he that soweth in the flesh, shall of the flesh reape corruption: but he that soweth in the spirite, shall of the spirite reape euerlasting life.

He addeth a similitude and an allegorie. And this generall sentence of sowing he applieth to the particular matter of nourishing and maintaining the ministers of the word, saying: He that soweth in the spirite, that is to say, he that cherisheth the teachers of Gods worde, doth a spirituall worke and shall reape euerlasting life. Here riseth a question whether we deserue eternal life by good workes? for so Paule seemeth to auouch in this place. As touching such sentences which speake of workes and the reward of them, we haue treated very largely before in the 5. chapter. And very necessary it is, after the example of Paule, to exhort the faithfull to good workes that is to say, to exercise their faith by good workes. For if they follow not faith, it is a manifest token that their faith is no true faith. Therefore the Apostle sayth: He that soweth in the flesh (some vnderstande it, in his owne flesh,) that is to say, he that giueth nothing to the Ministers of Gods word, but onely feedeth and careth for him selfe (which is the counsell of the flesh) that man shall of the flesh reape corruption, not onely in this present life, but also in the life to come. For the goods of the wicked shall wast away, and they themselues also at length shall shamefully perish. The Apostle would faine stirre vp his hearers to be liberall and beneficiall towards their Pastours and Preachers. But what a miserie is it, that the peruersenes and ingratitude of men should be so great, that the Churches should neede this admonition?

What it is to sowe in the spirite.

The Encratites abused this place for the confirmation of their wicked opinion against mariage, expounding it after this maner: He that soweth in the flesh shall reape corruption: that is to say, he that marieth a wife shall be damned: *Ergo* a wife is a damnable thing, and mariage is euill, for as much as there is in it a sowing in the flesh. These beastes were so destitute of all iudgement, that they perceaued not where about the Apostle went. I speake this to the ende ye may see how easily the deuill by his ministers can turne away the hearts of the simple from the truth. *Germanie* shall shortly haue an infinite number of such beastes, yea and already hath very many: For on the one side it persecuteth and killeth the

The heretikes called *Encratites*: Whose error the Papistes haue reuiued as touching matrimony, and therefore they may truely be called new *Encratites*.

godly ministers, and on the other side it neglecteth and despiseth them, and suffereth them to liue in great penurie. Let vs arme our selues against these & such like errours, and let vs learne to know the true meaning of the Scriptures. For Paule speaketh not here of matrimonie, but of nourishing the Ministers of the Church, which euery man that is endued but with the common iudgement of reason may perceaue. And although this nourishing is but a corporall thing, yet notwithstanding he calleth it a sowing in the spirite. Contrariwise when men greedely scrape together what they can, and seeke onely their owne gaine, he calleth it a sowing in the flesh. He pronounceth those which sowe in the spirite, to be blessed both in this life and in the life to come: and the other which sowe in the flesh to be accursed both in this life, and in the life to come.

Verse 9. And let vs not be weary of doing good, for in due time we shall reape without wearines.

The Apostle intending to close vp his Epistle, passeth from the particular to the generall, and exhorteth generally to all good workes. As if he should say: let vs be liberall and bountifull, not onely towards the Ministers of the word, but also towardes all other men, and that without wearines. For it is an easie matter for a man to doe good once or twise: but to continue and not to be discouraged through the ingratitude & peruersenes of those to whom he hath done good, that is very hard. Therefore he doth not onely exhort vs to doe good, but also not to be weary in doing good. And to perswade vs the more easily thereunto, he addeth: For in due time we shall reape without wearines. As if he sayd: waite and looke for the perpetuall haruest that is to come, and then shall no ingratitude or peruerse dealing of men be able to plucke you away from well doing: For in the haruest tyme ye shall receaue most plentifull encrease and fruite of your seed. Thus with most sweete wordes he exhorteth the faithfull to the doing of good workes.

We must do good without wearines.

Verse. 10. Therefore while we haue time, let vs doe good vnto all men, but specially to those that be of the houshold of faith.

This is the knitting vp of his exhortation for the liberall maintaining and nourishing of the Ministers of the word, and giuing of

of almes to all such as haue neede. As if he had sayd: Let vs doe good while it is daye, for when night commeth we can no longer worke. In deede men worke many thinges when the light of the truth is taken away, but all in vaine: for they walke in darkenes and wotte not whether they goe, and therfore all their life, works, sufferings and death are in vaine. And by these wordes he toucheth the Galathians. As if he should say: Except ye continue in the sound doctrine which ye haue receaued of me, your working of much good, your suffering of many troubles, & such other thinges profite you nothing: as he sayd before in the 3. chapter. Haue ye suffered so many things in vaine? And by a new kind of speach he termeth those the houshold of Faith which are ioyned with vs in the fellowship of Faith, among whom the Ministers of the word are the chiefest, and then all the rest of the faithfull.

Iohn 9.4.

Iohn 12.35.

The houshold of faith.

Verse. 11. Behold what a letter I haue written to you with mine owne hand.

He closeth vp his Epistle with an exhortation to the faithfull, and with a sharpe rebuke or inuective against the false Apostles: Beholde (sayth he) what a letter I haue written vnto you with myne owne hand. This he sayth to moue them & to shew his motherly affection towards them. As if he should say: I neuer wrote so long an Epistle with myne owne hand to any other Church as I haue done vnto you. For as for his other Epistles, as he spake other wrote them, and afterwards he subscribed his salutation and name with his owne hand, as it is to be seene in the ende of his Epistles. And in these wordes (as I suppose) he hath respect to the length of the Epistle. Other some take it otherwise.

The motherly affection of Paule.

Verse. 12. As many as desire to please in the flesh, compell you to be circumcised, onely because they would not suffer the persecution of the crosse of Christ.

Before he cursed the false Apostles. Now as it were repeating the same thing againe, but with other wordes, he accuseth them very sharpely, to the ende he may feare and turne away the Galathians from their doctrine, notwithstanding the great authoritie which they seemed to haue. The teachers which ye haue (sayth he) are such as first regard not the glory of Christ and the saluation of your soules, but onely seeke their owne glory: secondly, they flie

Enormities in the false Apostles.

the crosse: thirdly, they vnderstand not those thinges which they teach.

These false teachers being accused of the Apostle for three such execrable enormities, were worthy to be auoyded of all men. But yet all the Galathians obeyed not this warning of Paule. And Paule doth the false Apostles no wrong when he so vehemently inueyeth against them: but he iustly condemneth them by his Apostolike authority. In like maner when we cal the Pope Antichrist, his Bishops and his shauelings a cursed generation, we slaunder them not, but by Gods authoritie we iudge them to be accursed, according to that which is sayd in the first chapter: If we or an Angell from heauen preach otherwise then we haue preached vnto you, accursed be he: For they hate, persecute and ouerthrow the doctrine of Christ.

Your teachers (sayth he) are vaine heads, and not regarding the glory of Christ and your saluation, they seeke onely their owne glory. Againe, because they are afraid of the crosse, they preach circumcision and the righteousnes of the flesh, lest they should prouoke the Iewes to hate and persecute them. Wherefore, although ye heare them neuer so gladly and neuer so long: yet shall ye heare but such as make their belly their God, seeke their owne glory, & shunne the crosse. And here is to be noted a certaine vehemencie in this word compell. For circumcision is nothing of it selfe: but to be compelled to circumcision, and when a man hath receaued it to put righteousnes and holines therein, and if it be not receaued to make it a sinne, that is an iniurie vnto Christ. Of this matter I haue spoken largely enough heretofore.

Phil. 3. 19.

Verse 13. For they them selues that are circumcised doe not keepe the law: but they would haue you circumcised, that they might glory in your flesh.

Is not Paule here worthy to be called an heretike? For he saith, that not onely the false Apostles, but all the nation of the Iewes which were circumcised keepe not the lawe, but rather that they which were circumcised, in fulfilling the law fulfill it not. This is against Moises, who sayth that, to be circumcised is to keepe the lawe: and not to be circumcised is to make the couenaunt voide. *Gen. 17.* And the Iewes were circumcised for none other cause but to keepe the law, which commaunded that euery male child should be

Gen. 17. 10. 14.

Gen. 17. 12.

be circumcised the eight day. Hereof we haue before entreated at large, and therefore we neede not now to repeate the same againe. Now, these things serue to the condemning of the false Apostles, that the Galathians may be feared from hearing of them. As if he should say: Behold, I set before your eyes what maner of teachers ye haue. First they are vaineglorious men, which seeke nothing but their owne profite, and care for nothing but their owne belly. Secondly they flie the crosse: and finally they teach no truth or certainty, but all their sayings and doings are counterfet and full of hypocrisie. Wherefore although they keepe the law outwardly: yet in keping it they keepe it not. For without the holy Ghost, the law can not be kept. But the holy Ghost can not be receaued without Christ: and where the holy Ghost dwelleth not, there dwelleth an vncleane spirite, that is to say, despising God, and seeking his owne gaine and glory. Therefore all that he doth as touching the law, is meere hypocrisie and double sinne. For an vncleane heart doth not fulfill the law, but onely maketh an outward shew therof, and so is it more confirmed in his wickednes and hypocrisie. *Phil.3.21.*

The law is not accomplished with outward workes.

And this sentence is diligently to be marked, that they which are circumcised keepe not the law: that is to say, that they which are circumcised are not circumcised. It may also be applyed vnto other workes. He that worketh, prayeth, or suffereth without Christ, worketh, prayeth and suffereth in vaine: for all that is not of faith is sinne. It profiteth a man therefore nothing at all to be outwardly circumcised, to fast, to pray or to doe any other worke, if he be within a despiser of grace, of forgiuenes of sinnes, of faith, of Christ, &c. and be puffed vp with the opinion and presumption of his owne righteousnes: which are horrible sinnes against the first table: and afterward there follow also other sinnes against the second table, as disobedience, whoredom, furiousnes, wrath, hatred, and such other. Therefore he sayth very well, that they which be circumcised keepe not the law, but onely pretend that they kepe it. But this counterfetting, or rather hypocrisie is double wickednes afore God. *Rom.14.23.*

Workes done without faith are sinnes.

What meane the false Apostles when they would haue you to be circumcised? Not that ye might become righteous: although they so beare you in hand, but that they may glory in your flesh. Now, who would not detest this most pestilent vice of ambition & desire of glory, which is sought with so great perill of mens soules?

The perill that followeth ambition & vaine glory.

They are (sayth he) disceitfull, shameles and vaine spirits, which serue their owne belly and hate the crosse. Againe (which is worst of all) they compell you to be circumcised according to the lawe, that they may thereby abuse your flesh to their owne glory, and in the meane season they bring your soules into daunger of euerlasting destruction. For what gaine ye else before God but damnation? and what else before men, but that the false Apostles may glory that they are your teachers, and ye their disciples? and yet they teach you that which they themselues doe not. Thus doth he sharpely reproue the false Apostles.

These wordes: That they may glory in your flesh, are very effectuall. As if he should say: they haue not the word of the spirite: therefore it is impossible for you to receaue the spirite by their preaching. They doe but onely * exercise your flesh, making you fleshly Iusticiaries or iustifiers of your selues. Outwardly they obserue dayes, times, sacrifices and such other things according to the law, which are altogither carnall, whereby ye reape nothing else but vnprofitable labour and damnation. And on the other side, this they gayne thereby, that they boast that they are your teachers and haue called you backe from the doctrine of Paule the heretike, vnto their mother the Synagogue. So at this day the Papistes bragge, that they call backe those to the bosome of their mother the holy Church, whome they deceaue and seduce. Contrariwise, we glory not in your flesh, but we glory as touching your spirite, because ye haue receaued the spirite by our preaching, *Galath. 3. 2.*

* That is, they do but keepe your flesh in a seruile and slauish exercise.

Verse 14. But God forbid that I should glory but in the crosse of our Lord Iesu Christ.

The Apostle closeth vp the matter with an indignation, and with great vehemencie of spirite he casteth out these wordes: But God forbid, &c. As if he should say: This carnall glory and ambition of the false Apostles is so daungerous a poyson, that I wish it were buried in hell, for it is the cause of the destruction of many. But let them glory in the flesh that list, and let them perish with their cursed glorye. As for me, I desire no other glorye but that whereby I glory and reioyce in the crosse of Christ. After the same maner speaketh he also *Rom. 5.* We glory in our afflictions. Also in the *2. Corinth. 12.* I will glory in myne infirmities. Here Paule sheweth

The glory of the Christians.

theweth what is the glorye and reioysing of the Christians, namely to glorye and to be proud in tribulatiõs, reproches, infirmities, &c.

The worlde iudgeth of the Christians, not onely that they are wretched and miserable men, but also most cruelly, and yet (as it thinketh) with a true zeale hateth, persecuteth, condemneth, and killeth them as most pernicious plagues of the spiritual & worldly kingdome, that is to say, like heretikes & rebels. But because they doe not suffer these things for murther, theft, & such other wickednes, but for the loue of Christ whose benefite and glorie they sette forth, therefore they glorye in tribulations & in the crosse of Christ, and are glad with the Apostles that they are counted worthie to suffer rebuke for the name of Christ. So must we glorye at this day when the Pope and the whole worlde most cruellie persecute vs, condemne vs, and kill vs, because we suffer these thinges, not for our euill deedes, as theeues, murtherers, &c. but for Christes sake, our Lord and Sauiour, whose Gospell we truely preach. *Actes 5.41.*

Now, our glorye is encreased and cõfirmed principally by these two thinges: First because we are certaine that our doctrine is sound and perfect: Secondly, because our crosse and suffring is the suffering of Christ. Therefore when the worlde persecuteth and killeth vs, we haue no cause to complaine or lament, but we ought rather to reioyce and be glad. In deede the world iudgeth vs to be vnhappie & accursed. But on the other side, Christ, who is greater the the world, & for whom we suffer, pronounceth vs to be blessed, and willeth vs to reioyce. Blessed are ye (saith he) when men reuile you & persecute you, and falsely say all maner of euill against you for my sake. Reioyce and be glad. Our glorye then is an other maner of glorie then the glorie of the world is, which reioyceth not in tribulatiõ, reproch, persecution & death, &c. but glorieth altogether in power, in riches, peace, honour, wisedom and his owne righteousnes. But mourning and confusion is the ende of this glorie. The faithful suffer for Christ. *Mat.5.11.12.* The glory of the world.

Moreouer, the crosse of Christ doth not signifie that peece of wood which Christ did beare vpon his shoulders, and to the which he was after wardes nailed, but generallie it signifieth all the afflictions of the faithfull, whose sufferinges are Christes sufferinges. 2. Cor. 1. The sufferings of Christ abound in vs. Againe: Now reioyce I in my sufferings for you, & fulfill the rest of the afflictions of Christ in my flesh for his bodies sake which is the Church, &c. The crosse of Christ therefore generally signifieth al the afflictions The crosse of Christ. *Colos.1.24.* The afflictions of the godly are

the afflictiõs of Christ.

of the Church which it suffereth for Christ: which he himselfe witnesseth when he sayth, Saule, Saule, why persecutest thou me? Saule did no violence vnto Christ, but to his Church. But he that toucheth it, toucheth the apple of his eye: There is a more liuely feeling in the heade then in the other members of the bodie. And this we knowe by experience: for the litle toe or the least parte of a mannes body being hurt, the head forthwith sheweth it selfe by the countenance to feele the greefe thereof. So Christ our head maketh all our afflictions his owne, and suffereth also when we suffer which are his body.

Acts. 9. 4.
Zacha. 2. 8.

The feeling of the head is most sensible.

It is profitable for vs to know these thinges, least we should be swalowed vp with sorrowe or fall to dispaire when we see that our aduersaries doe cruelly persecute, excommunicate and kill vs. But let vs thinke with our selues, after the example of Paule, that we must glorie in the crosse which we beare, not for our owne sinnes, but for Christes sake. If we consider onely in our selues the sufferings which we endure, they are not onely greeuous but intolerable: but when we may say: Thy sufferings O Christ abound in vs: Or as is sayed in the Psal. 44. For thy sake we are killed all the day, then these sufferings are not only easie, but also sweete, according to that saying: My burden is easie and my yoke is sweete.

The crosse of the godly is sweete.

2. Cor. 1. 5.

Mat. 11. 30.

Nowe, it is well knowen that we at this day doe suffer the hatred and persecution of our aduersaries for none other cause, but for that we preach Christ faithfully and purely. If we would deny him and approue their pernicious errours and wicked religion, they would not onely cease to hate and persecute vs, but would also offer vnto vs honour, riches, and many goodly thinges. Because therefore we suffer these thinges for Christes sake, we may truely reioyce and glory with Paule in the crosse of our Lord Iesus Christ: that is to say, not in riches, in power, in the fauour of men, &c. but in afflictions, weakenes, sorrow, fightings in the bodie, terrours in the spirite, persecutions and all other euills. Wherefore we trust it will shortly come to passe, that Christ will say the same to vs that Dauid sayed to Abiathar the Priest: I am the cause of all your deaths. Againe: He that toucheth you, toucheth the apple of mine eye. As if he had said: he that hurteth you hurteth me. For if ye did not preach my worde and confesse me, ye should not suffer these things. So saith he also in Iohn: If ye were of the world, the world would loue his owne: but because I haue

To glorie in the crosse of Christ.

2. Cor. 7. 5.

1. Sam. 22. 22.
Zacha. 2. 8.

Iohn 15. 19.

chosen you out of the world, therefore the world hateth you. But these thinges are treated of afore.

Verse.14. By whom the world is crucified to me, & I vnto the world.

This is Paules manner of speaking. The world is crucified to me, that is, I iudge the world to be damned. And I am crucified to the world, that is, ỳ world againe iudgeth me to be damned. Thus we crucifie and condemne one an other. I abhorre all the doctrine, righteousnes and workes of the world as the poyson of the Deuil. The world againe detesteth my doctrine and deedes, and iudgeth me to be a seditious, a pernicious, a pestilent fellowe, and an heretike. So at this day the worlde is crucified to vs, and we vnto the worlde. We curse and condemne all mans traditions concerning Masses, Orders, vowes, wilworshippings, workes, and all the abhominatiõs of the Pope and other heretikes, as the dirt of the Deuill. They againe do persecute and kil us as destroyers of religion and troublers of the publike peace. To be crucified to the world.

The Monks dreamed that ỳ world was crucified to them when they entred into their Monasteries: but by this meanes Christ is crucified and not the world, yea the world is deliuered from crucifying and is the more quickened by that opinion of holines and trust which they had in their owne righteousnes that entred into religion. Most foolishly and wickedly therefore was this sentence of the Apostle wrested to ỳ entring into Monasteries. He speaketh here of an high matter and of great importance: that is to say, that euerie faithfull man iudgeth that to be the wisedom, righteousnes and power of God, which the world condemneth as the greatest follie, wickednes and weakenes. And contrariwise, that which the worlde iudgeth to be the highest religion and seruice of God, the faithfull doe know to be nothing else but execrable & horrible blasphemie against God. So the godly condemne the world, & againe the worlde condemneth the godly. But the godly haue the right iudgement on their side: for the spirituall man iudgeth all things. The contrarie iudgement of the faithfull and of the world as concerning true doctrine. *1.Cor.2.15.*

Wherefore the iudgement of the worlde touching religion and righteousnes before God, is as contrarie to the iudgement of the godly, as God and the Deuill are contrarie the one to the other. For as God is crucified to the Deuill and the Deuill to God: that is to say, as God condemneth the doctrine and workes of the

1. Iohn. 3. 8. Deuill (for the Sonne of God appeared, as Iohn saith, to destroy the workes of the Deuill:) and contrariwise the Deuill condemneth and ouerthroweth the word and the workes of God, for he is a murtherer and the father of lies: so the worlde condemneth the doctrine and life of the godly, calling them most pernicious heretikes and troubiers of the publike peace. And againe, the faithfull call the worlde the sonne of the Deuil, which rightly foloweth his fathers steppes, that is to say, which is as great a murtherer and lier as his father is. This is Paules meaning when he saith: wherby the world is crucified to me and I vnto the world. Nowe, the worlde doth not onely signifie in the Scriptures vngodly and wicked men, but the verie best, the wisest and holiest men that are of the world.

Iohn. 8. 44. The worlde cõdemneth the life and doctrine of the godly.

And here by the way he couertly toucheth the false apostles. As if he should say: I vtterly hate and detest all glorie which is without the crosse of Christ, as a cursed thing: for the worlde with all the glorie thereof is crucified to me and I to the world. Wherefore accursed be all they which glorie in your flesh and not in the crosse of Christ. Paule therfore witnesseth by these words that he hateth the world with a perfect hatred of the holy Ghost and againe, the worlde hateth him with a perfect hatred of a wicked spirite. As if he should say: It is impossible that there should be any agreement betweene me and the world. What shall I then doe? shall I geue place and teach those things which please the world? No: but with a stout courage I will set my selfe against it, and will as well despise and crucifie it, as it despiseth and crucifieth me.

Psal. 139. 22.

To conclude, Paule here teacheth howe we should fight against Sathan (which not onely tormenteth our bodies with sundrie afflictions, but also woundeth our hearts continually with his fierie dartes, that by this continuaunce, when he can no otherwise preuaile, he may ouerthrow our faith, and bring vs from the truth and from Christ,) namely that like as we see Paule him selfe to haue stoutly despised the worlde so we also should despise the Deuill the Prince thereof, with all his force, deceits and hellish furies, and so trusting to the aide & helpe of Christ, should triumphe against him after this maner: O Sathã, the more thou hurtest and goest about to hurt me, the more proud and stout I am against thee, and laugh thee to scorne. The more thou terrifiest me, and seekest to bring me to desperation, so much the more confidence and boldnes I take,

and

and glory in the middest of thy furies & malice: not by mine owne power, but by the power of my Lord and Sauiour Christ, whose strength is made perfect in my weakenes. Therefore when I am weake then am I strong. On ỳ contrary, when he seeth his threatnings and terrours to be feared, he reioyceth, and then he terrifieth more and more such as are terrified already. 2. Cor. 12. 9.

Verse. 15. For in Christ Iesu, neither circumcision auaileth any thing, nor vncircumcision, but a new creature.

This is a wonderfull kinde of speeche which Paule here vseth when he sayeth: neither circumcision nor vncircumcision preuaileth any thing. It may seeme that he should rather haue said: either circumcision or vncircumcision auayleth somewhat, seeing these are two contrarie thinges. But now he denieth that either the one or the other do any thing auaile. As if he should haue said: Ye must mount vp higher: for circumcision and vncircumcision are things of no such importaunce that they are able to obtaine righteousnes before God. True it is that they are contrary the one to the other: but this is nothing as touching Christian righteousnes, which is not earthly but heauenly, and therefore it consisteth not in corporal things. Therefore, whether thou be circumcised or vncircumcised, it is all one thing: for in Christ Iesu neither the one nor the other auaileth any thing at all. Christian righteousnes.

The Iewes were greatly offended when they heard that circumcision auailed nothing. They easily graunted that vncircumcision auailed nothing. But they coulde not abide to heare that so much should be said of circumcisiõ: for they fought euen vnto bloud for the defence of the lawe and circumcision. The Papistes also at this day doe vehemently contende for the maintenance of their traditions as touching the eating of flesh, single life, holy dayes and such other: and they excommunicate and curse vs which teach that in Christ Iesu these thinges doe nothing auaile. But Paule saith that we must haue an other thing which is much more excellent and precious, whereby we may obtaine righteousnes before God. In Christ Iesu (sayth he) neither circumcision nor vncircumcision, neither single life nor mariage, neither meate nor fasting doe any whit auaile. Meate maketh vs not acceptable before God. We are neither the better by abstaining, nor the worse by eating. All these thinges, yea the whole world with all the lawes & righteous-

nes thereof auaile nothing to Iustification.

Reason and the wisedome of the flesh doth not vnderstande this: for it perceiueth not those things which are of the spirite of God. Therefore it will needes haue righteousnes to stande in outward thinges. But we are taught out of the word of God, that there is nothing vnder the sunne which auaileth vnto righteousnes before God, but Christ onely, or (as Paule sayeth here) a new creature. Politike lawes, mens traditions, ceremonies of the church, yea & the lawe of Moises are such thinges as are without Christ: therefore they auaile not vnto righteousnes before God. We may vse them as things both good and necessary, but in their place & time. But if we talke of the matter of iustification, they auaile nothing, but hurt verie much.

1.Cor.2.14.

Without Christ there is no saluation.

And by these two thinges: Circumcision and vncircumcision, Paule reiecteth all other things what so euer, and denieth that they auaile any thing in Christ Iesu, that is, in the cause of faith and saluation. For he taketh here a parte for the whole, that is, by vncircumcision he vnderstandeth all the Gentiles, by circumcision all the Iewes with all their force and all their glory. As if he sayd: whatsoeuer the Gentiles can doe with all their wisedome, righteousnes, lawes, power, kingdomes, Empires, it auaileth nothing in Christ Iesus. Also, whatsoeuer the Iewes are able to doe, with their Moises, their lawe, their circumcision, their worshippinges, their temple, their kingdome and priesthoode, it nothing auaileth. Wherfore in Christ Iesu or in the matter of Iustification we must not dispute of the lawes either of the Gentiles or of the Iewes, but we must simply pronounce that neither circumcision nor vncircumcision auaileth any thing.

Vncircumcision signifieth all the Gentiles, Circũcision, all the Iewes.

Are the lawes then of no effect? Not so. They be good and profitable: albeit in their place and time, that is, in corporall and ciuill things, which without lawes can not be guided. Moreouer we vse also in the churches certaine ceremonies and lawes: not that the keeping of them auaileth vnto righteousnes, but for good order, example, quietnes and concord, according to that saying: Let all thinges be done comely and orderly. But if lawes be so set forth and vrged as though the keeping of them did iustifie a man, or the breaking thereof did condemne him, they ought to be taken away and to be abolished: for then Christ loseth his office and his glory, who onely iustifieth vs, and geueth vnto vs the holy Ghost. The

Lawes be good. The vse of ceremonies and lawes. *1.Cor.14.*

Apostle

Apostle therefore by these wordes plainly affirmeth that neither circumcision nor uncircumcision auaileth any thing, but the newe creature, &c. Now, since that neither the lawes of the Gentiles nor of the Iewes auaile any thing, the Pope hath done most wickedly, in that he hath constrained men to keepe his lawes with the opinion of righteousnes.

Now, a new creature whereby the image of God is renewed, is not made by any colour or counterfetting of good workes (for in Christ Iesu neither circumcision auaileth any thing, nor uncircumcision) but by Christ, by whom it is created after the image of God in righteousnes and true holines. When workes are done, they bring in deede a new shewe and outward appearance wherewith the world and the flesh are delited, but not a new creature: for the heart remaineth wicked as it was before, full of the contempt of God and infidelitie. Therefore a new creature is the worke of the holy Ghost, which cleanseth our heart by faith, and worketh the feare of God, loue, chastitie and other Christian vertues, and giueth power to bridle the flesh and to reiect the righteousnes & wisedom of the world. Here is no colouring or new outward shew, but a thing done in deede. Here is created an other sense and an other iudgement, that is to say, altogither spirituall, which abhorreth those things that before it greatly esteemed. The Monkish life & order did so bewitch vs in time past, that we thought there was no other way to saluation. But now we iudge of it farre otherwise. We are now ashamed of those things which we adored as most heauenly and holy, before we were regenerate into this new creature.

Ephes. 4. 24. A new creature.

Acts 15. 9.

Therefore the chaunging of garmentes and other outward things is not a newe creature (as the Monkes dreame:) but it is the renewing of the minde by the holy Ghost: after the which followeth a chaunge of the members and senses of the whole body. For when the heart hath conceaued a new light, a new iudgemēt and new motions through the Gospell, it commeth to passe that the inward senses are also renewed: for the eares desire to heare the word of God, and not the traditions and dreames of men. The mouth and tongue doe not vaunt of their owne workes, righteousnes and rules: but they set forth the mercy of God onely offered vnto vs in Christ. These chaunges consist not in wordes, but are effectuall, and bring a new spirite, a new will, new senses and new operations of the flesh, so that the eyes, eares, mouth and tongu

The renewing of the members of the body follow the renewing of the minde.

doe not onely see, heare and speake otherwise then they did before, but the minde also apprroueth, loueth and followeth an other thing then it did before. For before being blinded with popish errours and darkenes, it imagined God to be a Marchaunt, who would sell vnto vs his grace for our workes and merites. But now in the light of the Gospell it assureth vs that we are counted righteous by faith onely in Christ. Therefore it now reiecteth all willworkes and accomplisheth the workes of charitie and of our vocation commaunded by God. It praiseth and magnifieth God: it reioyceth and glorieth in the only trust and confidence of Gods mercy through Iesus Christ. If it must suffer any trouble or affliction, it endureth the same cheerefully and gladly, although the flesh repine and grudge thereat. This Paule calleth a new creature.

The Papists imagined God to be a marchaunt, and to sell his grace for workes and merits.

Verse. 16. And to as many as walke according to this rule, peace be vpon them and mercy.

A right rule

This he addeth as a conclusion. This is the onely and true rule wherein we ought to walke, namely the newe creature, which is neither circumcision nor vncircumcision, but the new man created vnto the image of God in righteousnes and true holines, which inwardly is righteous in the spirite, and outwardly is holy & cleane in the flesh. The Monkes haue a righteousnes and holines, but it is hypocritical and wicked, because they hope not to be iustified by onely faith in Christ, but by the keeping of their rule. Moreouer, although outwardly they counterfet an holines, and refraine their eyes, handes, tongue and other members from euill: yet they haue an vncleane heart, full of filthy lust, enuie, wrath, lechery, idolatry, contempt and hatred of God, blasphemye against Christ, &c. for they are most spitefull and cruell enemies of the truth. Wherefore the rule and religion of the Monkes is most wicked, and accursed of God.

Ephes. 4. 24.

The righteousnes of Monkes.

But this rule whereof Paule speaketh in this place, is blessed, by the which we liue in the faith of Christ, and are made newe creatures, that is to say, righteous and holy in deede by the holy Ghost, without any colouring or counterfetting. To them which walke after this rule belongeth peace, that is, the fauour of God, forgiuenes of sinnes, quietnes of conscience, and mercy: that is to say, helpe in afflictions and pardon of the remnants of sinne which remaine in our flesh. Yea although they which walke after

Peace. Mercy.

this

this rule be ouertaken with any ſinne, yet for that they are the children of grace and peace, mercy vpholdeth them, ſo that their ſinne and fall ſhall not be layd vnto their charge.

Verſe 16. And vpon the Iſraell of God.

Here he toucheth the falſe Apoſtles and Iewes, which glorying of their fathers, bragged that they were the people of God, that they had the law, &c. As if he ſayd: They are the Iſraell of God, which with faithfull Abraham beleue the promiſes of God offered already in Chriſt, whether they be Iewes or Gentiles, and not they which are begotten of Abraham, Iſaac, and Iacob, after the fleſh. This matter is largely handled before in the third chapter.

Verſe. 17. From hence forth let no man put me to buſines.

He concludeth his Epiſtle with a certaine indignation. As if he ſayd: I haue faithfully taught the Goſpell as I haue receaued it by the reuelation of Ieſus Chriſt: Who ſo will not follow it, let him follow what he will, ſo that hereafter he trouble me no more. At a word, this is my cenſure, that Chriſt which I haue preached is the onely high Prieſt and Sauiour of the world. Therefore either let the world walke according to this rule, of which I haue ſpoken here and thorough out all this Epiſtle, or elſe let it periſh for euer.

Verſe. 17. For I beare in my body the markes of the Lord Ieſus.

This is the true meaning of this place: The markes that be in my body doe ſhew well enough whoſe ſeruaunt I am. If I ſought to pleaſe men, requiring circumciſion and the keeping of the lawe as neceſſary to ſaluation, and reioyſing in your fleſh as the falſe apoſtles doe, I needed not to beare theſe markes in my body. But becauſe I am the ſeruaunt of Ieſus Chriſt, and walke after a true rule: that is, I openly teach and confeſſe that no man can obtaine the fauour of God, righteouſnes & ſaluation but by Chriſt alone, therefore it behoueth me to beare the badges of Chriſt my Lord: which be not markes of mine owne procuring, but are laid vpon me againſt my will by the world and the Deuill, for none other cauſe but for that I preach Ieſus to be Chriſt.

The ſtripes and ſufferings therefore which he did beare in his body, he calleth markes: as alſo the anguiſh and terrour of ſpirit,

he calleth the fierie darts of the Deuill. Of these sufferings he maketh mention euery where in his Epistles: As Luke also doth in the *Actes*. I thinke (sayth he) that God hath set forth vs the last Apostles, as men appoynted to death: For we are made a gasing stocke vnto the world, and to the Aungells, and to men. Againe: Vnto this houre we both hunger and thirst, and are naked, and are buffeted, and haue no certaine dwelling place, and labour working with our owne handes: We are reuiled, we are persecuted, we are euill spoken of, we are made as the filth of the world, the offcouring of al things. Also in an other place. In much patience, in afflictions, in necessities, in distresses, in stripes, in prisonments, in tumults, in labours, by watchings, by fastings, &c. And againe: In labours more aboundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receaued I forty stripes saue one. I was thrise beaten with roddes, I was once stoned, I suffered thrise shippewracke, night and day haue I bene in the deepe sea. In iourneyings I was often, in perils of waters, in perils of robbers, in perils of myne owne nation, in perils among the Gentiles, in perils in the citie, in perils in the wildernes, in perils in the sea, in perils among false brethren, &c.

Ephes.1.16. *1.Cor.4.9.*

2.Cor.4.11. *12.13.*

2.Cor.6.4.5. *6.*

2.Cor.11.23. *24.25.26.*

The markes which we beare at this day.

These be the true markes and imprinted signes, of which the Apostle speaketh in this place. The which we also at this day by the grace of God, beare in our bodies for Christes cause. For the world persecuteth & killeth vs, false brethren deadly hate vs, Sathan inwardly in our heart with his fiery darts terrifieth vs, and for none other cause but for that we teach Christ to be our righteousnes and life. These markes we choose not of any deuotion, neither doe we gladly suffer them: but because the world and the deuill doe lay them vpon vs, for Christes cause we are compelled to suffer them, & we reioyce in spirite with Paule (which is alwayes willing, glorieth, and reioyceth) that we beare them in our body: for they are a seale and most sure testimonie of true doctrine and faith. These things Paule spake (as I shewed afore) with a certaine displeasure and indignation.

Verse 18. Brethren, the grace of our Lord Iesus Christ be with your spirite. Amen.

This is his last farewell. He endeth the Epistle with the same

wordes,

wordes wherewith he beganne. As if he sayd: I haue taught you Christ purely. I haue entreated you, I haue chidden you, and I haue let passe nothing which I thought profitable for you. I can say no more, but that I hartely pray, that our Lord Iesus Christ would blesse and encrease my labour, and gouerne you with his holy spirite for euer.

Thus haue ye the exposition of Paules Epistle to the Galathians. The Lord Iesus Christ, our iustifier and Sauiour, who gaue vnto me the grace and power to expound this Epistle, and to you likewise to heare it, preserue and stablish both you and me (which I most hartely desire,) that we daily growing more and more in the knowledge of his grace and faith vnfayned, may be found vnblameable and without fault in the daye of our redemption. To whom with the father and the holy Ghost be glory world without ende. Amen.

1. TIMOT. 1.

Vnto the King euerlasting, immortall, inuisible, vnto
God onely wise be honour and glory
for euer and euer. Amen.

FINIS.